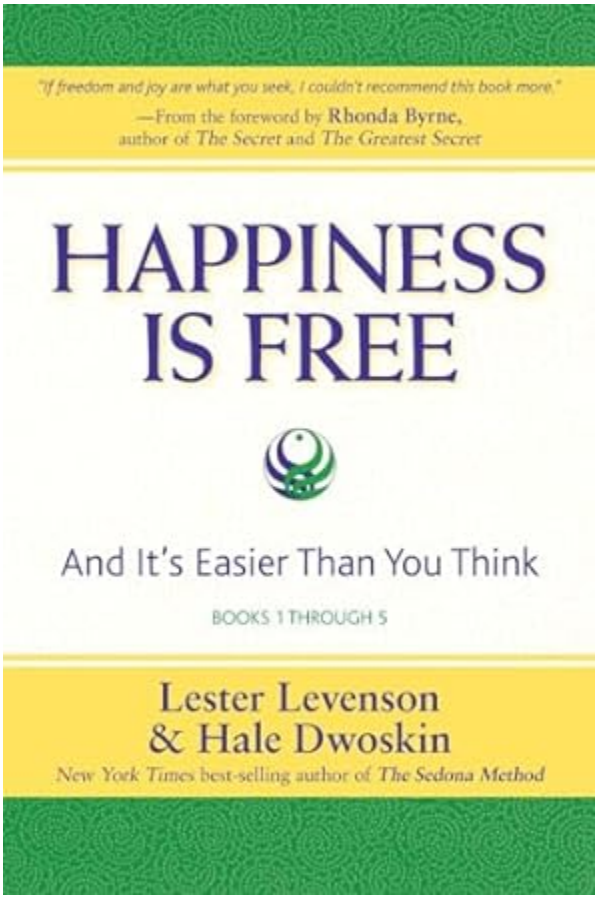
Lester Levenson Magnum Opus PDF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—From the foreword by Rhonda Byrne,
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HAPPINESS
IS FREE
And It's Easier Than You Think
BOOKS 1 THROUGH 5
Lester Levenson
& Hale Dwoskin
New York Times best-selling author of The Sedona Method

Lester Levenson (Sedona Method, Release Technique, Letting go) Magnum Opus PDF

Collection of all Lester Levenson talks (Length: 1611 pages)

Transcription using OpenAI chatGPT Whisper V2-Large.

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0 Short Clips Summary Lester Levenson

[Speaker 3] (0:00 - 1:19)

I cannot sell it like an external product. It is a subjective science. It is a science, and there's no external presentation of it.

It's the going through it, the experiencing of it, that proves it to you. And one of my basic principles is, believe nothing until you can prove it for yourself. The four things we can do with emotions, feelings.

The worst thing we do, of course, is suppress it. The next worst thing, or better, is escape it. Move it, and so forth.

The third thing we can do, which is the beginning of a relief from the suppression, The third thing is express the feeling or the emotion. And the fourth thing is the thing that we work on. It is dumping the suppressed emotions.

I can tell you what it is. It's so simple. Your mind is the sum total collection of all your thoughts and feelings to you.

Now, the majority of them we're holding subconsciously.

[Speaker 5] (1:20 - 1:44)

When we have a shock to the body, our muscles tighten up to protect us. We think that we need to have the tightness, which produces pain, in order to continue to be protected. So as soon as the tightness goes away, the fear comes up, and that will keep us unable to let go of the tightness.

[Speaker 3] (1:45 - 3:21)

Anything I say must be in duality, because I, Lester, am saying something to someone. So the absolute truth can be taught only in the silence. And that is a method of teaching.

What I said before is part of it, that the part of me that wants to help you can be contacted anytime, anywhere, in the silence. There doesn't have to be conversation, letter writing, or anything like that. Just call in the real me, anytime, and you'll see the way is being pointed out all the time.

Now, that's the greatest thing that a teacher does. A teacher points out the way. If we take the way, we get the answer.

A teacher cannot do anything for us but point out the way, inspire us, lend a little lifting power. But we must take that lifting power. We must take the direction.

We must see it for ourselves.

[Speaker 4] (3:34 - 3:40)

I allow myself to release the anxieties of having stress in my life. Okay.

[Speaker 2] (3:40 - 3:46)

The problem with that goal... Can you see the problem with that goal? Let me tell you.

I think you can see it. What's the problem with the goal?

[Speaker 4] (3:49 - 3:50)

The stress is very broad.

[Speaker 2] (3:51 - 4:33)

Well, there's something else, though. Basically, remember one of the points on goals is to not put in what you're trying to get rid of? Remember that part?

Okay. So how could you phrase that in a way where you're not holding in mind the negative? Where would you be if you'd already released the stress?

I'd be at a normal blood pressure. Yeah. So that would be the goal.

I allow myself to easily achieve and maintain... 110 over 70. Okay.

Or you can say normal blood pressure. Normal blood pressure. Okay.

Okay. Which would you prefer? Normal would be fine.

[Speaker 6] (4:34 - 4:34)

Okay.

[Speaker 2] (4:35 - 4:40)

Why don't you write it down? Do you want another sheet? Did you already write on one of the sheets?

No, I did not on this one here.

[Speaker 4] (4:45 - 4:50)

Okay. Okay. Okay.

Let me hear it. I allow myself to enjoy normal blood pressure.

[Speaker 2] (4:51 - 4:51)

Okay.

[Speaker 4] (4:52 - 4:59)

Is that all right? I would put enjoy having. Okay.

[Speaker 2] (5:00 - 5:00)

Let me hear it, though.

[Speaker 4] (5:01 - 5:04)

I allow myself to enjoy having normal blood pressure.

[Speaker 2] (5:04 - 5:05)

Okay. Great.

[Speaker 4] (5:05 - 5:06)

That feels good.

[Speaker 2] (5:06 - 5:09)

All right. Now, so read the goal out loud. Okay.

[Speaker 4] (5:10 - 5:13)

I allow myself to enjoy having normal blood pressure.

[Speaker 2] (5:13 - 5:15)

Okay. What's your now feeling about the goal?

[Speaker 4] (5:20 - 5:23)

It's a good goal. It's a good goal, yeah. Okay.

[Speaker 2] (5:24 - 5:40)

I feel a greater peace today than I have done in a long time. Okay. Does anything become aware of some of the wanting to control?

Relating to that. Did you just release something?

[Speaker 6] (5:41 - 5:51)

No. I think the feeling is... You center on it and then it...

You're right.

[Speaker 2] (5:51 - 6:23)

It slips out, real thing. See, the thing is releasing takes no effort. All the effort that we spend all day long is all the effort that we're expending to hold on.

When you go with the river, there's no effort. But when you resist the river, swim upstream, it's a lot of work. So when you stop, when you let go, you just go with the flow.

There's no effort. Zero.

[Speaker 4] (6:24 - 6:33)

See, yesterday I was going through some blockages. And last night through some blockages. And I was, I mean, I was forcing, I was pushing, I was...

And it wasn't happening.

[Speaker 2] (6:33 - 6:39)

Was that some wanting to control the process? Yes. Very much so.

Okay, see if you can become aware of that now.

[Speaker 6] (6:45 - 6:48)

All right. You always do it.

[Speaker 5] (6:50 - 6:54)

You just let it go anyway. That's good.

[Speaker 6] (6:54 - 6:56)

Yeah. Good. Terrific.

[Speaker 2] (6:57 - 8:23)

I don't want any of those feelings. Good. I guess you get two more checks.

I got those there. Well, every emotion culminates in just two wants. The wanting approval and the wanting to control.

And as we work this weekend, we'll be working on just those two wants. And you see as you focus on those two wants and start to let those go, you'll see that your releasing is greatly accelerated. By the way, something very important.

Want equates to lack. There's absolutely nothing wrong with being in control. There's

nothing wrong with loving or having approval.

The problem is we're always wanting it. And when we're wanting it, we're holding it away. So what we'll be doing is letting go of that wanting approval and that wanting to control.

And as we do that, you'll see whatever you've achieved so far with releasing will be greatly accelerated. And you'll also notice that when I ask the questions, I'll be just saying, could you? Because the would you and the want is really not necessary with approval and control.

You'll see as you start to become aware of your wanting approval and control, even more than with the emotions, you'll have a tendency to just let it go. It's like you'll notice you're wanting to control it a little, and it's just gone. Because it's natural.

It's a natural part of us to let go of our wanting approval and wanting control once it's identified.

[Speaker 1] (8:24 - 10:14)

The number one hold down is the wanting to survive as a body, which comes out as the fear of dying. Out of that evolves every other feeling. If I get everyone's approval, I'm safe, I'll survive as a body.

If I can't get their approval, I want to make them approve of me, so I'll be safe and survive, and that's control. But because you're so fearful of allowing the feelings of the fear of dying to come up, you need to work with approval and control first. And when you release that appreciably, naturally up comes the bottom fear of dying for you to release.

If you're committed, as you say you are, to allow the feelings of the fear of dying up, and allow them to go out. Did you hear that word allow? That's just the way it happens.

Instead of holding it down, you allow it up and out. Because it's trying to push up and out all the time. Every suppressed feeling is.

So when you do it, it's easy. It comes up in waves and goes out until the waves stop and then you're finished. But this is an assignment.

From here on, produce everything you want by releasing until it gets to be permanent. When it's permanent, you're awfully close to being free.

[Speaker 3] (10:18 - 10:22)

I'm a little confused. That means we take no action physically?

[Speaker 1] (10:22 - 13:31)

No. In your mind, you take no action. When you release and you let it happen, your body goes through the motions, but you have a sense of being not the doer.

It's not me, but the Father who worketh through me is the sense. It's letting go of I, me, ego sense and letting God run the body. Why don't you answer these questions yourself?

Why do you have to have me answer a question like that? Do you see why you want me to answer it? You want my approval.

You want my attention. A question like that, you can answer. See, now you're bothered because you feel maybe I'm putting you down.

I won't approve of you. But all these little intellectual questions, you can answer yourself and they get you nowhere fast. They take the place of releasing.

Instead of releasing, you're questioning things. The whys and wherefores of things never give you any answer. They just satisfy the intellect, which is a thing you want to get rid of.

Hmm. So, please release only. Don't ask whys.

Why this? Why that? It's a dumb question in the first place because asking why, now why isn't it the way I think it should be?

That's all you're saying. Whenever you ask why, you're asking someone to explain it so it fits in with your knowledge, which is lower than college. That's down in elementary school.

So try to get out of the habit of why questioning. Just do it. Throwing up whys is specifically avoiding doing it.

So get whys, kill the whys. Get w-i-s-e and kill the w-h-y-s. And when you get stuck, use the how-to and the method.

Let go of wanting to change the feeling of stuckness. If it's a vague feeling, let go of wanting to change that vague feeling and it releases and then you can attack the fear of dying feeling.

Lester Levenson Additional Recording 1h30min

[Speaker 1] (0:00 - 2:43)

Another thing you must identify with is what is the ultimate state? Is it happiness? And it isn't.

It's on the way to the most delectable state. Happiness, joy, all that has a certain action, activity in it. And as you get freer it gets more and more intense.

Until it gets so intense you can't stand it. It's great for a short while. Try to let go of seeking happiness and in place of it seek peace, quietude, tranquility, imperturbability.

When you're in a place where no one and nothing can ever disturb you again, it is such a delectable state. It's way beyond the highest joy. And that is the place of freedom.

When you're in that state all you're doing is identifying with, oh, I am, I am, I am, I am, I am. Not I am, Lester, I am. This body, this mind, I got this thing, I got these troubles, I got this happiness.

Just only I am. Better than that. I, I, I, I, I.

The ultimate state is a state of I-ness with nothing added to it, just I. Not seeing the body, mind, some totals into ego. Okay, what effort does it take you to be?

How many miles do you have to drive to get to be? What do you have to do to just be? Nothing.

Nothing. Do you see how silly your whole lives are?

[Speaker 4] (2:45 - 2:50)

Struggle, uggle, struggle, uggle, ugly, struggle, uggle.

[Speaker 1] (2:51 - 11:54)

It's like a mass institution of insanity. Everyone's scratching and fighting and struggling to be. And everyone is.

But identify, what is this thing, happiness? What am I doing? Where am I?

Recognize happiness as quieting the mind. And quieting the mind is getting rid of the motivators to thinking called feelings. It's so simple.

As long as you have feelings, your mind is active 24 hours a day. It's on guard to survive. Every emotion is a program for survival.

Does anyone have difficulty in seeing that every emotion is a program put in for survival? Does anyone have difficulty with that? So when you let go of all those pro-survival programs, you're not on guard.

Your mind goes quiet and you say, wow, I am, always were, always will be. Omnipotent, omniscient, and omnipresent. Instead of sending up, what's that thing you sent up yesterday?

The thing that, the shuttle. Can't you see everything we're trying to do in life is to cut short time, space, effort. Unconsciously, everyone is struggling to collapse time, effort.

How does all this trouble we go through to do it? And we can't do it going out there. When you let go of all these limitations, I'm a fragile body and if I raise the temperature ten degrees, I die.

If I eat the wrong thing, I'll die. Or the air isn't just the right way, I die. Instead of that, identify with yourself.

You'll discover you created the universe. I swear by God, you created the universe from infinity to infinity. With all those huge stars, systems, and then created a black hole for your mind.

But identify with what happiness is. Start taking it right from its source, just by being only. This does not spoil relationships.

It can only better it. Because the more you go there, the more you discover about everyone, you are me. There's no more intimate relationship than identity.

Be the other one. You can't get closer than that. Identify what happiness is.

And then when you discover what happiness is, then move on to the quiet place, the imperturbable place. And I think now you should make direct motions towards the quiet place. You do not end up in a closet when you reach there.

You could if you wanted to. But what happens is point of view. That's the only thing that changes.

After you reach the top state, you see the world as an out projection of your mind. Just like you project things in your mind in sleep. You get yourself in a room under some blankets and then you'll dream of a vast city.

How does a city get into that room? Into your bed. Exactly the same way this world comes into your experience.

You're not in this world. You put this world in you, into your mind. Get that mind quiet.

And once it's quiet, any thought you put in that mind will materialize immediately. But so long as you have Agflats, it's a constant grinding and pushing you outward. Your attention's out there and you're struggling to survive a carcass that does not survive.

How smart can we get? We fight 50, 70, 80, 90 years to accomplish something that every one of us knows is impossible. This physical body goes.

But once you see the truth, you've got no choice, you're eternal. And your point of view is that when you're ready to let go of the heavy overcoat, you'll do it with a big smile on your face. Knowing that if you want it again, you can create it or a hundred others like it.

But you don't do it because the physical body is the greatest obstaculation that beings anywhere in the universe can have. The physical body is the densest state man can get himself into. So if you do like bodies, you'll travel around in a subtle body made of a much finer substance, really made up of light particles, and they'll go instantly anywhere.

Save you car fare. Gasoline. But I mean it when I say now you should start doing these things.

And it's mere thought. When you master your mind and you're in control of it, you just quiet it. And just behind the quietude of the mind is the I that you really are.

If I ask you whose body is it that you have, you will say mine.

[Speaker 2] (11:54 - 12:08)

Okay, who are you who has that body? Just to know that one. You are not the body.

You have the body, the body's in you.

[Speaker 1] (12:13 - 13:30)

If I ask you whose mind is it that you have, you would say mine. Okay, who are you who has that mind? That's the real you.

Now the real you is whole, perfect, eternal, omnipotent, omniscient, omnipresent, always was, is now, and always will be. There's only one thing keeping you away from seeing that, and it's called thought. When your mind is quiet, what I'm saying to you is very self-obvious to you as to what you really are.

When the mind is quiet, no thought, then you cannot help but see what it is you are, this unlimited being.

[Speaker 2] (13:36 - 13:44)

Okay, what makes the mind not quiet? One thing only, feeling.

[Speaker 1] (13:49 - 15:18)

All the thoughts you have are motivated by feeling. If you don't see it now, work on it later. All your thoughts now are motivated by feeling.

If you can lift your feelings out, your mind is quiet, and you are what you are, an unlimited being. It's simple, and even though I get antagonism on this, it is simple. Why you are that right now, and all this repressed feeling, all of it, is trying with tremendous energy to extend itself, and you're using that much energy plus to hold it down.

A-H, uh-huh, you'll get to see it soon. A-H, A-J.

[Speaker 3] (15:18 - 15:23)

A-H, A-J.

[Speaker 1] (15:23 - 16:58)

But all these repressed feelings are trying with tremendous energy to get out, and you're unconsciously sitting on it, holding it down, because it's supposed to be viable. So I say it's easy to go free. It's simple.

Rid yourself of your feelings. Your mind goes quiet. Everything is obvious to you.

Okay, what is it you discover? That there never was anything but I, all, alone. I am the totality of this universe.

I am the beingness of it, which is right behind the manifestation. That the real I is that, untouchable. I'm coming into this chart now.

[Speaker 2] (17:04 - 18:10)

I use this chart so I don't leave anything out. The I I've been talking about is symbolized by the circle of infinity. I am the infinite beingness of this universe, all-knowing, all-powerful, and also everywhere present.

[Speaker 1] (18:33 - 19:10)

That's the real I that each and every one of us is, now, has been, will be. It has no limit. When you see your omnipresent, you can take a look-see anywhere in this universe and see what's going on.

You can take a look-see in the center of the earth. You can step into the sun, right in the middle of it, and see what's going on. And if you're interested in that, you'll do it.

[Speaker 2] (19:16 - 19:30)

Now, this is the real you, and it's called being.

[Speaker 1] (19:45 - 19:50)

And this is where you started. This is where you originated, right there.

[Speaker 2] (19:55 - 20:24)

Then you set up a vehicle, an instrument called mind, which is a reflector of part, of multiplicity, of division, of separation.

[Speaker 1] (20:25 - 21:07)

Up here, you see only yourself in everything, everywhere. When you go free, that's what you're going to see. Everyone is me.

Every atom in this universe is me. It's what you will see. And when you see it, you are not.

But this I, the real I of us, sets up a thing called mind for separation, for action.

[Speaker 2] (21:10 - 21:12)

And that starts the downward track.

[Speaker 1] (21:18 - 22:48)

In order to be separate, we have to set up a mind, an individuality feeling, that I am separate from the oneness. Therefore, I am a lesser, and I have a mind. And at first, the mind creates a very subtle body, then a denser body, then the densest body, the physical body.

And then we have a little circle down here, a body. So we come from this infinite being down to a tiny point called body. You can't be more limited than you are now in the physical body.

There is no further downward track for you. The only way left now is to go back up.

[Speaker 2] (22:48 - 22:53)

But you're fortunate.

[Speaker 1] (22:55 - 23:20)

Because we're at the bottom here, the incentive to get out of the confinement is so great, that you're fortunate. Any one of us could go straight to the top in this lifetime, in a few years, or in a few months. As you choose.

[Speaker 2] (23:23 - 23:24)

The choice is up to you.

[Speaker 1] (23:32 - 26:33)

When I first went to the ranch, I left New York only because people around me were annoyed by what I was. I guess the power was too overwhelming to them or something. So I decided to park the carcass out there in an isolated spot.

And I was not aware of the fact that everything around me was a miracle. Because when you're there, it's like breathing. You don't notice it.

When people came in, they began pointing out all the unusual things. It was funny. To satisfy them, I thought I was doing things their way.

Like one time, the car I got now stopped working. I said there were two girls in the car. Well, it's a start.

It won't start. I get a screwdriver and I fix the starter. I get back in the car.

And Frances Allen purrs out laughing. I said, what are you laughing at? She said, what did you need the screwdriver for?

I said, just fix it. Didn't you see me? She said, yeah.

She just touched it. When I thought back, I said, gee, that's right. I rode around in that car for two years with two dead cells in the battery.

So almost every time I thought it started, it wouldn't start. I just let go. Everything is perfect.

It started up. Until one day I was down in Phoenix. My friend Tony Siren seated.

I had to take him to the bank. I get back in the car. I sit that close.

The little sound, that was it. And there was a sign, Atlas Batteries across the street. Something within said, do it their way.

Cost me $23. Without thinking, I used to walk through trees, through barbed wire fences, standing over a rattler. Someone took off like a rocket.

She was an old lady. She was in her late 70s. Never saw a moose up there.

I watched her. She got up. So what's the matter?

[Speaker 3] (26:33 - 26:35)

Snake, snake, snake.

[Speaker 1] (26:36 - 43:24)

I looked around. It was right between my legs. Okay, and I walked on.

Nothing will ever touch you when you're in that state. But the point I'm bringing out is the effortlessness of living. When you reach there, the snake was there, the car was there, the dead battery.

But it's meaningless. A mere effortless thought, and it's the way you would like it to be. But you don't go around 24 hours a day trying to survive a body that won't survive.

Get that mind quiet, and that top state is natural. Identify what happiness is. Discover it's you being you.

From there on, take all your happiness from you and keep releasing until your fears of dying just almost overwhelm you. But then you're able to handle it. Release them as fast as they come up, and you're free.

It's not the final step, but it's getting very close to it. Once you release the fear of dying, you'll discover the next and last step. And you don't become an idiot, a zombie.

You just become the universe. Your beingness, you see, is the total beingness of the universe. But your point of view is entirely different.

This thing here is just as real to me as your night dream. Dreamingness would be real to you after you wake up. Say, I woke up.

My mind went quiet. Oh, now I see. So after you see the dream nature of the so-called waking state, which turns out to be a sleep state, you're just as much asleep now as you are when you're dreaming in the nighttime.

But you classify it as a waking state. So when you'll get your mind quiet enough, you'll discover this, that this is a dream, creation of yours. And what happens to the body is you just let it go its way.

You forget about it. You give it its just due. Or even if you don't, it doesn't matter anymore.

It's only a thought. Your body is only a thought. And when you do these unusual things, like out at the ranch the first time, I teleported with others.

And believe me, it's just as much a surprise to you as it is to anyone watching, because it's not really something you do. You get yourself out of the way. And it happens.

And I was just walking back from a hike with two others, and I was tired, and I said, oh,

there must be a better way. I said, sure, everything is perfect. And I said, turn, one foot was up a mile and a half away from the ranch.

And I said, fix. The front foot was just outside the ranch. But there's no movement.

And what a surprise to me was the other two came along. And Dmitry couldn't accept these things. That was the biggest of all surprises.

He just couldn't accept these things. And when Frances ran and said, I said, we teleported, Dmitry's brain began to hurt. So I had to shout her down, you're crazy, Frances, and she shut up.

Mere effortless thought. And we were a mile and a half back at the ranch. The interesting part of it is no one was really disturbed.

Where we left and where we went to looked exactly alike. But the next day when I asked Frances, what made you think we teleported? There's no motioning.

Like in a lifetime, you think San Francisco is San Francisco. Next moment you think New York, it's New York. That's the way it works.

And she laughed and she said, well, I know we teleported because we collected a lot of rocks on the way up to Dmitry and I. We bypassed them all. And also I could see Quarry Hill, which is on the ranch.

Through the trees she saw one of the hills on the ranch. And those things used to happen actually without premeditation. I think if I were to say I want this or I want that, it would never happen.

You let go. You let the perfection be. You let the harmony be.

As long as there's a body, there's limitations. Can you see that? As long as there's a body.

It's a confinement. When you identify with your beingness, you're omnipresent. When you identify with any body, you're at that spot only.

I'm trying to take knowledge up here and bring it down to where it's understandable to you so that you can use it to get out of here and go up there. Am I communicating with everyone? Is there anyone who's not getting these concepts?

No. If I had the answer, I wouldn't present it. I want you to know it.

What I know helps you learn. No, I mean you would know if we're getting it or not, but you're asking me for another reason. See, if we know it, it's helpful to you if you know it.

Not helpful to you if I know it. You know what I'm saying? I'm saying that you know if we

know it or not, but you're asking that question to see if we know it.

No, not if you know it. For you to look at it and know it, get to know it. It's not a question of what I know or what you know that I'm here for.

I'm here to get you to know it. So if I ask you, do you know it, you've got to go in that direction and say, do I know that? Talking about knowing, I keep repeating the thing that helped me so much, was I only know that which I can do.

Not think, but do. I only know that which I can do. How infinite am I?

I would keep posing that question. It kept prodding me by showing me how far down the line I was until finally all the powers in the universe drop into your lap, all your confinements are gone, and you can prove them to yourself if you don't want to prove it to someone else. It's sometimes very disturbing to others when they see someone with unusual powers, which everyone has in the first place, so you don't necessarily show it.

But because I was trained as a physicist and you had to prove things out, I had witnesses to everything that I did before I accepted it as a good physicist would. You think you're in this physical body. The reason why you're blunting, you're holding on to the lifeline by your fingertips, about to die any moment, which is the way we go through physical life.

That's why I drew it that way. But we operate the physical body with the astral body. Our minds are in our astral body.

We contact the physical body in the lower part of the neck, the medulla oblongata, and through here we operate the body through the brain, which is only the switchboard that connects up all the parts. There is no thinking going on in the brain. So when you read these theories of left brain, right brain, that's all put out by lame brain.

And everything they're doing with the brain is in a physical realm which the mind is not in. And so they cannot understand man's behavior. But knowing that the brain is in the astral body can be used to your advantage.

If you get involved with spirit entities on the other side, and many people do, I don't know why, probably a carryover, you never ever have to fear an evil spirit. Because these characters on the other side, in the astral, what to them is their real brain, what to them is their real reality, is their mind. Everything is mental there.

And whatever we do mentally, to them is real. So if you've got some evil spirit trying to beat up on you or do something to you, you just mentally hold what you want, and this one's wafted away. You never have to fear the other side, the astral.

They can take an astral stick and beat on your head and beat on your head and it goes right through your body and you don't even know it. Unless you're psychic. If you're

psychic, it might hurt you.

So if someone's got some evil potion or some evil sentence and so forth, you just smile at it and you just know they cannot touch you and they cannot. As you move up, start going back home, the characters on the left side are jealous of your state. You see, we're ahead of at least one half of the people in the universe, more than one half, because we're coming up off the bottom, and more than half are on the way toward it.

But these people are what are called the jealous gods. They have powers, just like someone moving up here has powers, and they're equal in powers. They can mentally manipulate the physical matter, things like that.

So when you start moving up, the ones behind you, because of jealousy, try to slow you down. They'll tempt you. Oh, you're above all that nonsense.

You can do it now. You can play with that fire down there. It won't burn you.

And I've watched so many people succumb to these characters because they're playing around with the astral, with the psychic, and they're trying to develop a power here, a power there. So it's a tremendous advantage to be in a physical body. You have no idea the numerous people in this universe who are trying to come in through physical bodies on our planet.

And at every conception, there's thousands trying to come through. Usually only one makes it. Because on the other side, they know that here is the greatest opportunity for going free.

You're lucky. It's a tremendous advantage to be in a physical body. I think it's the worst disadvantage to try to hold yourself in a physical body, and that's what everyone's doing.

Your whole life revolves about waking the body up, dressing it, tampering it, sending it off to work to make some money to put some food in it, lots of food in you, so it can go on in the physical body.

[Speaker 2] (43:29 - 43:44)

The body's nothing but a garbage-making machine that everyone knows doesn't go on. And like good A.H.s, we're all trying to make it last indefinitely.

[Speaker 1] (43:54 - 44:08)

And now some of you are getting glimpses of moving up as you release. Such as right here. You get experiences of your being here.

[Speaker 2] (44:17 - 44:41)

The mind's involved in doing this. And then it will give you the scale of action.

[Speaker 1] (44:43 - 45:06)

In a much better presentation, I've just given you the three words. And in the state of identifying with the I of life, we're in a state of being here. When we identify with our mind, we're into doing this.

When we identify with the body, we're into having this.

[Speaker 2] (45:06 - 45:09)

We're into having more and more and more.

[Speaker 1] (45:23 - 50:12)

We're in the highest state of being, the most delightful place to be. Sometimes that's a good release, a movement into that state of being. But the remaining garbage doesn't allow you to stay there.

Because the remaining garbage is trying to protect this body. And you're stuck right down into the body consciousness. If you're identifying with your mind state, you're into action.

You're identifying with the body. You're into having this, wanting to have this. If I only could have that, that would make me active.

Now it's possible to vary from one state to the other. Most of the time you're here. Much less of the time you're here.

And you're on occasion here. You're here much more than you know. But in such a habit of identifying with the body, you're discounting.

And you're feeling high. There's no thought. That's it.

It's simply let go. Come down through the body and wanting to be heard. So you do experience this new state.

In fact, you're experiencing this top state all the time. You say, I have this. That isness of you is the top state.

But then you immediately say, I am this body with all its needs. You say, I the infinite being am this body with all its limitations. You're stuck right now in the body.

With everyone. With every moment. Feelings.

The being. Otherwise you feel sick. But all the time using the mind to protect the body.

Hear the feelings. It's so simple. Give yourself the feelings and you're up here all the time.

Mind is the instrument of separation. It separates us from the other. And when there's no more mind, no more thought, you're in a state of oneness.

Somebody knew something when they used the word I. The closest word for God is the word I. As you'll notice, the I is the number one.

And the God state, the ultimate state, is the oneness state. Where you will see everything as you. As your very own self.

That's all there ever was. And that whole world out there is just a projection that you projected out there via your mind. Just like a movie projector projecting on the screen.

The mind is a projector. But you're the operator of the projector right behind you. And you project everything through the projector onto a screen.

And then you see people, armies, wars, dying, blood, fire. But nothing ever happens to that screen. And that screen is the highest state.

And this whole world is a mask. You can only see it in your mind. But your mind displays the world's time.

[Speaker 2] (50:12 - 50:18)

Don't wake up. Don't move on. It's impossible to do that.

[Speaker 1] (50:23 - 50:29)

The world is only in your mind. What you've lost sight of is that you projected it out there.

[Speaker 2] (50:31 - 50:59)

And that right now is some photo of all you're thinking in. Most of which is subconsciously held in your hand. In the after picture, you'll still see the world.

But you'll know it for what it is. Just like an oasis out of desert.

[Speaker 1] (51:02 - 51:15)

You'll see the illusion of water. And when you go to the water and find out it's sand, and you walk the desert again, you'll still see the oasis.

[Speaker 2] (51:16 - 51:26)

But the after picture is you don't go there to drink. And you see the truth of this world.

You won't dip into the world to drink.

[Speaker 1] (51:29 - 51:53)

Because all the water there is is right in your being. All the happiness that you think you're getting from the world is only when you are being you. You let go of the agony of the desire for it.

You fulfill it. That moment your mind goes quiet and you move up into your being. And that's what you call happiness.

[Speaker 2] (51:55 - 52:00)

The only thing that happiness is is your being your beingness.

[Speaker 1] (52:09 - 52:26)

Once you catch that, you'll stop chasing rainbows in the world. You'll stop chasing that parrot like the donkey does that hangs over his head all day long and walks around in circles riding a pump or something.

[Speaker 2] (52:28 - 52:57)

That's what we're all doing in this world. The donkey has it. They ate this frozen so hard it's hard to get that which we didn't have.

And why do we want it? So we can feel our beingness. Which we put in the first place.

We don't have to go chasing it.

[Speaker 1] (53:04 - 1:13:48)

The number one program on the chart is separateness. The very first program we put in is wanting to be separate from the one. From the oneness.

The oneness is our beingness. It's omnipresent. Right now your beingness is everywhere present.

We start cutting ourselves off from it by saying I'm going to be separate from it and we put a circle around ourselves to encase our beingness into a thing called mind-body. Our beingness sets up a mind which imagines as a body. So everything you do and will keep on doing until you reach freedom is to undo that feeling of separateness.

On the chain of separateness comes mind, body and everything to do with the body. Other bodies, mama, papa, children, husband, wife. It gets more and more involved as you move out from the top state of oneness, of beingness.

But this beingness that you are is always there. There's nothing more intimate than this infinite beingness that you are. When you say I, that's it.

When you add on to it that isn't it. That's what you need to let go of. You just say I, I, I from here on you'll be there.

But the moment you add something on to it I am this body or I am this mind or I, I am that's not it. You're separating, you're imaging in your mind more than the oneness. And the more you image the further away you are from that top state of just being.

Because you're being the body, you're being the mind, you're being the husband, you're being the wife, you're being the child, you're being the friend. Then you're in being the body you're being involved in everything to survive, keep that body surviving. But there's one thing you can't let go of, that's the word being.

That's the part of you that has no limitations. That's the part of you that you're looking for in every last act you do. You're unhappy because you're not just being.

Unhappiness is just moving away from beingness. So the more you try to be a body, the greater your unhappiness. There is no misery in life when we let go of identifying with the body and just identify with our beingness.

Are you? Sure you are. That's it.

Period. Nothing else. That's it.

You see the KISS theory? It's so simple. How do you get rid of all the obstacles?

Ag flap, that's all it is. These programs put into the banks of the mind keep operating until we release them. You get these programs out of the mind, the mind goes quiet and your beingness is so loud you cannot help but be self-obvious to yourself and to what you are.

Truth, reality is that which never changes. And there's only one thing that never changes. The reality.

The truth. Our beingness. So we start from our beingness.

We create a mind. The mind reflects all the parts. The mind creates all matter.

And when you get involved in matter, everything matters. And you're just plagued by a bunch of nonsense. So we need to start going back up the chart, ridding ourselves of all these unconscious deep programs.

Ag flap and so forth. I'm back at the point that I started with when I first spoke to you. Identify where you are, where you're going, what it is that needs to be done to get there.

Does an infinite being have to work for a living? Do the free ones have jobs? Let go of the importance of work.

Of course you've got to do that which you have to do. Otherwise your program says, I will die. You need this carcass to plague you until you get back up to the top.

The only purpose for being in this world is to discover our freedom. The only purpose to come here is to get rid of all the limitations. And where are the limitations?

In the mind. I'm afraid I can't. I'm guilty.

I don't deserve it. I'm angry. Apathy.

The whole purpose of being here is to rid ourselves of all these mentations that are deeply programmed and are the accumulation of many, many millions of years. Millions of lifetimes. And yet when you release at the bottom line you can go free in a matter of months.

Getting it constant gets you there. The momentum like you're into now. You're able to release.

As you release you get high. From the high place you can reach down deep and pull up the fear of dying. When you're free of that fear of dying there'll be a much stronger agony, the feeling of separation.

But because you've released so much when you've let go of the fear of dying, you can handle it. And you throw out the feeling of separation. And you're there for the capital T.

Where are you weakest? Step number one. Your want for freedom is less than your want for the bondages of the world or the limitations of the world.

You've got to get step number one in and all the other steps will fall into line for you. When you want freedom more than you want anything else you'll get it quickly. A month or two.

Because you'll carry out the rest of the steps with ease. But you're wanting things of the world more than you're wanting freedom. Which is obvious by where you're at.

Working for a living couldn't be more stupid once you're free. Work for a living. You're eternal!

What do you mean work for a living? But if you have to, right now stay with it, but use it all the time for releasing. You don't like working.

Or even if you like working you can release that. We have to release the upper area courageousness, acceptance and wanting peace. The last thing you do release is

wanting that ultimate state.

But that happens on its own. I am it. I am there.

That's it. So to sum it up, identify where you are. You're a beingness.

You're a mind. You're a body. Your beingness creates your mind which creates the body and the material world.

See that you're got a computer going you threw it on automatic and it's running you. Make the decision of hell with this being pushed around. You always get that picture of a donkey working all day long after a carrot.

That carrot is the world out there. We're just as smart as that donkey is. We're after that carrot.

All we need to do is stop chasing it and be. And that's it. So deprogram that computer by ridding yourself of the ag flap, the wanting of approval, the wanting to control, and finally the wanting to survive as a physical body.

And it'll take as much time as you so decide. It can be in months. It should be in months.

But check yourself. You don't believe you can have things just for the mere thought of it. And yet I know a lot of you have already experienced miracles.

You still don't buy it. So I'm pleading with you. Stop the nonsense.

Be free. By the time this course is over know exactly what it is you need to do to go free. You get out of the having the state into the doing the state that puts into the being the state.

When this course is over you should know exactly what it's all about. No doubts as to where you are, where you're going, and why you're not there. Now, okay, I think I'll end on that.

I'd like to take up where I left off last time to try to get each one of you to identify where you're at, where you're going, what you need to do to get there. Is there anyone who feels that he or she does not understand that, what freedom is, what I am now, what there is in my way to get there? Is there anyone who does not fully understand that...

Oh, good. Bye-bye. But that's great.

I didn't hear you, Michael. No, I just think that if I really can only understand what freedom was, that's how I'll be there. That's true, but within your mind you can understand that I am here and up there is freedom, that nice, perfectly quiet place, and that the only thing that's keeping me from remaining there is the noise of my mind

called thought.

We all think now that we are egos. There comes that pun, ego, you must go. And ego is the blight upon ourselves.

When the ego is gone, you're abiding only in your beingness, seeing everything external as an out-picturing of a camera you set up called your mind, which you have filmed with banks and banks and banks of films called programs, the heaviest of which are emotions, feelings. The ego is a sense of separation from the one, or oneness. When we identify with our beingness, we see no otherness.

Not only are you me, but every atom out there is me, or if I let go of the projection, I only am. And that's the greatest state possible. It's the end of the line or the beginning of the line.

Understanding, as Michael pointed out, is actually being it. If you want to know what a dog is, be the dog. If you want to know what a tree is, be that tree.

It's possible. If you want to know what freedom is, be your beingness. But this is one reason why the person's on the street, the isolated, so as not to intrude upon people.

That was the reason why I left New York and went to Sedona. I saw people were annoyed with my beingness. Oh, wipe that smile off your face.

I didn't even know I had a smile. And I don't think I did. So I took me out of society and part, that was myself from 52 to again 61.

But occasionally went out. Did talk to groups that were formed overnight. I'd go to Los Angeles.

That night a group of 25, 30 would get together. And every night while I was there another group would go. I'd just go from group to group and then go back to my place in Sedona and just that.

It was good to be. Occasionally go out and talk. I don't go to Los Angeles, but to New York.

And a few times found myself covering the country, talking to New York City, Cleveland, Chicago, other cities, Minneapolis. It would all happen. And then I'd retreat again.

So I did move out. I didn't go. From 52 to 61.

Only because I was an insubordination of mine. They'd go.

[Speaker 5] (1:13:53 - 1:13:56)

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[Speaker 1] (1:14:11 - 1:14:55)

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[Speaker 3] (1:14:55 - 1:14:57)

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[Speaker 1] (1:14:57 - 1:15:03)

... ... I'd rather thank you than be going free.

[Speaker 2] (1:15:09 - 1:15:18)

What is mastering the body? What is mastering the body?

[Speaker 1] (1:15:20 - 1:17:10)

Instead of having a sick body, have a perfectly healthy body just for the thought of it. After which, if you don't identify with the body, it can be in severe pain, you know it, and it bothers you, you know it. Or, it can be in severe pain, and you can choose to feel the pain, and it doesn't bother you.

That's mastering the body, we've got to master the body, because we're working on the body. What happened to me in 62, after sticking with the molecular theory, from the 20s on, intently, I suddenly see the picture of energy. Matter, is only energy frozen at a point.

This cup has more energy in it than our present hydrogen bomb, but there's tremendous change going on in structures that are sticking together in this form. Matter is frozen energy. Energy turns out to be our minds in motion.

[Speaker 2] (1:17:20 - 1:17:25)

And when we quiet our minds, there's no more motion. There just isn't.

[Speaker 1] (1:17:27 - 1:18:22)

And the point of view of this seems to be everyone else is motion, everyone else is form. You see only yourself as being this. It's not up there at the top, you've got to come down and see it.

Yeah, when you come down and you see it, you know it for what it is. And you don't

forget the truth once you've really seen that, once you've seen it out in your mind. You don't forget.

It's an act, it's all it is. You cannot forget that it is.

[Speaker 2] (1:18:25 - 1:18:52)

The world is no good. Yeah, that's the point. I'd get killed for that.

Right, I could defend my saying, use the world, the alphabets, and the conclusions, to get what's best for the world, but the other things are no good. Right. However, you'll never know that it's no good.

Until you get it.

[Speaker 1] (1:18:53 - 1:19:19)

Get it first, and you'll see it's no good. Now, when you first get it, there's nothing nice in it, and it's important, right? But the rest of it's rubbish.

It's a letdown. Especially for those who obtain both of them. Some of them commit suicide.

It's such a letdown.

[Speaker 4] (1:19:22 - 1:19:25)

A good number of them drug and alcohol.

[Speaker 2] (1:19:29 - 1:20:07)

And a smaller number, a drug force. Now, here's something that's important. I think that if you think about it, if you adjust it, adjust in this toleration, he's not a, what?

He is now? Well, when he first let go of alcohol, he went into pain. And he lived a nice life, away from the eyes of the public.

There was a period there where he did that.

[Speaker 1] (1:20:08 - 1:20:10)

Well, it started in the end, anyhow.

[Speaker 2] (1:20:15 - 1:20:37)

So when you obtain that pain and fortune together, you obtain the most of it. And it doesn't bring happiness. And it causes frustration.

It drives people to drink and drugs. They get their CDs, or drugs.

[Speaker 1] (1:20:45 - 1:20:55)

I'm really saying that the world, the spiritual world, doesn't get it for you. It's been spiritual for thousands of years. Look where it's gotten.

[Speaker 2] (1:20:56 - 1:21:14)

The spiritual world doesn't get it for life. They try to give it to us via the mind. Thou shalt be good.

Thou shalt not be bad and burn in hell forever. And they're telling us what to do.

[Speaker 1] (1:21:17 - 1:31:12)

And here, mentally, we say, Praise the Lord. There is no spiritual, physical. There's a oneness.

And people who separate into spirituality are in the separation in their mind. They're not really moving ahead, spiritually. So let go of the fears.

If I go free, I will die. I think this is probably the number one holdback for all of us. I will die if I go free.

These feelings are going to keep me surviving. They are my protection. I'll get angry and I'll swing at them.

I'll get courageous and wipe them out. Look into your feelings. Examine them.

Identify exactly what they are. They are pro-survival, but actually, in effect, anti-survival. We all have that feeling, I will die if I go free.

All you die to is the miseries. You take the great ones. Did Buddha disappear when he got free?

I think he went back to being prince or king, did he not? Did Jesus die? Yeah, but he used it to prove immortality.

He came back in three days. And he's still around. So is Buddha.

Yogananda was a free one. Look what he did. Came over from India and set up a huge organization.

Ran it all by himself. And when he left in 52, I met his disciples, I think it was 54. They were still totally bewildered, not knowing what to do, because Yogananda did everything in the organization.

They were paralyzed for several years because he was doing everything. Now he was a free one. Look what he did.

He had three gorgeous properties, set them up, got tens of thousands of followers. An interesting story on his body. I met his disciples, two different ones told me about it.

He had six feet. He couldn't stand on them, they hurt. And one day he had to give a talk at their headquarters out in the open, probably a thousand or a few thousand people there.

They carried him into the car, he couldn't walk. When he got there, the people were there. And when they got ready to carry him out, he said, oh no, not in front of people.

He got out of the car on his own and he walked up to the platform. Marina Lini is the name of the sister who told me about it. She said, she looked at him and she noticed his feet were not touching the ground.

Because they hurt. He levitated up to the platform. No one knew it.

Except she and the disciples around him who had to carry him into the car. Now I tell you that to not try to judge a free one by what he's doing. You pick on, well someone said I took some vitamins.

Well wonderful, what's wrong with vitamins? I sleep, I eat, so what? The question is, do I have to?

And the only reason why the great ones live like we do is because we can't comprehend them if they don't. They come down into our limitations so they can't communicate with us. But like Yogananda, he had sick feet and he had to walk.

He didn't want to show it to the public, so he levitated. But I think the real reason why most of the masters are quite sick at times. Vivekananda all his life had a terrible body.

Excruciating pain. They do it as a reminder to them that they are not that body. Because they don't suffer the body.

No matter how much it hurts. They'll laugh. The body's hurting.

It doesn't bother them. They don't identify with it. They identify with their beingness.

Beingness cannot hurt. You can do the same thing. But try to get rid of I will die if I go free.

That's what Michael went through, right Michael? You'd lose everything. Everything's gone.

It isn't. When you're free from the mere thought you can have anything. Sometimes you

can have a hundred bodies and talk to a hundred different people at the same time because there are no limitations.

If you read the autobiography of a yogi, several of the masters, after they died, came back. Yukteswar was one of them. He spoke to four people, ten o'clock the next morning, in a physical body at the same time.

There are no limitations when we are free. I'm trying to propagandize you into letting go of fear of dying, of the fact that if I go free, I'm finished. It's just the opposite.

You've got to watch that tricky mind of yours. It keeps you down in the dumps. You shouldn't have to work for a living.

You're an infinite being. There are other worlds where people never curse in the work for a living. Nature supplies an overabundance of everything for the mere thought of it.

In fact, as I said last time, there's nothing out there but the outpicturing of your mind. If you picture slavery, you're a slave. If you picture freedom, everything comes to you without effort.

Stop wasting time on the body. It creates karma, and karma is a harmer. You can never rid yourself of karma because to every act there's an opposite and equal act.

That's the first law in physics. But it applies to what? As you're trying to work out karma, you're creating karma for the future.

It's impossible to work out karma. But what you can do is transcend it. See what you are.

And there is no karma. More specifically, karma is programs. And basic programs are feelings, and the most basic program is the feeling of separation.

Lester Levenson 100th Anniversary CD Set

[Speaker 1] (0:00 - 1:19:02)

Greetings, this is Lester talking to you from his heart. If the tapes you have heard have helped you, there is much more help that is available. On the tapes, I talk to you in a manner that is oriented to provoke thinking in you that leads you to a new realization.

I talk to you in a way that attempts to reach the part of you that inherently and intuitively understands more than your present intellectual ability. All this leads you to wisdom, wisdom that is higher than present intellectual knowledge. I have evolved a do-it-yourself method that can show you how to every day increase your understanding.

It will greatly enhance and increase your self-growth and that each one of us has no limits except those that we hold onto subconsciously. And that when we let go of our subconscious limitations, we discover that our potential is unlimited, unlimited in the direction of health, happiness, affluence and materiality and will allow you to achieve the ultimate of that which you wish in life. Thank you.

I was born July 19th, 1999 in Elizabeth, New Jersey into a middle-class family as a very shy person. The years before I discovered what I now have was that extreme shyness and bewilderment at what is this world and never really feeling that I belonged, fitted into it. Always wanting to be a good person, a good boy, a good youth, a good young man.

And I try to do things as things were supposed to have been done, doing the right things, getting a good education, being the best in my field. And my natural inclination was towards science, especially the science of the world and man himself. And I was graduated from Rutgers College in 1931 as a physicist, after which I worked 20 some years in physics and in engineering.

I have a history of changing frequently from job to type of work I was doing. In physics, I worked at research and development on measuring instruments and automatic control connected with Brown Instrument Company, which became a subsidiary of Honeywell. And in the engineering field, I worked as an electrical engineer, a mechanical engineer, construction engineer, heating and ventilating engineer, marine engineer, actually 14 different fields.

I also made attempts, actually went into various businesses intertwined with the engineering. Wanting to make money, wanting to make it in the world. And all these projects were rather short-lived because whenever I got to a point of success, I lost interest, and because I lost interest, my project would drop away from me.

At that time, I did not know what I know now. That what I was seeking was actually the

answers to life itself, and that nothing I had worked at would give me that answer. And as the years went by, I became heavy with depression, with sickness.

And by 1952, I had been through constant ailments like being jaundiced three or so times a year, constantly with an enlarged liver, kidney stones, spleen trouble, hyper and hypoacidity, ulcers that perforated and formed lesions. And then I had at least 10 years of migraine headache. And then toward the 1952, 1952, I had had two coronary thromboses.

And after the second one, I was told I wouldn't live much longer, that I might die any day, that I shouldn't even take the effort to go up a step unless I absolutely had to. Also during that period, I was getting heavier psychologically and sicker physiologically. And so I was seeking aid.

I was constantly with specialists, medical specialists. And I had had four years of psychoanalysis four times a week under an associate of Freud, a Dr. Killian Bloom, B-L-U-H-N. And this was the early 40s.

Who had an office, I think it was East 96th Street. And after four years of psychoanalysis, I was discharged with, quote, some people cannot be helped, unquote. And that was quite a shock.

However, I never said die. And after the second heart attack, after three days of cogitating with intense fear, a stir, I was extremely fearful of dying. But I realized, I said to myself, you're still breathing, Lester, there's still a chance.

So I sat me down and began thinking on an around-the-clock basis. I had been considered a very smart boy, always made the honor roll. I had a four-year scholarship to Rutgers back in the days when not many scholarships were handed out.

But then after the second heart attack and when I was told I wouldn't live, I said to myself, Lester, you are stupid, stupid, stupid. Having lived 43 or so years and having reached the end of the line without happiness, without health, therefore all this knowledge that you have accumulated is of no avail. I had studied Watson's Behaviorism in the 30s, Freud in the later 30s and early 40s.

I had studied the philosophies, I had studied logic, I studied economics, I studied all the major fields of man. And with all that knowledge, there I was at the end of the line. Making me realize that the accumulated knowledge of man was of no use.

And so then I decided, start from scratch, forget all that knowledge, begin from point zero and see what you can pick up. So I posed the questions, what am I? What is this world?

What is my relationship to it? What is mind? What is intelligence?

What is happiness? And I began by asking myself, what do I want out of life? And the answer was happiness.

And I said, what is that? Oh, that's getting everyone's approval. And that was a shock to me because I realized I was getting large amounts of approval from my family, from my friends, from most people that I knew.

And here I was miserable. Investigating further, I went into the moments when I was feeling happiest. And I discovered something which to me was startling at the time, that it was when I was loving that I was happiest.

That happiness equated to my capacity to love rather than to being loved. That was the starting point. I began correcting all my thoughts and feelings in that direction, from that of wanting to be loved to that of loving.

And in that process, I discovered another major thing that kind of shocked me. I saw that I wanted to change this entire world and that that was the cause of my ulcers, or one of the major causes of it. On realizing how much I wanted to change things in this world and that that made me a slave of this world, I made the decision to reverse that.

And then I began letting go of all my want and need to control this world. And in the process of following out these two directions, of actually unloading all the subconscious concepts and pressures in those directions, I discovered I was getting happier, freer, lighter, and feeling better in general. On seeing that this direction was good, I made the decision that if a slice of the pie tastes as good I want the whole pie.

And I decided not to let go until I got that whole entire pie of happiness and with it the answer to what am I, what is this life, what is my relationship to it. This decision allowed me to, as I claim, get the answer to life itself in a matter of three months' time. And I actually believe if I did it, anyone could do it if they had that much want to.

And in that three-month period of time, all the ailments I had in my physical body corrected. All my miseries dropped away. And I ended up in a place in which I was happy all the time with no sorrow.

Not that the world stopped pushing against me. It continued. But I was in a place where I could resolve things almost immediately.

Having cleared out all the negative fears, all the negative I-cannots, I would focus right in on the answer to every problem and get it very quickly. And so my whole life turned around from being one of formerly being depressed and sick to one of being happy all the time and in perfect health all the time. One of the things that happened in this process was identification with others.

I saw that we are all related. We are all interconnected. Our minds are interconnected.

Each mind is like a radio broadcasting and receiving station, that we are all tuned into each other unconsciously. We're just not aware of it. And that if a lot of the suppressed energies are allowed out, this becomes obvious to us.

And once we identify with everyone else, it's just natural that we want everyone else to discover what we have discovered, that life was meant to be beautiful, meant to be happy all the time with no sorrow, meant to be with perfect health. And so from that, reaching that high point of understanding in 1952, from that time on, I have wanted to help others discover what I discovered. In the early years, I worked with people person to person.

Help for each one was dramatic and very effective. However, they would develop a dependency upon me which would cause them to expect me to do it for them. And this was unconscious in them.

And the reason for that is from the day of birth until we are teenagers, everyone does have someone taking care of everything for them, their parents. And it's so deeply ingrained in us today, we still expect and want someone to do it for us. However, no one can do it for us, we must do it by ourselves.

The only thing someone else can do for us is to show us the way, show us the method, show us how to get moving in a right direction. So for the first 20 years or so, after giving this freely to anyone who would listen to me, I realized that the amount of accomplishment was rather minimal, working one-on-one. And it came to me that to get this out to the majority, it would be necessary to set it up in a methodology that could be given out by others to others.

And so I evolved the present system, a very specific method of undoing all the suppressed emotions, all the negative feelings, of undoing the inhibitions and compulsions, which are the things that are driving the world today in wrong directions. We have accumulated so much of suppressed energy that it is coming out in devious directions, upsetting our purpose in life, our goals, to the point where instead of making life a beautiful harmony here on earth, we are using the best of our energies in a direction of destroying this earth. We are today poisoning the air, poisoning the water, poisoning the food, and poisoning our minds through radio, TV, and movies.

And we have gotten to the place where we cannot see how we are driving ourselves downward and we are continuing in it. And the only way out of this thing is to first recognize that all this accumulated suppression is the cause of this downward direction, and that this accumulated suppression must be released in order to get the world in the right direction, in order to get each of us as individuals in the right direction, in order to get us happy, healthy, and prosperous. This method that we have will do just that.

However, it being experiential, it must be taught to each one how to release these

suppressed energies so that these negative, unwanted feelings are dumped until we are rid of them. And we discover that when these negative energies are out, the efficiency of our minds are at their highest. Thinking is clear.

We have a clarity that we never had before. We can see our purpose and direction in life and carry through. We discover that mind is only creative, that what we hold in mind is what materializes for us sooner or later, and that it's only because we're holding these unconscious, suppressed, negative thoughts, that negative things keep happening to us.

1973, the concept of organizing it into a system came to me. At the time I was in Arizona. I had left New York in 1958 only because what I was saying to people was really too far from what they wanted to hear.

And so I retired to a very nice place in Arizona, spent several years all by myself sitting around the clock in a beautiful state, until people began coming in to visit me, which caused me to get up and get out and float across the country. I would talk to groups, never made any commitments, I'd just float around, helping them, giving them person-to-person help as much as I could, nothing in an organized way. Until 1973, when I realized that those who gathered around me and lived nearby were not gaining any more due to their feeling of dependency upon me, no matter how much I told them I could not do it for them, no matter how many times I told them that they had to do it themselves, they were still looking to me to do it.

So that decision was made to not help people personally but to get it into this package form. I did it in 73. I tested it out in Arizona in 74 with educated people, with people with no education, and with children 10 years and older, and discovered that the method was gotten by all and that anyone could use it, that it was very simple and very easy if one chose to use it.

Every person has an unlimited ability within him, a potential way beyond anything he ever dreamed. We have this tremendous potential limited by and cut off by our own thoughts of limitation, the I can'ts. It's impossible for me to do that.

These generally accepted limitations are the cause of the limitations, that when these limitation concepts are dumped, the person discovers he doesn't have any limitations except those that he mentally holds. And see, in our course, there's a method of dumping these limitations. We discover that locked into our emotions are all the I can'ts, and that when the emotions are released, all that suppressed energy is released, the I can'ts are released, and then we only think I can.

And when we think only I can, the I can manifests and the unusual with it. You can have, be, or do whatever you will desire once you know this and do it. One is totally released on any particular thing, no matter how impossible it is.

If he's totally released, that impossible becomes possible that moment when he's totally released. Intellect is the rational part of mind that reasons, and intellectually ties things together, relates them. Feelings, experience, are a totally different aspect in that they are feelings and they don't rationalize.

You can rationalize about them, but they themselves are not rational or rationalizable. If they were, we could tell people, drop all your negative feelings and they would do it. But they can't because intellectually there's no tie there.

The only thing we can use the intellect for is to direct us toward the feelings, to focus us in on the feelings and then work at the feeling level. See, our course works at the feeling level. And the intellect, the rational part of the mind is all motivated by our feelings today.

We think we're free thinkers, but we're not. Our thinking is motivated by our feelings, all of it. Just check it and you'll see.

So that the prime thing is feelings. The secondary thing is rationale. And when the secondary thing is trying to explain the primary thing, it cannot.

So that you've got to understand the relationship of feelings to thoughts, that they're two different realms and one does not explain the other. It's when you get above thought and feeling that you can understand the two of them and how they relate. And there's no suppressed energy.

We're in the highest, happiest, most felicitous, the most knowing state there is. The more the suppression, the more our attention goes to unconsciously to hold that suppression down, the less attention we have for what is here now. As we release the suppressed energies, we come into present time.

Every feeling throws us into the past because that's where it was developed from. So when we perceive or calculate on the present with any feelings behind it, we're working with stuck keys from the past and we don't see what's here now. Witness an accident being witnessed by a half a dozen people.

We've got a half a dozen different reports and yet it happened one way because we see through our past feelings. We're trying to see now through our past. So to get a person to present time, he has to undo his suppressed feelings.

And when he has no more suppressed feelings, he's totally here now in present time with his total abilities and capabilities of perceiving and acting and effecting in life what he wants. Originally, our conscious thinking was all conscious. So we set up this system of the unconscious automated behavior.

My hand goes in hot water. If it's automated, I don't have to think, gee, I feel a sensation

in my fingers. Oh, it's hot.

Oh, the heat will damage my skin. I better pull it out and out I pull it. From past conditioning, the moment I hit hot, my hand bounces out that moment.

So originally we were thinking consciously and then we set up these automatic controls called feelings to give us automated responses, automated protection. And we lost sight of what we were doing and we kept on programming and programming and programming and programming until we reached the present state of man in which we are overwhelmed with our programming. Did you see Space Odyssey 2001?

That's it. The computer began to take over man, remember? Disconnected the life systems, killed everybody except the guy who was outside the ship.

But he's still smarter than the computer. He figured out a way how to get back into the ship. He exploded a charge, crashed himself back into the ship and went right to the banks of the computer and started taking him out.

That's exactly the way it is. Our mind is like a computer. We program it and we'll over-program it to the point where it's running us now.

So there is yet left a point where we can override the programs. But it's a weak, weak point today. And what we do is strengthen the ability to override and undo the old programs, to pull out the old banks.

Goes to the extreme, it's a nervous breakdown. The banks are running us instead of we running them. Now, I discovered a way.

See, there are thousands and tens of thousands of programs within us. And what happened was the, let's call the feelings as the programs. Thoughts culminate into feelings.

And the superficial feelings culminated into fewer feelings that we call emotions. The emotions culminate into still fewer feelings. And when you can get rid of those fewer feelings, you're actually getting rid of all the original.

In other words, there are relays that if we undo them, undo all the other automated responses. And this is what I hit upon. You're trying to get rid of all your grief, you wouldn't do it.

So I had to go more basic to the program that causes those programs. So I got to the two basic programs that are causing all the anger, fear, grief, apathy, jealousy, and pride. And I'm eliminating the program that programmed the emotions.

And that's one reason why our method is very effective. There's a lot of other built-in goodies about it in that you don't have to go into your past traumas. We take off at the

emotion and go deeper to this basic program and work there where there's no formally built up resistance towards getting into.

We don't want to get into our grief. We don't want to get into our anger now. And when you try to get people into it, there's tremendous resistance.

They don't want to feel awful. So we get them to a more basic point that they're not used to and don't feel so awful when they touch it. And that's another reason why our method is so effective.

I guess the third reason is that by using it, they learn that they do it. This is a tremendous thing. We don't do it.

They do it themselves. They learn by doing it that they do it themselves, eliminating the need of a teacher, a guru, the eliminating of a doctor that you have to keep going back to again and again and again, bit by bit by bit. The feelings are so intense now, we can only release part of it each time.

It gets less and less as we release. The goal being to rid ourselves of all our feelings of anger, fear, grief, apathy, jealousy, pride and guilt and so forth. And when we release ourselves from all these things, we discover that that which is left over is a thing we call love.

And that all feelings relative to love are negative and cut off our capacity to love. That's how simple it is. We're in a slave consciousness, 90% of us feel that we must have a job in order to survive.

Maybe 10% of us think we don't need a job and go out and do what we want to do and survive. When this apathetic slave consciousness is undone by dumping these negative emotions, people won't work for other people. They'll all work in a constructive, positive donation to society that helps everyone.

Today, most people are down at the bottom of the scale. They're very selfish. They're motivated only in what's good for me.

They have to undo that in order to be good for themselves and for others. The more selfless we are, the better it is for us. And the most selfish thing that I can do for me is to be totally selfless, I have discovered.

That's a two parallel, they're not in opposites for me. The more selfless I am, the better it is for me. This is something society has to discover yet.

People do not discover this as first. They're not looking for it where it is. They're unconsciously all looking for it in the thing they call happiness.

But they do not know that this happiness lies in their discovering that they are beings

with no limits. And by force of habit, they accept that they are limited to their bodies, to their troubles. And the accepting of it is the continuing of it.

And as we continue it, we make it better and better and better. So our problems and our difficulties get better, get more and more and more. When they go to the extreme, like they did with me, it seems that only then are people shook up enough to re-question the entire thing.

Enough to say that the way that we are going is not the way, that our happiness does not lie in fame, fortune, and being loved. When things get to the extreme, they realize that seeking those three things invariably end up in frustration and unhappiness. And then when they hit the extreme, there's only one way to go, not the way that they were going, looking for happiness and materiality, but to go within and question what is this all about?

Then they will discover what I discovered. Anyone can do it. If first he hears of the way out, and second, believes that this is the way out, and third, wants it so much that it becomes first in his life, more important than anything else, more important than seeking the happiness the way he had been seeking it, then he discovers that he is unlimited, that his joy has no limits, that the real natural way of life is perfectly harmonious, that nature is harmonious, and that all he needs to do is get in tune with it and live it. After the three-month period, I attended a metaphysical group, and he would call the students up to the front and ask them to give a talk to the group. And when he, first times he called me, I told him I didn't want to go up, and so he bypassed me.

And then after he stopped asking me, I realized, this is silly, the only reason why I wasn't doing it was the old tendencies remain, but the effectiveness of them is totally gone. The compulsiveness is done away with, even though the tendency remains. It's like a burnt rope.

It looks like a rope, it seems to be a rope, but it has no strength. You go to pick up a burnt rope, it just falls apart. And so seeing that, I volunteered to go up and give a talk.

First time in my life, here I am up in front of a group of about 60 people talking on frequencies and vibrations. And I got up there, and I was so surprised. I wasn't nervous.

I was looking at them. They were looking at me. And as I was talking, I had the second thing going on in the background.

Gee, this is easy. I never knew it was this easy. And that was my first experience in my lifetime of getting up in front of a group and talking.

That was probably 1953. I was 44. The super sensitivity drops away because your ego drops away.

If I heard someone coming out with an anti-Semitic remark or anti any other remark, I had compassion for them. I saw them hating. So I just had a feeling of more love for them because they needed it.

The only one they were hurting with their ego or their anti was they themselves. They can't hurt anyone else with it. That's the story.

When the most beautiful and very best dressed women of the world go shopping during the daytime, I looked at them, looking in the windows of those very expensive shops. And I looked at them, and I looked at the mannequin, and I looked at them again, and I looked at the mannequin again, and I did it a third time. I couldn't see any difference.

I said, holy mackerel. And that's what I thought was beautiful. They're just mannequins.

They're interested only in the skin, the outer skin of their body, dressing it, pampering it, spending untold sums of money on it. And the only real beauty is they themselves, not the outer skin. So what became beautiful to me was a person of high love, the soul of a person.

And I remember an incident where I was saying to two fellows of a girl I had known, gee, isn't she beautiful? I could tell by their looking at me that was something wrong. I said, well, isn't she?

And they shook their head no. And I looked again, and I says, oh, I see what you mean. And she was, in their eyes, or in physical eyes, a homely girl.

But she was high in her capacity to love. And basically, that's what is behind all beauty, love, can you see it? So my concepts of beauty did a flip-flop.

The ones that I thought were, oh, they're the most, they're the greatest, turned out to be like mannequins. And others whom I would have thought horribly homely turned out to be beautiful. I was so at home anywhere and everywhere that in Dr. Schaefer's classes where he taught, always the finest, everyone was so well-dressed and so neat and so proper that I had the nerve to come in with a beard and my hair not combed and dirty slacks on. Of course, everyone noticed it, but very properly, no one said a thing to me. But I sat there 100% at ease in spite of all them looking kind of dagger-eyed at me to prove to me that I had no reaction, no ego left. I always held the maxim in the back of my mind that I only know that which I can do, which is an excellent check upon oneself.

I only know that which I can do, and so I would do it, test it out. And if I did find any reactivity, I did find anything not up to perfection, I immediately went to work to correct it until it was the ultimate and that was achieved. I did everything to the extreme limit.

To be sure, I had nothing left on any particular thing. All happiness, no misery, the whole world serving me. What more do you want?

The trip to LA was for the purpose of proving what I had discovered and knew. And always with that maxim, I only know that which I can do, I believe I went step by step from smaller to bigger and bigger things. That's what I was really doing.

That was a big one, to walk out with any money and go to Los Angeles. And so I packed my bag, walked out of the apartment with absolute full confidence that I was on my way to Los Angeles. With no doubt that it would not happen.

And so it did. And it's not a test, it's a proving. Test implies doubt.

Cannot be any doubt. Any doubt would stop it from working. Oh yeah, I went out without money because I wanted to prove I could have anything I wanted without money.

Well, you don't need money to... When you demonstrate things, you never think of money. You never should think of money because instead of the thing, you'll end up with money.

But thinking you need money to do things is a doubt. Really higher consciousness determines for lower consciousness. That's why people serve me.

Yet it's true for everyone. Whenever we think, every molecule in the universe moves to fulfill that thought. And I knew I was going into that movie.

Most people think negatively and are creating that for themselves. Most people think with very much limitation and create that for themselves. But I was thinking, I was thinking, I was knowing I was going into that movie.

I was so absolutely convinced that it had to happen. But there's only one mind, there's only one intelligence and we are all in it. Anyone who has the absolute conviction of anything causes that thing to come about.

Anyone who has the absolute conviction that he can be a millionaire can be a millionaire. This requires no subconscious doubts to it because the unconscious doubting would get in the way. When you're up in tune with the universal mind in which everyone is in, your power of its use, your ability to use it is greater really than others.

And it affects them that way in your direction. You're swimming in a high sea of giddy, punched, drunk, in this in which everything is right and you love everyone. You could even go up and hug and kiss a tree.

And that goes over to other people and causes them to want to love you and do things for you. I saw that love was doing for the other one what the other one wanted. It was a giving without any expectation of receiving for it.

And here I was wanting something in return for my being nice. That was the reason why I was being nice. I wanted something.

So I went back to the incident, this incident, and I saw that I was really very annoyed by it and very uncomfortable. And then I just acted as though it were nothing. And when I saw this selfishness, I resolved, uh-uh, this I dump, this I let go of.

And I did. And I changed the feeling right there and then of wanting to do this just to get her my way to one of just feeling love for her. Each time I would see these incidents, I would recognize, now originally I thought it was really love.

I would first recognize that it wasn't love and I would let go of that and then feel love for the girl or person. Yes, you just turn on a feeling of love, which is a nice feeling. You like and approve of that person the way they are.

You accept them just as they are. This was good news to me because like in other things, I was able to carry it to the extreme. I could love people who were opposing me.

I struggled to keep the businesses going, but inwardly I had lost interest. And I struggled because I knew that was the right thing to do. You don't take a going business and walk away from it.

I went into it to make money, so I kept struggling. But at the time I was not aware that subconsciously I lost interest in it because subconsciously I was not getting what I wanted. I was seeking happiness.

And when I was terribly involved in building up the business, I was so busy. I didn't have to bear with my own inner thoughts that I could not stand. When the business became successful, there was time on my hands.

I wasn't plagued by the problems of it, like when I was building it up. Right, I would have resolved the problem somehow or other like I had been doing up until that point because it was always a struggle having started a business with no capital. You go from crisis to crisis all the time when you don't have capital.

And there was always a relief when those businesses collapsed. I remember there was always a relief. You see, at the time I wasn't aware of this happening.

It was only after realization that I became aware that I was the cause of it collapsing. At the time I thought they did it to me. I blamed the collapse of the hitching post on the war having started and business having dropped off for a period of time.

I blamed the loss of the lumber business on the big operators dropping the price of lumber. But there's ways out of that. And I didn't take them.

I wasn't really wanting to, but I wasn't aware of the fact at the time. Well, the only way I'd ever be convincing anybody is to experience it. That there's one overall intelligence that we all have a direct line to it, a pole right up to it.

And to the degree we step on the gas, do we use it? It's the thrill of death that they like. Thrill of death.

You know, people go into Samadhi at an awful point like that. They call it swoon in the Eastern Rhinings. It's a sudden tremendous fear.

It can make you feel very high. You leave your body. People like horror, that's the answer.

People like killing, don't they? Guys with guns love to kill. They get a thrill out of it.

I think the ranchers lose cows every year to the hunters. When anything would happen to me, I'd ask myself, what did I do to cause this? And the originating thought would come up in my mind.

Yeah, this is an incident of taking full responsibility. One morning about two o'clock in the morning with hardly no traffic on the west side drive in New York City, I was going along about 10 miles above the speed limit, which isn't bad at two o'clock in the morning and no cars around. And all of a sudden, from nowhere, there was a policeman behind me ordering me to drive off the ramp.

And I went off the ramp and he gave me a ticket for speeding. The next day, I was going in the opposite direction, uptown on East Drive in the midday. I decided to pass a car.

And as I was passing him, I went five miles an hour above the speed limit and got a ticket for it. And after the second ticket, I said, something's wrong here, what am I doing to cause this? And I was thrown back to just a few days prior when I was saying to myself, I should cut out this speeding habit I have.

I can't seem to do it. How can I do it? Well, some good tickets will do it for you.

But at the time, it was sort of like daydreaming and I wasn't aware of what I was doing. But when I asked, what did I do to cause this? That thinking came up, I looked at it and I dropped it and reversed it.

And the speeding tickets stopped. I had thought that what formerly I thought was so real and solid wasn't real and solid. It was a product of my mind.

And therefore my solid concrete foundation was cracking. And I knew I had to let go of it. And it's not easy to let go of something that I spent most of my life building up.

That caused me to shake. I could tell that the adhesion of my stomach and duodenum was undone, because formerly from the peristalsic movements of them that were not together, I used to feel as though my whole stomach were jumping up and down. And after this healing, I never experienced that again.

And therefore I knew that all the other things that I thought were corrected, were corrected, were healed. My heart was 100% okay, because after that I would exercise strenuously and nothing bothered me. I once walked out of the house feeling fully convinced that I need no money, that I am going to eat.

And as I walked along the street, I met a friend who said, hi Lester, started talking to me and invited me out for lunch. There was another time I went out without money knowing I was going to eat. And I saw a five hour bill on the ground and I picked it up and that paid for it.

The reason for my proving things should be that in order to ensure myself that I wasn't kidding myself, I held on to a maxim that I only know that which I can do. And therefore I proved everything by doing it. If everyone were in harmony, nature provides in super abundance when we get in tune with it.

There would never be such a thing as shortages. There's unlimited infinite energy available to us. Well, as a super abundance of everything we would want to use, that's when you're in tune with nature.

No effort is needed when you're in tune with nature. Efforts required when you're working against nature and you're not in tune with it. This world was put here for our use and play.

The idea of nature needing to be conquered is a very negative idea. What needs to be conquered is our negative ideas. And then only positive things happen.

We put it here for that purpose, for our use to grow and to have a pleasant time on. That's never meant to be a living hell. There's only one mind and if we're in tune with it, everyone fits together perfectly.

No one has to be told even what to do. When I saw that the mind was mine, that the body was mine, I began to question who am I who has this body and mind? And what I saw was that I was an unlimited beingness, that this beingness was the cause of everything and yet was not subject to whatever it caused or created.

And this beingness being unlimited, the only limitation was created by the mind limiting itself or by my limiting the action of my mind. That any thought could materialize it. In the letter I wrote last time, I made a statement that I would try to give you the key to maintaining a constant happiness so that you don't nose dive.

I was aware that several individuals were diving and not coming up, which I guess is one of the reasons why I didn't get here. You see, when you're down and you think, oh, things are terrible and you're frantic, I couldn't communicate with you very easily. Also, if I came here and you got this lift and got out of it, you would say that I did it, which develops a dependency relationship which isn't good.

You're infinite. You can do anything and everything you want. You can have, be, or do whatever you will or desire.

And when the disturbance lasts long enough, you get fed up with it and you let it go anyway. Then you do it, see, and it's much, much better when you do it and you don't need someone else to lean upon. But I kind of felt that what the group would like to know at that time was how to maintain this happiness.

Why don't we have it all the time? We should. And so I thought I'd try to give you the understanding or the key to the understanding.

That'll help you develop happiness that lasts. All right, now this is the key. When you understand or when you know what happiness is, then you're able to establish happiness more and more until it's all the time.

But the key is knowing what is this thing happiness. When you know what it is, you look for it where it is, rather than look for it where it isn't. Looking for happiness where it isn't is what gives you misery.

Looking for happiness where it isn't is what causes you to nosedive. The key is knowing what happiness is so that you can go directly for it. Not recognizing what happiness is makes it difficult to establish it permanently.

So when you get to see what this happiness really is, when you become miserable, you'll move in that direction. All right, what is happiness? Well, to most people, they call it pleasure.

And what it actually is, is escape from pain. What most people call happiness today is their getting away from their pain, escape, entertainment. They cannot stand being with themselves with their own thoughts.

They have to run to a movie, a nightclub, visit someone just to get some action going so that they are not alone with their own thoughts. When their mind is taken away from their own thoughts, they feel better and they call that happiness. All entertainment is actually that.

Although when you become free, you can enjoy entertainment far more than before, but you need none of it because you're happy. Now, the happiness I'm going to talk about is not the escape from misery kind of happiness. It's the joy that results from being your real self.

The more we are our real self, the more joyous we feel. Now, this joy is accomplished not by the thing or the person out there whom we associate with the joy, but it's accomplished by satisfying the desire for or the thoughts wanting to acquire this person or thing. We quiet those thoughts and the quieter the mind is, the more the self can

shine forth.

But this is something you've got to see in your own mind that the quieter you get your mind, the more joyous you are, the happier you are. It's good to play with this, experiment with it until you see it, that whatever that joy was, it always resulted in quieting of the mind and then you feel happy. Then you begin to let go of attaching that happiness to people and things.

You begin to see that the joy is only your very own self coming out more. But then when you see what this happiness is, you're not gonna look for it where it isn't. And you reach the place where you need no one and no thing to be happy.

You just are happy all the time. Is there any question on that? I guess intellectually, it's seen by everyone, whether you see it through your own mind's eye or not, you should have it at first intellectually, then experiment with it, test it out.

And you'll discover that this is so, that every time you feel happy, your mind is at ease. And that what you attributed to the person or thing outside of you, or something going on within you, the quieting of your mind, so that your real self could shine forth more. Then when you see this, you won't bog down anymore because the moment you become unhappy, you'll know just where to go to re-establish the happiness.

That would be within yourself, wouldn't it? Yes, but first recognizing that the happiness is not the person or the thing, but the quieting of the thoughts of desire for the person or thing, which allows you to just be more. When your mind is on things out there, you're not being, you're involved with externals.

But I say the key is seeing just that point, that your happiness is the quieting of your mind through the satisfying of desires, which stills thoughts for the thing. When you actually see that in your own mind, you can do it directly. You can let go of those thoughts without achieving the person or the thing, and immediately you're happy.

But the overall thing is that you move toward happiness where it really is, in you, not in the externals. And in that way, you establish a state of happiness that is continuous. But as far as that goes, I always feel as though I'm saying the same thing over and over and over again all the time, in this side, in that side, this side, it's always the same thing.

But until you see it in your own mind's eye, until you recognize it, it doesn't mean anything. Become everything and you need nothing. Desire is a source of all trouble.

If you are everything, you need nothing. That is the greatest of all feelings. That's the highest love when you become the other one.

That identity is love in its highest form. In other words, she didn't break the dish, we broke the dish. She didn't spend money on a dress, we spent the money.

And now you're gonna have to work this out in your mind. When you become everything, you need nothing. Create a lie when you say, I don't have.

And that starts trouble called unhappiness. You think you don't have because you think you are the body. But when you think that way, if you're lacking something, you identify with the body because you really don't lack a thing.

What do you have when you don't create? Everything. You have the all, everything.

Don't let a little bell push you around that way. I know what you're thinking. Again, I say each one has to realize this for himself or herself.

But when he or she does, then happiness can be made permanent because then you look for happiness where it is and you stop looking for it where it isn't. There is no happiness in people or things. Happiness is our basic nature.

Happiness is our very beingness. And when we are only being, we are infinitely happy. When we are only being and nothing else, we are infinitely happy.

The greater the attachment, the greater the unhappiness. The greater the aversion, the greater the unhappiness. It's a limitation to be attached to anything.

You can have things and not be attached to them and you'll be happy. Be attached to them and you are necessarily putting yourself through misery. It's knowing your infinite beingness that is eternal, it never changes.

And that this whole world cannot touch you. It's just a fiction, a dream. And you move through life with no attachments and no aversions.

Then no one and no thing can disturb you. And you have this infinite peace and joy that's constant. Now the only difference between a fully realized individual living in the world and one who is not is their attitude toward everything.

An unrealized person identifies with a single, limited body-mind. A realized person identifies with everything, every being, every atom. Your very nature is joy.

You don't get it out of everything that happens. Your basic nature is unlimited joy. This is your natural state.

As long as you don't hinge it onto a person or a thing, it's there all the time. But if you say you can't have joy unless I do something, you limit your joy. The natural state is unlimited joy.

This is the real natural state. The natural state is being infinite. And we superimpose over that thing all these ideas of limitation, of needs, attachments, aversions, which block out this infinite joy that is natural.

If a human being would do absolutely nothing, he would be this infinite being. But he gets active and he does things. The more he does, the more miserable he becomes.

Unless you know what you are. If you go through life like everyone else, you see things differently. It's eerie because you're not used to it.

When you get used to it, it's deary rather than eerie. You're basically loving your own ego. You did it.

You created that. You did that tremendous thing. And you want that to be a good example of you.

Now, if we love our children, we free them, we allow them to grow, to bloom like a flower does, to come out. We don't try to fence them in. We free them and guide them and love them unattached to them.

Knowing that they are infinite beings, they are just as much God as I am, is the way you should feel. Also, being God beings, they're going to go through life just the way they have set it out anyway. But you should strive to free them.

Feel non-attached. Now, this is a higher love than a love with attachment. Be loving them.

Never mind loving the spiritual. The more you love them, the more you will free them. So you think they're like a piece of meat.

They're flesh, like a piece of meat. Is that the way you see them? Well, I see the physical of them, but I also know that that is only an illusion, that there is a spiritual side to these children.

Much more than meat there, right?

[Speaker 2] (1:19:03 - 1:19:04)

Yes.

[Speaker 1] (1:19:04 - 1:19:07)

So it isn't the flesh that you like.

[Speaker 2] (1:19:09 - 1:19:10)

It is the spiritual.

[Speaker 1] (1:19:11 - 1:44:52)

Yeah, that's it. Grant them their beingness. And they'll ask you for the guidance if you

just free them.

But they resent being pushed around the same way you do, the same way you did when you were a child. They don't like to be ordered around, but they want to learn. They have a natural curiosity.

They'll ask you. And if you can start from the beginning by freeing them from the first day, it's the easiest thing to bring up a child. They'll follow you almost completely.

But when you start telling them from the first day what to do and what not to do, they behave like an adult does when he's told what to do and what not to do. He resents it. He opposes it.

Then oppositional patterns are set up, and by the time they're able to walk around, they've got this oppositional pattern well developed. That's what makes bringing up children so difficult sometimes. Are children oppositional parents?

Because of all our attachment, we're trying to steer them. And they push back. See, we were trained that way, and we train our children that way so that they will train their children that way, and it goes on and on.

See, the same thing could be accomplished without all that opposition if it starts right. And you let them make the decision. See, then they're working with you from the beginning.

They don't develop this oppositional habit. Sometimes in poor families, you can see, in a family of ten or twelve, that there's no opposition because this poor mother, that's all she had was love, real love, and the children all worked together and each one takes care of the other, and the family gets along very easily in spite of their large number. This is called surrender in another way.

When we let go and let God, we surrender our little ego and let God the self take over. You come down to establish communication, and then you try to lift up. And you notice that when a group, when a larger group is here, I go down much further, but I always come to the top.

Not as often, not as fast, but it's always moving to the top, the truth. Anything I say must be in duality because I, Lester, am saying something to someone. So the absolute truth can be taught only in the silence.

And that is a method of teaching. What I said before is part of it, that the part of me that wants to help you can be contacted anytime, anywhere, in the silence. There doesn't have to be conversation, letter writing, or anything like that.

Just call in the real me anytime and you'll see the way is being pointed out all the time.

That's the greatest thing that a teacher does. A teacher points out the way.

If we take the way, we get the answer. A teacher cannot do anything for us but point out the way, inspire us, lend a little lifting power. But we must take that lifting power, we must take the direction, we must see it for ourselves.

Enjoying the world is not important. It's the attitude while you're enjoying the world that is important. When you know your happiness is right from within you, it's your basic nature, that you are expressing it more because of the situation out there.

That's okay, that's all right. But when you think that your happiness is being given to you by the situation out there, that's wrong. That'll end up in unhappiness.

So enjoy the world but know where from the joy comes. The time the joy comes from stilling the mind, when the mind is quiet, the self is there and that is the experience we call happiness. Right?

But if we have the habit of chasing after something or arranging a situation out there in order to experience this happiness, that's okay if we recognize that the experience came from the quieting of the thoughts because we satisfy those thoughts and allow the self to be a bit more, then we are growing. And the more we do that, the more we'll attribute our happiness to anything out there. And eventually you'll see that your happiness all the time.

This was the key I had hoped to get across to you this time. Recognizing wherein the happiness falls upon us, that it is not in the thing, in the person out there, that it is in the quieting of the mind that allows our real self to be more obvious to us, that we get this feeling of happiness. Every feeling of happiness is feeling the Self, with a capital S.

The Self is the only happiness there is. Recognize that and you will always be happy. You will stop chasing after happiness where it isn't and you will remain as yourself and the happiness will be you.

You are that happiness that you are seeking. So it's silly to chase after it. It's like a dog chasing his tail.

We go in circles and spin and spin and spin. That's why I say it's all a big joke when we see the truth. We make such tremendous efforts to go after that which we are.

It's like the woman who is very distraught because she has lost her pearl necklace but at the time she has it on her neck and she goes looking and looking for it and she's very disturbed and she'll turn the house inside out, upside down, looking for it. Along comes a teacher and says, What's the matter? She says, I lost my pearl necklace.

He says, Look that way. She looks. He says, Oh, now I found it.

She'll say, I found it, just as though she found it anew. It was there all the time. The self is there all the time.

It's not that we find it, it's that we stop looking away from it. We cannot help but be the self every moment. That word I is the infinite self and when we say, I am a body-mind, we immediately limit that tremendously.

If we could just have the consciousness of I, I, I and only I, I, I, that is the infinity. The finite is, I am a body or I am something or someone, too. That I is nothing but I, I, I.

The finite is only a singular, singular oneness throughout. You see nothing but the self. You see nothing but God.

You, every being, the world is nothing but God. I like to make it practical. Instead of using the words God, truth, the word is I.

There's nothing so close as the word I, nothing so intimate as the word I and that's the infinite self. So in the olden days when they named God Jehovah, which means I am, they knew what they were talking about. Although even the word am is a come down from the word I.

Am implies beingness, which could imply the opposite, non-being. But I doesn't imply actually beingness or non-beingness. I has a very definite meaning to us.

You're aware of your beingness though. It feels good. You know you are, even though you're sleeping.

That feeling in the waking state is what one experiences when realized. There's no otherness in that sleep state, that deep sleep. Just a feeling of being.

And when you carry that into the waking state, you see no otherness. There's nothing out there but I. Then you have submerged the mind.

You have recognized that you are not the mind. It's the mind that makes all the separation, all the limitation. And the deep state of sleep, the dreamless sleep, is actually the state of the pure self.

But with an attitude, I know nothing. I'm aware of nothing. But we must establish that state in this so-called waking state.

We must awaken out of this waking state. This is really a sleep state. We have to wake up from this state and see the unlimitedness, to see the I that we really are.

Then the world doesn't disappear. It just looks entirely different to us. Instead of looking like a place of hell and damnation and limitation, it looks perfect.

And it really is when you see it aright. In this dream we started off as angels, you know, and we came down, as the Bible says. And this is about the lowest state possible unto any being.

Now we're on the way up and out, going back home, up and out of this limitation. I've been asked, why do we do a silly thing like that? And I usually answer by saying, well, when you're born healthy and you have perfect health all your life, you have no appreciation of good health.

But when you're very sick, severely ill, near death, and then you get help, although the help is enjoyed in both states, after having been sick, there's a very positive enjoying of being healthy. In the background you're aware of the goodness of the healthy state. So when we leave the abode of heaven, where we were perfectly happy in sort of a negative way, we come into this hell, go back to heaven, and then when we're happy, we're happy in a very positive way.

And that's why all the angels in our universe will come down to the state we are in before they return back to the very top state. It looks like many times to us, but it's only once, because we chop up our memory, it's many times. This has been just one episode.

The performance closes down every night and next night we start up again, each time being one lifetime. And when the curtain draws, you don't leave this plane, you stay here. You live out life the same way you would have had you not gotten your realization.

The body will go through the exact same motions. The only difference is you know who and what you are. You're in a perfect state of happiness, well-being, regardless of what happens to the body.

And then, when the body reaches the end of the line, instead of being rudely kicked out of your body, you just step right out of it and you say, ha-ha, thank God, through with that. You consciously walk out of your body. You let go of it.

And then you step into a realm that's unlimited. So when you get your realization, you don't change your life. You'll go through the exact same thing you would have had you not gotten a realization.

But the big difference is now you know your real being or your real beingness. You are not the body, therefore the body cannot touch you. And when it has finished its purpose, you just drop it consciously.

When one does that, if one wants to come back here, one can do it at will. When you walk away from your body, you can instantly rematerialize a body just like it or a hundred just like it or a body entirely different. Whatever you choose to do, you can do because you have mastered the body state.

Masters do that sometimes. I'll come back and speak to three, five different people in different localities at the same time. But the ones that are coming back to are close disciples who are able to accept their coming back and who can benefit from the help of their coming back.

Some people say to me, Gee, Lest, I read your book. It was so good, I started reading it. I read it right through from beginning to the end in one sitting, which to me means I got nothing out of it.

The best way to read the book is to take one sentence that strikes your fancy, go through them, you hit one and stay with it that night, that day, that week, that month until that knowledge becomes your knowledge. And you say, Oh, now I see. Then you're ready for another sentence.

Read along, something strikes your fancy and you stick with it because any one of hundreds of statements there can give full realization. It's the same thing being said in many different ways. All paths just play around with the subject until we ask that question, Who am I?

Until that time we're just being played with, sort of pampered on the path because the end is discovering who you are. That's the final question that everyone poses to himself. Well, who am I?

And wow, I am that I am is the answer. When that comes, it isn't necessarily the final state. You will see all the way on who you are and not be able to maintain it.

What happens is that being the infinite self we can get a glimpse of the infinity, hold it for a while and then suddenly we feel as though we've lost it. The reason for that is that the mind has not been annihilated. The subconscious thoughts of limitation are submerged at the moment.

You go completely into the self and you let go of the mind temporarily. You haven't eliminated the mind but you just momentarily let go of it. So there you are totally the infinite self.

However, the mind that has been submerged re-emerges and then the ego takes over and you just can't understand what happened to you, what hit you, what brought you back into this heaviness of the world again. So what is required is that we re-establish that state of the self again and again until it becomes permanent. Each time we do it, we scorch more of the mind until finally we have scorched the entire mind.

Then we're permanently established in the self. Then you sit back and the mind is out there and the body is out there and you are not the mind, you are not the body and as long as you know you're not the mind and the body, both of them can go on to their heart's content, is the way you feel. You give up limitation, you give up misery, but you

never give up anything worthwhile and you never give up anything good.

You give up only bad and take on more and more good. Your realized teacher, to your master, to whomever you really want. There's a statement, when the pupil is ready, the teacher appears.

Certain people want to see me and never get to see me because intuitively I know there is nothing that they will take from me in this direction. That woman who wanted to see me all the time, finally I said, okay, now I have time for you. What did she say to me?

Well, I'm tired now, maybe next time when you come back. See, what she wants is for me to say the magic word that will resolve her worldly problems. I can't do it, nor can anyone.

But the reason why I mentioned it, I think Lil was wondering why I was avoiding, but anyhow I wanted you to know why it was going on that way. I was completely ready to give her all the time she wanted and I told her the reason why I held back was because it was the last night and I wanted to be with the people. She said she understood.

Oh yeah, the principles are always coming out. The guidelines and guides are always being given out that anyone can use. And I'm saying the same thing all the time.

I know it sounds different to some people, but to me it's always the same thing. All I'm saying is, thou art that. You know what I discovered about, I had a coronary thrombosis.

And my doctor was the top specialist in the area. And he told me he had one too. And I said, oh my gosh, would I bring my car to a mechanic who can't fix his own car?

And I started prying him with questions. What is it? Well, it was a clot.

Your heart stopped. I said, oh it is? Can you see it with an x-ray?

Oh no, no, no, you can't see it. Well, how do you know it's there? Well, your heart stopped.

Oh, that's going right around in a circle. And I asked no more questions. I became aware that they don't know what a heart attack is.

They don't know what a coronary thrombosis is. Then, later on I became able to relive things. And you know what the whole thing was?

Gas on the stomach. I'll tell you just how it worked. Twice.

You can die from it, but you don't die from the gas on the stomach, though. You see, your stomach stretches and starts pressing here. And it gets extremely painful.

It's excruciatingly painful. I couldn't breathe. I was going, shorter, and the ambulance

would take me away.

But when you say, oh, it's my heart, then you do this to the muscles of your heart. And if you keep it that way, you're finished. If you go unconscious and you just need to relax, you come back to...

That's all a coronary thrombosis is. It's not a clot. Back in 1952, they told you not to move.

No action. They still tell you that?

[Speaker 2] (1:44:52 - 1:44:53)

Now they tell you to move.

[Speaker 1] (1:44:54 - 1:45:00)

This is the point I want to bring out about the doctors. You know, one time if you move, you'll drop dead. Next time, you've got to move.

[Speaker 2] (1:45:01 - 1:45:02)

They're trying to kill you.

[Speaker 1] (1:45:06 - 1:58:12)

It's the fear that causes you, oh, my heart, and you contract the muscles, you constrict, then you actually stop it from beating. You see, we are pumping our heart, working our lungs, unconsciously, and the fear just takes it all away and you stop it. Now, there isn't a person in this room who doesn't put tensions, extreme tensions, on different parts of his body.

I do it, too. I do it mostly in my head. I have to use glasses because of that.

I'm a little farsighted. Sometimes my hair goes completely gray because of it. Sometimes it's darker.

I don't use any dye, Ken. And sometimes in one day's time, my hair will change color because I put the tensions up here. It's the old habit.

Before I had my understanding, I ground my teeth all the time. I don't do that now. But some of the old stresses and strains still remain in me.

But all of us are doing this, more or less. And when we overdo it, we'll throw it to a heart or another organ, we stop it from operating, and we fall over. Someday you'll look around and you'll just see yourself everywhere you look.

And you'll have a feeling you are me, without a question. Without a doubt, you are me. That word I is the exact same I, no matter who uses it.

As soon as we all see I, I, I, a little more often. When you get to the top state, you have a consciousness. There's a constant I, I, I goes on in the top state.

That's all you see, hear, feel. Don't think, no. Just I, I, I, I.

Which is your beingness. And it's beingness that never changes. Beingness always is.

The becoming is an apparency. You are. I am, but I am.

It's an amness. It's the apparent becoming, yes. But you are, so how can you become?

It's only an apparency that you are becoming. So therefore it seems as though you're becoming, but that's a seemingness. That's not the truth.

The truth is you are, here and now. But you've got this silly, limited concept that you're only here. That you're only that body, and only through that body can you be somewhere.

That's not true. You would see the truth, you'd see everything going on at home, right now, as you're talking with me. But these are things that we cannot talk ourselves into.

These are things we have to realize on our own. We have to see it through our own mind's eye, so to speak. Otherwise it's just words.

Someone who doesn't think he's omnipresent says, that's ridiculous, I'm right here. So until we realize this, it has no meaning, really, for us. But I say try to realize it, and boy what meaning it'll take on when you find out you are, always have been, always will be, omnipresent.

It's a good chance, it's a good opportunity to grow when people are saying things about you, opposing you. It gives you a chance to practice the real love. It gives you a chance to practice the real peace.

Because they're making sounds with their mouth, there's no reason why you should feel bad about it. Opposition is a very healthy thing, it provokes growth. So love is a thing that the world sings about, writes about, has moving pictures about, and knows very little about.

Love is portrayed in the movies as always a male and a female, winning each other. The real love is winning the universe, not just one person, but every individual in the universe. In the practical end of it, I left out square all with love.

This is an excellent gimmick. During the day, if we try to fit everything into love,

whatever we're doing, it will make for rapid and tremendous progress. Square all with love.

Am I doing this with love? No matter what it is. Try to do it with love.

Both of those are excellent for daily growth. Take full responsibility for whatever happens to you. No matter what it is, say, what did I do to cause this?

You'll develop the habit of bringing up the cause for what's happening to you. You'll prove to yourself that you are the master, that you caused everything. And since you are the master, you can uncause or cause what you would like to have caused.

But taking full responsibility and squaring all with love are two excellent means of growth that can be used every day in our relationships with people. What will help you is for you to do it, take those steps. There is a shortcut.

Knowing who you are, how long does it take an omnipotent, omniscient being to know that he is omnipotent and omniscient? He's got all power, all knowledge. How long is it going to take him to realize that he has it, that he's got it?

It could be done in a second. Sex has given us the greatest of joys because we have created a greater desire for that than anything else. And when that desire is satisfied, we still a tremendous amount of unconscious desire for it, plus the conscious.

And all the stilling of these thoughts allows us to be our real self. And that's what the happiness is. And then we attribute it to sex.

It's actually the stilling of the thoughts of desire for sex that makes us happy. See, first we create a need for it, which is terribly disturbing. And when those thoughts are satisfied, the thoughts are away and we are happy.

Now, there's different kinds of joy. There's all degrees of joy. Now, there is a joy that you're speaking of, but that's not the top joy.

Found peace, undisturbed by desire. It's the most delicious thing there is, but you can't describe it. Peace is the word that comes closest to it.

You see, because these states are not ordinarily experienced, there are no words for them. First, it's feelingness. It is feelingness.

And then, when it goes on, it turns to beingness. When you first get interested in this path, everything is thought, thoughts, all mind-thinking. Then thoughts take on a certain feeling.

It's like a thought and a feeling at the same time. It's a thought-feelingness. And as you move, you get into the realm of feelingness.

And then the step above that is the realm of beingness. So it depends on where you are, as to whether it's feelingness or beingness. It concentrates the mind because of the intense desire for it.

If food were that way, you'd get the same reaction from food. That we might call a sexual experience without any physical stimulation. True.

There are experiences much higher than the sexual ones. Well, I'm seeking those experiences. But to understand those experiences better, on the way up, this other thing occurred to me.

The first thing to do on the way up is to recognize what this joy actually is. You stop thinking. There's less thinking with or after sex than any other time.

Well, you could start thinking about tomorrow. You will, tomorrow. Because you attributed all that joy to the sex.

So tomorrow you say, Oh, I want that experience again, and it is sex, therefore I must have sex. There's a way to look upon, if you see what's actually happening in sex, it'll be even more joyous, and you'll lose your attachment to it. Recognize what the joy really is.

And the more you recognize what that joy is, the less attachment you have to it. Now, it's okay in the world to partake of joys if there's no attachment or no aversion to them. Then they're not binding anymore.

They're not limiting anymore. But as long as you're attached to it or have an aversion to it, it's a limiting thing. It's a binding thing.

Actually, everyone in his every act is seeking his real self. We will never, ever be satisfied until we reach that state of knowing ourself completely. Of being totally free.

The slightest limitation will cause an unhappiness. And unhappiness is relative. The highest of beings in this universe, who are just one step from full realization, will feel sharp pain at that small limitation left.

But it's all relative. If he tried to experience our pain, he just couldn't. He'd collapse because of the relative state that he's in.

Now, it's not easy. It's simple. As you said, it's simple, but it's not easy because of habit.

Because of the others denying what you're trying to do. The others, the others oppose you. They try to make it so real.

You have to know the unreality of it all. You have to know the real reality and hold to it in spite of what everyone around you is trying to convince you of. This is the necessity of keeping holy company.

Once a week you're re-reminded of the right direction. It'd be nice if you could meet every night, every morning, so when you go out into the world, you're fortified.

[Speaker 2] (1:58:13 - 1:58:13)

No.

[Speaker 1] (1:58:18 - 3:07:42)

Meditation before going to sleep and just after awakening is the best time. Before going to sleep causes it to go on all night long. Unawakening fortifies you for the day ahead.

In this way, you're best maintaining the most continuous consciousness of it by hitting it morning and night. Just as once we hear, eliminate all negative words from our language. If anyone catches another one using a word, the other one gets fined a nickel or something like that.

But I don't think we're to that point where we can do that. But it would be a tremendous thing. That's one of my fond dreams that someday we'll have a society here that does just that.

Has only positive thoughts. That each one will bring up the other one if he comes out with a negative thought. So that the habit becomes positive thinking only.

And the next step is no thinking. Working purely intuitively all the time. The part of me that wants to help you always wants to help you and is always operating and is the part of me that's not limited.

The unlimited part of me wants to help you recognize your unlimitedness. It knows no distance. Therefore, anytime you call upon me and know that this is so, the help is right there.

The answers will be given just as well if not better than they're being given to you right here now. Now in truth, there is no such thing as time. Time is a variable.

Truth is that which never changes. Perfection is always perfect. It doesn't change.

Anything that changes is imperfect, is unreal. Time is nothing but a mental concept. You have a dream at night and you cover maybe 80 years.

And while you're in that dream, it was an 80-year period. How much time was it to you after you awakened? That 80 years becomes maybe minutes.

I'm just trying to bring out how time is nothing but a mental concept. In the dream it was 80 years. You awaken and say, gee, it was just minutes.

You awaken out of this dream, you'll see it was no time. It was always there. Everything

that was or will be is here now.

Time is like taking a movie reel and looking at one frame at a time and saying the frame before it is yesterday and the frame after it is tomorrow. It's all there. You can look at it all now.

But in time we choose to look at one frame and then say the one on this side is the past and the one on that side is the future. If you look at the whole reel, you can see your entire life from beginning to end. But mentally you choose to do it the way you're doing.

Time is only a mental concept. But in order to accept this, you've got to see it yourself. You've got to perceive it.

You've got to realize it. Thinking on it deeply, you'll get the realization someday, wow, it's just a mental concept. Eternality is now.

It's an ever-present now. There's no past, no future. It's all here now.

There's only a nowness in truth. As I said, you'll have to perceive this yourself. There's only one thing that holds us in this physical material world.

And that thing is a desire for it. As long as there's one desire in us for something in this physical world, we'll come back into this physical world to try to fulfill it. Desire creates.

You can desire by holding on to something or by desiring not to have it, pushing it away. And that's fear. Fear is a desire not to have something happen.

Fulfilling a desire is not ridding yourself of a desire, number one. The more we try to satisfy a desire, the more of a desire we have for it. This is easily seen in sex, which we desire so much.

If we were ever satisfied, we would have no more. It's impossible to satisfy the desire. Trying to satisfy desires just increases that desire.

So nothing is really satisfied by fulfilling a desire. The thing to do is to let go of the desire for things, people, if you do not want to come back to this physical earth. When you attain the desirelessness state, you won't come back here anymore.

If you're really desireless in total, you're right back in the infinite stream. Because what is desire? Desire is creating a lack of something and then saying, I need it.

I desire it, I want it. Do you ever desire to have what you think is Bob? Never occurs to you the desire to have an arm, your nose.

Why? Because you know you've got it. If you are the all, there's no desire for anything because you are everything.

So any desire is an artificial assumption of lack. It's an apparency, all this form. It's not real.

It won't last. Everything you see will disappear. It's not true.

Truth is that which never changes. Anything that changes is not true. All this form is not true.

Infinity is formless. And that's your real nature. So you see what I'm trying to do?

I'm trying to provoke you into thinking what the heck does Lester mean when he says, I am formless. If you look in that direction, someday you'll see it, that you are formless. The real you has no form.

But all this thing you call form is a delusion created by you. I'm trying to shake you loose of this form which is so important to you. Any form is finite and is unreal and disappears.

So this whole business of form is a delusion. So I'm suggesting this, Bob. Let go of this being all things.

Contemplate unlimitedness, infinity. And when you see that, then you'll see the unreality of the limited. It's the snake you're looking at.

As long as you see the snake, you'll never perceive the rope. If you want to know what infinity is, you're going to have to perceive it in you. And it is your real nature that never changes.

You are infinite now. You always have been infinite. You always will be infinite.

Anything else is a lie, a delusion. To see the delusion, you have to see the truth. As long as you are trying to see the delusion is real, you're in trouble.

Things are so real to you, forms, are so real to you, you're afraid you'll lose it. So the moment you see it, you immediately dive back for fear you're going to lose all these things. But you give up these things for infinity.

Therefore, you gain. You don't lose when you do it. On this path, there's nothing but gain.

You're giving up lesser or greater all the time. If you're infinite, you can materialize gold. If you're infinite, you can materialize a universe full of real estate.

Why be a miser and own a few pieces on one planet? Materialize a whole universe of it. This is what you could take on if you'd go toward your infinity.

The mind covers the infinite self. Every thought is a limitation. Even a thought, I am infinite, is a limitation.

You would never think that if you knew you were. Like you don't keep saying, I am art, I am art. You know you are, so it never occurs to you to say I am art to yourself.

So when you're infinite, it would never occur to you to say I am infinite. But art, you're going to have to do it yourself. You can just point the way, make statements, and you're going to have to prove them if you want to see them.

What is full realization? It's first identifying with every being in the universe and then with every atom in the universe. Does that make sense?

You actually see everyone as you. You see everything as you. Does this make any sense?

Intellectually, yes. But until you do it, it has no real meaning to it. Until you actually see this through your own mind, this whole universe is nothing but you.

It's an intellectual knowledge until then. When you see it, it becomes a real knowledge. So my suggestion is keep working until you see it.

In the meantime, approach it with every aid possible. If people wanted this truth as much as they want this world, they'd get it in short order. The thing to do is to start letting go of this finite life which can never satiate.

There'll always be a certain amount of unhappiness in it. And the more you let go of it, the happier you'll become. So let go of this world and dive within to pull out the understanding of who and what you are.

And keep diving until you pull up all the pearls. Just be what you are. It's so simple.

And stop trying to be what you're not. That's where all the effort comes in in trying to be what you're not. Naturally, that would take effort.

But to be what you are takes no effort. We've been caught up in the game. We believe this game is real.

It was originally a game of pretending that we're limited. And we got caught up in that game and forgot it was a game and we're taking it as real. And that's why there's trouble and difficulty.

Well, this direction is the only thing that puts us in the right direction. Any other direction is the wrong direction but this direction. This direction gives meaning, purpose to being here.

Without this direction, people don't know why they're here. They go through a whole lifetime never once finding out why they're here, where they came from, where they're going. It's such a frustrating, fruitless path they're on until they become aware of the

reason why we're here.

Of where can we go and get on that path to go to the place where subconsciously everyone wants to go to? Back home to infinity. To being unlimited.

Everything we do is trying to do away with limitation. Everyone wants to be completely free. Go faster and faster until it's instantaneous.

Have more and more until everything is had. It's all in the direction of liberation. That's another word for realization, is liberation.

So without this path, there's very little meaning to life, isn't there? It's just blindly bumping, bumping all the time until you get on this path and then a new sun dawns and yet everyone is seeking what we are seeking unconsciously. They call it happiness.

When we just be our real nature, that is what is called happiness. Anytime you feel joyous, you're feeling your real self, which you have previously cut off for some silly reason and through some devious means re-established momentarily. This sort of robs you of all entertainment.

You need none when you discover this. You don't need the movie, the game of golf to be what you are. You just do it directly.

Putting it another way, you don't set up any limitation that you have to undo to be your unlimited self again. So all joy is feeling your real self more or less. Happiness with a capital H is another word for God.

I wanted to talk about mastership consciousness, relationship. I'll go on the subject of mastership. On the way up we should adopt an attitude of mastership.

I am fully capable of doing anything and everything I want to. I got all the power in the universe behind me. I can lick any problem there is.

There's nothing impossible. All I need to do is to keep it in my consciousness as though it is mine now and it comes. We should develop a confidence in these concepts.

These concepts are contrary to the usual concepts I cannot, I don't have, I am limited. So we should develop a way of mastership over life. That I believe most of us have been doing.

Create an attitude of abundance. Not necessarily abundance because most people who have abundance don't have a feeling of abundance. The reason why the people who have money keep driving for more and more is they feel that they don't have the abundance.

If they felt they had the abundance they'd stop driving for more. So a person with

nothing in a way of physical things can have an attitude of complete abundance. And a millionaire can have just the opposite attitude.

Now the happiness, the happiness comes from the attitude not from what you have. I know I always feel that I have everything. The universe is mine.

But if I look and see what I have I don't think others would agree with me. But boy the feeling is there. Everything is mine.

And when you have that attitude that everything is mine it's just as though everything is yours. So in mastership we should adopt the attitude that we have everything. We have all the know-how, all the intelligence, all the power to get anything we want and that we are perfect.

It sometimes annoys people when you have confidence I know I try to tone down. If I ever express the confidence I feel I think I'd have no friends anywhere. When you feel this tremendous power, omnipotence, omniscience and so forth and you start expressing it, wow, so you have to put the brakes on at least in the way you're presenting it to the world.

I really don't see the picture of myself but I always feel as though I'm holding the reins tightly on all the power and abundance that is mine. It's a challenge to every ego when someone comes out eye, eye, eye and puts their chest out because all the egos want to be the big shot. So you have to be a little shot to make the egos feel like a big shot.

I still find people very much annoyed with my confidence. Whether I know something or not I talk as though I know everything in the universe about it. It's just my way and sometimes I'm talking to someone about their subject which I don't know as well as they do.

But I think it's better to have that attitude than to have the contrary attitude that I cannot, I don't know and so forth. So this mastership in life is a good thing to practice and develop. As the wisdom comes, as the understanding comes, the powers come automatically.

When you get the mind quiet enough you'll see how omnipotent, omniscient and omnipresent you are. And to the degree that the mind is quieted, to that degree you see your powers and so forth. Then you'll be in a situation where you'll be afraid to think because your thoughts will materialize the same day if not instantly.

So it's a two-way thing. The understanding shows you the power that is yours and practicing mastership will also do the same thing from the opposite side. By doing it you discover that you have these powers.

I never spoke on powers so much, did I? The idea that powers are God is an unhealthy

idea. I think because of that I held back on saying the things I'm saying now that we should know our power but we should know it with understanding otherwise we will misuse it and abusing it we will get abuse.

Mastership should also be living as a master lives. Emulate Jesus. Be exactly as he was or at least try to be as much as possible.

The more we try the more we become like him. The more we become like him the more we try. It always works two ways.

So our way of life should be that way in which a master would live or that way in which masters actually live. Now with this tremendous feeling of power there's also a humility although sometimes the desire to express this power comes just before the stage of humility but as the power comes more and more we become more and more humble. It's an automatic thing.

It's a natural thing that they go together. I'd like to reemphasize that it's the attitude of mastership that counts. Not the having of power not the having of wealth but the attitude that I have wealth I have power.

That's what we should have. That is the truth with a capital T. We are all power all knowledge.

Now the third point was relationship. I wanted to talk about my relationship to you. This is duality I couldn't talk about this before.

In my relationship to you I see oneness. You are me. Therefore I will do everything within my power to help you to see the One with a capital O.

What determines my coming out here is how much you really want this and how much good I can do you at the time. But so long as you want this teaching and so long as you will keep absorbing it I will stay with you all the way. I get my teachings from the masters who are on the unseen side and through me you get it.

But it is a chain that goes on until everyone is pulled in. It starts up there in heaven and we all get pulled up there back home again. I could have been here just after Christmas but I didn't come until the end of January because as I've said to some of you I don't remember what I said to the group there were too many people wanting, feeling that they needed me to do what they can do on their own.

And because I didn't come they had to discover that they can resolve their own problems which was far better teaching than if I had come here and they would have felt good and said he did it. By the time I came most of the ones who had problems had them resolved. So this thing goes on in a guided way and as I said it will go on until the end or the beginning until the infinity is reached.

Now some of you know that help is available all the time whether this body is talking to you or not. The thing right behind this body can help you anytime, anywhere. The exact same way you'll get help from a master like Jesus anytime, anywhere.

You call on him he's ready, willing and able to help you. Now the part of me that helps you long distance is the self which is the self of everyone the self with a capital S which is sometimes called God. When you recognize this when you try it out and discover that it works you can use it anytime.

You don't have to have me here and if you use it sometimes I'm conscious of it and sometimes I'm not. Depends on what I'm doing. When I say I am conscious Lester is conscious.

There's nothing but this. Again if I were going to talk only truth I would come here I would sit down say not a word the entire time and walk out without even saying goodbye. I wouldn't say hello I wouldn't say a word I wouldn't say goodbye and I'd walk out.

I'd be sticking to truth the absolute truth. So what I do is to come into the duality to establish communication. Once I establish communication then I try to zip up again.

So I'm constantly going up and down, up and down. I come down to make contact take it by the hand and then up. So you'll always have that duality of language going on from lower back up.

But to tell you the truth I don't see any problems I see everything perfect. If I were to see your problems I wouldn't be able to help you I'd be recognizing them I would be giving them actuality. I know it appears to you that you have problems but it's only an appearance and an appearance isn't.

It's a mirage an illusion. Right, if you know your piece there is no problem. There's a flimsy something going out there but what has it to do with us?

We are by nature all peace. And when we adopt that attitude that's exactly what happens out there. You know a good example of that is we are all traveling in a railroad car called God.

He's pulling the whole works God is all. So we sit on the chairs and we take our bag and baggage we pile it up on our shoulders. And we say oh what a weighty load I've got on me.

All we have to do is to put the baggage on the floor and let the railroad car take it. But we pile it up and say oh I have problems. Let's throw them off on a car and they're gone.

We're all on the railroad car of God. To put our baggage on our shoulders or on our head

is silly. Give your problems to God let go and let God carry them.

This is called surrender in another way. When we let go and let God we surrender our little ego and let God itself take over. You come down to establish communication and then you try to lift up.

And you notice that when a group when a larger group is here I go down much further but I always come to the top. Not as often, not as fast but always moving to the top. We're moving toward a goal that is unlimited.

We must become infinite. We have been moving in ups and downs. Our lives have become much happier.

Yet there is a distance to go. Today as a group I would say that you have mastered the principles as applied to life. You have learned how to let go of a certain amount of limitation.

You have learned to accept the positive. You have learned to accept the power of thought. You have learned that you are the creator in your life.

And of course the thing that goes along with that is increasing your capacity to love. But that comes automatically as our understanding grows. As we expand our consciousness our love automatically increases.

As we have noticed these things that we have gained are not all satisfying. That even though our life has become happier it still isn't full, complete. The path we're on is from here on until we make the goal.

That's the first point I'd like to make. We're on this path until we are infinite. Second, we can do this this lifetime.

Now generally it takes many, many, many lifetimes for the great, great majority of people to make it. However, we can do it this time for two reasons. First, we are an unusual group.

Second, we have the right direction to make it this lifetime. So that if we ever come back in the future it's by choice. It's not by necessity.

Usually those of us who want to help others to that point will come back just to help others. But that's a matter of individual choice what we do. The main thing is to achieve that state.

Now becoming master over life is really a basic and necessary step. Through which we learn that we are not the victims in life but we are the masters. After we master the ways and means of making our environment the way we want it then we look beyond.

No matter how happy we make our life if it's involved in livingness itself it'll never satisfy us because our real state is that of being infinite. And being happy in life and living has limitations. I've sort of brought us up to date.

Now I'll go into what I think should be our direction in the future. We have to become more universal. We should let go of our own livingness to the point where we can live outwardly more for others.

If we are universal beings we must be universal beings. Every human being is me is the way we should feel. You are me is the attitude we should have toward all people.

Now I use the word attitude. We can't help the world by giving them things. There's just too much needed.

But we can give them that which is much more than things. We can begin giving them the knowledge that we are getting. And our attitude should be one of wanting to help everyone who wants help and never helping those who don't want it.

That's imposing upon them. We should try to help just those who cross our path. We don't have to extend ourselves into directions because people will just fall into our lies.

They'll ask us questions. And as we give them the answers we find that certain people will feel that you are giving them the right answers, that you are helping them and they'll ask more. And it's really an obligation to answer questions of people who come to you sincerely seeking the right direction.

As we begin to live outward and think less of our little self and more of the other one we are helping no one but ourself. The world sees it differently. They would probably interpret it as we helping the other one.

But there's no other one to help but ourself. And actually we get the greatest benefit. By helping others we help ourself toward reaching the goal.

And we'll never make it unless we have this feeling of compassion, of oneness with everyone with a wish that they too know what we know. So to repeat, we have gotten to the point where we have learned how to control life and make it happier. Now we should try to make it happier for others who want it.

This does not mean stopping our own growth. That we never stop. We keep working for our own further growth.

But at the same time we help others. We should feel that we would like to give away everything we have. This is the way you'll feel later on.

You'll just want to give away everything. You'll have to control yourself. The point I tried to make was that the world is in such a state of havingness.

They think all they need is things. And if we try to provide that, we're not helping them. We're confirming that things are what they need.

It's not things, it's understanding. Because you're living in a world of separation, there is you and people and deals. You begin to live for others, that begins to diminish.

Every living soul wants peace. They're all seeking it, happiness, peace. Therefore, if you would expect it, it would come to you.

It's only understood when you love. Compassion is understanding what the other one is going through. Compassion is understanding what the other one is experiencing.

But the emotional part sort of comes automatically if you live to see the other one's happy. Practicing that way of life would bring tremendous amounts of happiness. The basic point I tried to get across was what to do now.

That life has become happier. And the next step is to live more outwardly if you can. Live for others.

Live more for others. This is another way of saying, see God in everyone. See them as perfect.

Then you help them most. Feel that everyone is you. And God is that which I am.

The individual is an illusion, it's an appearance. There's nothing to do in perfection. You see, you present the picture of perfection.

If there's perfection in your consciousness, you don't need to be here. You shouldn't listen to me. See them as God, as you.

Individuals are fiction of our imagination. There's nothing but God as being limited beings. You are that body.

You are this body and every other body in the universe. No, we are all the same one. The basic, absolute truth is one.

There is nothing but an absolute, perfect oneness. That is I. So our methods are a little different depending on our nature.

Some people like the intellect, others just through their feelings, through their heart. Don't see it. But getting together in itself is a tremendous help.

Why do you get together? To go in this direction. All during the week, you're meeting with people who are not interested in this direction.

Every time you get up against one who is not, he's trying to steer you away from it. He's trying to convince you of lie. You're interested in truth.

You get together, you move in a direction of truth. You move out into the world, they're pulling you toward the lie. Toward the limitation.

So the fact that you're getting together as a group, just that in itself is a tremendous help. Mastership, relationship. We're all moving in that direction.

The very greatest of the sages are still here. Some in body, some not in body. Leading us on whether we're aware of it or not.

And all we need to do is to open ourselves to their help. Which is the most powerful help there is. And we'll get full realization this lifetime.

I try to follow them. If you follow me, you're following them. I take my guidance from them through me to you.

So we're all moving in that direction. But this group is moving much, much, much faster than the great majority of people are. Imperturbability is an indication of how far we have gotten.

Can I be disturbed? Can I be annoyed? If I can, I must eliminate that.

We should get to the place where no one and no thing can annoy us. But effortlessness does show how far we have gone on this path. But I think a better indicator is peace.

How peaceful am I? The greater your peace, the further you've gotten. So, to answer your questions, you want to know who we are.

We are drunkards hypnotized by the alcohol of maya, the world. Not knowing our identity. And like a drunkard, we're going around asking people like Lester, who am I?

And he looks at you and he says, you are you. And you say, yeah, but who am I? And I say, you are you.

And then you say, but who am I? And I say, you are you. And then you ask me, who am I?

And I say, you are you. And this goes on and on, year in and year out. How long should it take a drunken man to know who he is?

You just refuse to stop drinking the apparency, the illusion in. All right, the answer is simple, by stopping it. When you keep drinking and you ask me, how do I stop drinking this as you drink it?

Simple, just drop all that nonsense. Instead of assuming it to be true, just drop it. You know enough to know that that's nonsense, don't you?

Are you genes, are you a product of genes? Right, not enough though, because if you

accept that you are infinite beings, and if you don't express that, what are you doing? Are you answering your question?

No. You're saying, Lester, what you're saying is wrong. We are, we insist upon being, extremely limited.

And the proof of it is, how unlimited are you, right now? Okay, how can you stop it? Never mind the mind, see, you've thrown away responsibility.

What about you? Let the mind take care of itself. All right, since it's not you, what good is it to you?

You be the doer. See, this is evasion. And you say, well, the mind does this.

No, you don't think it is. You're so solidly convinced. You tell me every time I come here that I'm wrong and that the illusion is right.

You tell me that in almost every sentence you come out with. There isn't a sentence that you've said to me, any one of you tonight, that doesn't assume the illusion to be real. I'm trying to shock you, too, because you can go on forever and ever and ever the way you're doing it.

Because for an infinite, omniscient, omnipotent being, to recognize what he is should take less than a second. And here you go on and on and on, asking, you know, who am I, what am I? And every sentence you come out with assumes this illusion, this apparency to be real.

You must confront it. You must realize this. That the only reason why we are limited bodies and minds is because we want it.

We've been told otherwise. We believe otherwise. We don't know it.

But we far more strongly believe we are limited bodies and minds and we're holding on to them. Full realization should be in a second. You're not getting it because you're holding on to being a limited body.

And as I've said to some of you here, the test of it is easy. But you must confront this fact. That you're 99% convinced that you're a body.

And that most of the time what you're asking me for is how to make this body a nicer body. How to make this body free from pain. Or this mind free from anguish.

Isn't that so? What you're asking is how to make the mind free from anguish and the body free from pain. Who's struggling to get the truth?

I'd like to meet the one. What do you do when you struggle for it? Fighting is accepting

the illusion.

You really have to stop fighting. You have to stop doing. And you've got to just be what you are.

If you accept that the I of me is infinite, that's all you have to do is to be the I that I am. And just don't go through the effort of being a body-mind. Can you see that fighting it won't get you there?

You're accepting your mind, you're accepting your body as being real and you're fighting it. If you want to know what a realized man does, you must be realized. Because a realized man doesn't do anything.

He only is, period. The absolute truth is one infinite beingness that we are. It's formless.

It has no attribute. What shape does beingness have? What form does existence have?

It doesn't have any. But instead of being this beingness that each one is in full contact with all the time, there is never a moment that you are not in direct, intimate touch with this infinite being that you are. It's the I of you.

But you're 100% interested in other than that. Interested in being a body, a mind, and so forth. It's really that simple.

But the thing that makes it look difficult is that you won't look. If you don't look what you are and say, I can't see it, it's difficult. It really isn't difficult, it's impossible because you won't look.

Can you see what I'm pointing out to you? You refuse to look. And keep talking about the thing you are not.

The body, the mind. So what can you do about it? You can pose the question, what am I?

And sit down and not get up until the answer is obvious. Any answer the mind gives has to be wrong. But as we sit and look, and keep our mind's eye pointed in the direction of what am I, the longer we look that way, the less we look the other way toward the body-mind, and the sooner we'll see it.

All methods, all ologies are playing around until you do this. All religions, all philosophies, with them we give ourselves a good time thinking we're going to reach the ultimate. But they do not get us there.

There's only one thing that gets us there, and that is letting go of the illusion. Letting go of the body-mind. And sitting down and letting go of it until this infinite being that you are is self-obvious.

It is really that simple, and there isn't anyone who couldn't do it in a matter of seconds, if and when he or she so decide. When you are really fed up with the assumption that you are a body-mind, then you'll do it. And when you're to a degree in that direction, seeking yourself becomes the one predominant thing in your life.

It's more important than anything else in your life. Now if seeking yourself were more important to you than anything else, you would quickly get it. But the important things are our jobs, our families, our problems.

And we hold on to them and beautifully sustain them. So, why don't we do that which will give us the full realization of what we are? Why don't we just sit down, pose the question, what am I, and stay there until we get the answer?

We will spend lifetime in, lifetime out, pretending to want the ultimate truth. We will spend thousands and thousands of dollars on ologies, undoing relatively small amounts of the delusion. But we don't go directly to the source of the I.

Look at it, see it, hold it. I'm trying to point out to you how far away most of us are from being really directed toward the infinite being that we are. You always were infinite, you are infinite now, you always will be infinite.

What responsibilities does an infinite being have? Or shall we talk about the illusion? You can do that forever and ever and ever and a year more.

But what's that got to do with truth? There is no karma. That's the illusion, isn't it?

I've got you now.

[Speaker 2] (3:07:45 - 3:07:50)

Want to ask something?

[Speaker 1] (3:07:55 - 3:23:21)

I'm telling you to stop wasting time. Stop asking questions. Except one, what am I?

And never stop until you have the full answer. Now you're not going to disappear. This precious body will run its course that you preset before you were born.

And the only difference is that you'll be free. You'll know that you're not the body. You can choose to run it.

You can choose to put a thought into the mind to run the body. But you'll never forget what you are. I'm throwing this out so you won't fear disappearing.

You don't disappear. You just become totally free. You can have anything you want just for the thought of it.

You can have a perfect body or you can have a totally sick body. And it's all the same to you. When you know you are not that body.

A good world and a bad world looks alike. And if you really want to take a look at the world, there's nothing good about it. It's a concept of limitation.

The very best world you could conceive of would be a concept of limitation on you. But you can have your cake and eat it. You can be there and have a body here.

And I tell you that because this idea of infinity scares many people into thinking they're going to lose their bodies. You never lose anything, you just gain more and more until you have your total infinity. On the way to the ultimate, you must reach the point where you see everyone as you.

You become not only everybody on this planet, but everybody in this infinite universe. First you see everyone as you. Then you see everything is in you.

Then you see everything is in you like a night dream is in you. Then you realize that the whole thing was a dream, like the night dream was, that never really was. That the only thing that ever was, was beingness.

And the feeling is there never was anything but I, all, alone. And that I is the I that you talk about now, which you call a limited body-mind. So again, stop identifying with the body-mind.

Direct your attention inwardly with the question, what am I? Until the answer is obvious. Everything else is a delaying tactic.

Everything else is. Okay, if you think it's no good for you, it's just you resisting, taking the shortest cut. That's all it is.

Doing a good thing can never hurt anyone. But the fighting doing a good thing can. You must confront the fact that we don't want the truth, we want this body.

That's part of the trap you're in. In order for me to be what I am, I have to take millions of years of something out there. The world is not real as the illusion.

The world is real as it is real. It's real as the self, when you see the truth of it. But the world is nothing but yourself.

The world has a single oneness to it, one without a second. And you're not going to let anyone pull it away from you. See, this is the example of what I'm trying to put across.

Sebastian is taking all the things that he's read that confirms the illusion that a master has said and will say in order to communicate with those who are fully convinced of the illusion. Pose the question, what am I, until the answer becomes self-obvious. Not if I

speak from the top, not if I speak truth.

We all have the same identical nature, we are all infinite with no limits. But suppose you give it to someone who's infinite. People who are down here in this illusion and want to stay with it and only have five watts and can't take a thousand watts and so forth forever and ever and a year more.

Now luckily there is a truth that we are all evolving, we are. We'll make it. The majority, the great majority of people on this earth will take many, many millions of years.

We'll make it. Because we're going to suffer these many, many millions of years. And the suffering is a prod, it pushes us in that direction.

So you two are confirming the lie that there are ways and there's this and there's that in different natures. The truth says there is only one infinite being. And you're presenting to me ways and people and Yogananda and if you wanted the truth from Yogananda you'd have to take it when he said, I killed Yogananda a long time ago.

There never was a Yogananda. There never was a Jeff. There never was a Lester.

And I'm trying today to hold it at the top and to show you that you can go on doing this year in, year out, lifetime in, lifetime out, million years in, a million years out. You can. But if you want to make it very quickly, there's only one way and that is posing the question, what am I?

Yeah, but what has this got to do with truth? No, I'm not questioning the truth. There's not only a doubt, there's a total confirmation that you're not anything but an extremely limited body-mind.

How infinite are you now? It's a shocking thing when you look at it. You turn out to be infinitesimal, that's how infinite.

Okay, I have not said you people must do what I say. I grant you the right to do whatever you want to do. I grant you the right to take millions of years if you want or hundreds of thousands of years or thousands or one year.

Whatever you want is all right with me. Okay? What I'm stating is truth and trying to get you to confront how much you want the ultimate truth.

You don't have to want it. You don't have to seek it. You're free to do as you choose.

But the reason why you, an infinite being are not infinite now is because you're holding on to all this illusion considering it as true. Working with it and as long as you work with it you won't discover the truth which is not this world, this body, this mind. The truth is the I that I am.

Nature is an illusion. The only truth is beingness without form. See, I started with that premise.

But I'm not trying to take anything away from anyone. I have to realize that everyone is capable because everyone is infinite. Whether he recognizes it or not, he is infinite.

I want a nice easy way. I want to have a God with a name out there by the name of Ramakrishna, Yogananda, Jesus whatever name we want. And I want to make this dream go on and on and on.

But you see the problem and recognizing the problem is more than half the answer. It's possible to change your desires just like that if you really want to. You can make food that is very distasteful to you, taste delicious.

I think you all know the top state is the desireless state. But the top desire I'm hitting on is a desire to be a body, mind. Cause and effect is in the game, the apparency, the illusion.

Now what I'm saying, every master says somewhere even Ramakrishna had to slay his highest God, Divine Mother, Kali. There is no top, there is no bottom. The absolute truth is only isness, beingness, your beingness seemingly separated into all these beingnesses.

But when you say I and I say I, someday you'll discover it is the exact same I. There's only one I and it's written number one. There's only one I in the ultimate truth.

And I use the expression from the top just to communicate. Well, if you would see the truth there would be nothing to ever frighten you, not even Rasputin. You would see that you are the infinite beingness of the universe and that there is only you.

There is nothing other than you to hurt you with. It's illusory. It's like a dream, this whole thing.

You're talking about a dream. Even Ramakrishna when he says the things that you said is aiding and abetting the delusion. Now I'm complimenting you people to the extreme by talking to you the way I am, saying, why do you have to remain in this drunken, hypnotized state?

You know there's a way out. You've heard it. Why don't you just take it and stay with it until it's complete?

But I ask, why do you ask me the way and then say it's not the way for me? Desire. Desire is my enemy.

Desire is the enemy. It's like a thorn in your flesh. To get rid of that thorn of desire, you pick up another thorn and take that thorn out.

But when you get it out, you throw all that desire away, even the desire for liberation. When you're at the top, there is no purpose, there is no goal. But when you are approaching that place, you will want the rest of you to be awake.

You will want other people to know what you know. You will live only for others. There's a...

There should be a gradual elimination of the obstacles, which are thoughts that are holding us down. Whatever you think is true for you. Whatever you say is correct for you.

Right? If you want to take the bhakti way, fine. I'm not saying don't take it.

You never heard me, don't you want anything? Right? What I'm saying is if we want to do it the quickest, fastest way, then the way I put out is it.

I'll guarantee you that if you do Who Am I, you'll get even more ill than you did last time.

[Speaker 2] (3:23:22 - 3:23:24)

Ha, ha, ha.

[Speaker 1] (3:23:25 - 3:23:32)

I think you got the point and you didn't like it. The only reason why you get sick is your consideration and you know that, right?

[Speaker 2] (3:23:32 - 3:23:33)

Right.

[Speaker 1] (3:23:34 - 3:24:57)

So, you don't want to do What Am I, right? So don't do it. It's true.

Confront the mind and it will disappear. A full confrontation of the mind will cause it to disappear. You'll see it for what it is.

An illusion. And then... All right, now...

You're asking a specific thing. What do I do when it seems as though my mind is controlling me? Right?

Whose mind is it? Is it separate? Is your mind some separate intelligence from you that's telling you what to do?

Whose mind is it? Okay, you made it. You made it automatic.

All right, now, if you set it up to run automatically, to run you automatically, when you

see this, you'll stop it from running you. Examine the mind is what I'm saying to you. When the mind has you, try to see it.

Try to examine it.

[Speaker 2] (3:24:57 - 3:24:59)

That's when you get sick, then you examine it. But how do you do that, Lester?

[Speaker 1] (3:25:00 - 3:25:01)

I'm saying look at it.

[Speaker 2] (3:25:01 - 3:25:02)

Ask the mind.

[Speaker 1] (3:25:03 - 3:25:10)

In What Am I, you never take any answer that the mind gives. Any answer that the mind gives...

[Speaker 2] (3:25:10 - 3:25:10)

Is wrong.

[Speaker 1] (3:25:11 - 3:41:55)

Right. You have to just await the presentation of you to you. Now, in conjunction with Who and What Am I, we can do a thing called negative game, which is eliminating subconscious thoughts.

What did I do to cause this, that, everything? If you will develop the habit of taking responsibility for causing everything by asking yourself, What did I do to cause this? The answers will come immediately after a while.

You'll see the very thought. You're actually taking it from the subconscious and making it conscious and you drop it. But this should be done with not only sickness, but everything.

Everything that's happening to us. What did I do to cause this? Every time we do that, we take a subconscious thought, make it conscious and consciously let go of it.

Now, I call that negative game. That discharges a relatively small amount of subconscious thought. We have millions and millions and millions of subconscious thoughts.

But the discharging of a small amount of it allows us to put more attention in the

direction of What Am I, because it undoes the unconscious thought that is bothering us at that time. When we undo the unconscious thoughts that are bothering us now, we can drop into What Am I again. If I have a feeling I'm sitting down, I'm doing Who Am I, What Am I, I get a feeling I want to call Sebastian.

I've got to confront it. Now, why do I want... What am I doing to cause this wish to go out and see someone?

Just by posing that question, it'll come up and I'll say, Oh, I can't stand my thoughts. I want to run away. I want to escape.

By talking to Sebastian, I'll forget what's bothering me. I see it. I drop it.

And as I said, when you make a habit of this, no matter what happens, when you ask the question, What did I do to cause this? you immediately have that subconscious thought up in consciousness. Then you can really run out hundreds of thoughts per day that are sitting on top, re-stimulated, and unload yourself from this tremendous accumulation of thought enough to see who you are.

Now, the two of them must be run together. We are, as you know, not at the state where we can pose What am I? and just hold it.

Very rare is the one who can. But, combined with letting go of the subconscious thoughts, taking responsibility for whatever happens to us, asking, Now, what did I do to cause this? developing that gives you the answer immediately and your unconscious thoughts are going out like that.

And as soon as they come up and get in your way, they're out of the way. And you're back on What am I? I'm shifting from who to what.

The reason why I use two is because the top authorities, Ramana Maharshi, Shankara, use who. But I think what is a far better word. Who implies too much.

But every one of us will need this negative gain of pulling up these subconscious thoughts that are disturbing us now into the consciousness. And once they're there, we automatically drop them because they're bothering us. When they're conscious, we can consciously let go of them.

Every subconscious thought at one time had to be conscious before it was made subconscious. There is nothing greater than isolation because it allows concentration. Every time we contact the world, the world is pulling us into the unreality of the world.

It's pulling us away from seeing the answer. It is almost necessary to isolate, but not really. Some people, a few people that I know, have recently done What am I?

while working a job. They've gotten to the place where they're beyond all reaction and

have practically no desire left. Two months' time.

By combining the two of them, what's the difference between thought and intuition? Intuition comes from the realm of knowingness and requires no thought. When it comes to you, it's without thought.

It's just immediately. If you're thinking about it, it's not intuition. It feels like a feeling more than it does a thought.

Intuition is only 100% correct. Whatever seems to happen to you broke your wrist. What did I do to cause this?

If you do this every day, the habit of doing it will bring the originating thought behind it into your consciousness immediately. By doing it, by practicing it, you will learn to know it. I told you about my business involvement.

To show you that you don't disappear when you get your realizations. You don't have to leave the world. And anything you do in the world can be done far better with no real involvement.

You don't have to fear losing anything you have. You don't have to fear losing your body. The only thing you lose is your unfreedom.

The only difference before and after is that before you were compelled by your subconscious thoughts. After, you're free. If you have a thought, you freely put it into your mind.

Before, you had to be unhappy about certain things. You had to be unhappy maybe about tenants or the way things were going. After, you are never unhappy because everything goes the way it should go.

I believe there's a subconscious fear in all of us that if we go all the way, we go away. If we go all the way, we're not going to enjoy the things we're enjoying now. And that fear is unfounded.

Anything we have enjoyed before, we can enjoy a thousand times more after. We can enjoy it a thousand times more because we are free to go all the way on anything. Being unlimited, there's no limit to joy.

There is nothing we cannot have. There are no heights that we cannot reach. In happiness, in money, in health, or in anything.

Now, last time I threw out a challenge. I presented how life could be if you would go all the way. I presented the way life is when we live by creating things just by thought.

And when we do create things by just thought, everything falls into perfect harmony.

Nothing goes wrong. Everything becomes immediately the way we want it to be.

I presented this to you as a challenge, hoping you would take it and do just that. As a group we moved relatively high in a relatively short time. And then we leveled off.

The rate of growth dropped off very much and I thought it was so silly. It was really foolish to stop it. I just can't understand even now why you don't go all the way.

Why not take things for the mere thought of it? Why not have this perfect harmony when everything goes the way you want it to go? Why not live with all joy and no sorrow?

Why don't we take this? I really would like to know why we don't take it. If I know why you don't take it, maybe I can help you get it.

Because I feel sure that everyone would like to live the way I spoke of living, the way I was doing it back in the early sixties and prior. I'm sure everyone would like to live that way. You're in a constant state of joy that's beyond anything you ever experienced before.

Everything you think happens. So why don't we do this? I'm really asking you, why don't you do it?

I kind of summed it up. There was a time when I lived and anything I thought would come immediately. Anything and everything.

And I was telling him how beautifully harmonious everything is. Everything falls perfectly into line for you. But you have to work for a living.

That's a limitation. I don't know about what you're saying, but I say you're not free yet. You have to work for a living.

You have to do things, right? Or could you stop everything and do nothing and have everything you want? But the question I'm asking is, why don't we go to the point where we just think and have things happen?

We know the way, right? At least intellectually we know how to go all the way. We accept that we are unlimited beings.

Better as a word than any other word. That the top goal is total freedom, liberation. By discovering what we are, we discover that we have all power, all knowledge, that we are unlimited.

Turning all your attention on you. On the question, what am I? And quieting the mind enough so that the real you is obvious.

When your mind is quiet enough, your real being is obvious to you. And when it is, you

know, and you know you know. And that's it.

So the way is to keep that question going, what am I? And as disturbing thoughts come up, to look at them and drop them. And if we keep that going, we reach a point where they don't come up anymore, and then the mind is quiet, then we can see what we are, then we can undo the balance of the mind, we can wipe out the entire mind in one stroke.

Then we're totally free. When you do it, do you get disturbed with your thoughts? What happens when you get quiet?

It means you're caught up in the sheath of happiness, which is the last one you have to break through. See, the coverings over the infinite being that we are are first the physical body, then the mind, then the last one is the happiness. We get into a state where we get too content, and we stop there.

We just really rest on our laurels and we enjoy the state that we're in, instead of going on further past that happiness state. The thing to do is to disregard them, look at them and let go of them, and keep looking at what you are. Have you seen yourself as all power, all knowledge?

See, then you have yet to go. So the only thing I can say is keep doing it, try to break through that pleasant state and go higher. See, the top state is not enjoying, it's a very deep peace, a total well-beingness, a feeling of eternality.

We should reach a state where the real I that we are takes over and sucks us in all the way. But I think, well, you might be afraid of disappearing.

[Speaker 2] (3:41:55 - 3:41:56)

No.

[Speaker 1] (3:41:56 - 4:00:27)

No? What do you think might help you go further? See, the first incentive is difficulties in life, pain, mental, physical.

But later on the incentive should be, the goodness of it should be the incentive to have us keep going, going, going. Keep it up. Someday, when you get tired of enjoying, you'll drop the enjoying and go on further.

There's not enough drive to drive you all the way. I don't think so. You can't try too hard.

Although the further you go, the less effort is required. You reach a place where you can't use effort anymore. The real you takes over and just lifts you all the way to the top.

Until that time, you have to use effort. So, the only thing I can say is, just keep going with a little more drive, if you can, to get the answer. See, you're moving into the astral realm, which is a higher realm than the physical.

It's a realm that's more in tune. Well, that's a sign you're moving up. You're moving into the astral realm.

See, this is the physical. We also have an astral body and we have a causal body. But you're up in the astral and you're seeing everything as light without your eyes being open.

So, again, I say, just keep going. Keep going. When we started years ago, I told you, I will never leave you so long as you want help.

Now, the real me sees you as the real you. And it's the real me that's helping you when I'm not here in physical body with you. And anytime you call on that real me, you'll discover the real me is there.

And what happens is you get a lift a bit higher so you can get the answer yourself. You've got to get it. But you can get a lift that way to getting an answer.

It's a difficult thing. It's an obstacle. Business and family are obstacles, but they can be transcended if the time you have not at business is used in digging into discovering you.

After all, how long does it take an infinite being to know that he is? He can do it in an instant. When man so wills, he's immediately set free.

So, if you take the time you have not at business and use it to dig, to discover you, you can get the full answer, especially now that life is easier and things are coming more your way by your doing, and just dare to quadruple what you're doing mentally without any more effort, though. Then you might have four times more time to dwell on the subject. What am I?

I'm referring to what am I? I'm keeping you at the ultimate question that has to be answered, and when answered fully is the ultimate state of freedom, which is known by your feeling and by the way your life is. Life is the way you make it.

You get there, you can get all the money you want without working for it, and I'll show you how. I'll talk about me again. When I wanted to prove to me that I could be a millionaire, I went into the real estate business, started buying apartment houses on a no-cash investment in each building.

In six months' time, I accumulated 23 apartment houses, 20 to 40 units each, and that was worth a million dollars. I had that much equity accumulated. I guess it was then two years' time.

Everything up in value. I had it. Now, I let it go because I saw that my security was in my ability to produce at will.

Now, I know from experience already I can produce a million dollars. I already know I can produce at will, and therefore I have everything that I want. I decided a year ago I'm going to make money.

It's pouring in on me right now. It's pyramiding very rapidly. The actual materiality is coming in.

You can still have more and more and more of materiality. There's no trick in that way. You have it and then you don't have it.

No, there's no such trick. If you want it, you can have it. More and more and more.

It's not loaded. It's not a snow job. Now, you take on more and more and more.

You don't give up anything. You've got it upside down. You're taking on more all the time.

Not the reverse. You're carrying through some of your old concepts and applying it to what I'm saying, which isn't true. You take on more and more all the time.

You're reaching for an infinity and you never stop until you've got an infinity. Oh, now, wait a minute. The infinity includes all.

There's nothing excluded. Your concept of infinity as being partial needs to be checked. Do you really think you're going to have less as you go on getting more and more of truth?

You've got separations going on, this and that and one versus the other. And this is the main point I'm trying to get across. You don't lose anything.

You don't lose your body. You don't lose your wealth. But you can take more of both.

You can take more health and more wealth and be non-attached to both of them and be free with them. And basically, I've been asking, why don't we go all the way and get totally free so we have no more troubles, no more miseries, where we can have anything for the mere thought of it? Someday we're going to do this, every one of us.

Why not now? Here's the conflict. You don't believe it.

Now, if you had everything, what could you desire? Nothing, right? But do you have everything?

Right now, we want things. We want freedom. We want total freedom.

We want all happiness and no sorrow. We should have that. We should have all the wealth we want, even if it's a billion dollars.

And we go on and on until we have everything we want. I'm not against getting the things we want. I'm for it.

When you have everything you want, you're there. Get it and then look, see. If you had the realization, why would you have it?

See, this is a hypothetical... No, I said, why would you desire the million? Do you have everything?

No. Therefore, you cannot get the answer to it. So I'm saying, get everything first and then you'll see the answer.

See, you're looking at up there from down here. You're wanting things here. You're saying, well, if I get everything, then I won't want anything.

I say, you'll never know until you go there. But I'm trying to coax you to take everything. Fulfill every desire.

That's the way to get to the desireless state. I'm trying to get the group to move to the place where they just think and get whatever they want. This is knowledge.

This is know-how. Is it not to think and get what you want? That's knowledge.

That's the real knowledge. Yes, when you do it, then you really know how. Are we practicing that, even in business today?

Are we thinking and having things happen? No trouble in what? Well, that's great.

Do you know why? You can apply that to anything. Just dare.

Raise your sights from parking places to bigger and bigger and bigger. It's the exact same principle, Harry, that works for parking places or places to park gold, your gold. But if you can apply that same feeling, that same principle to other things, you'll have them also.

And what I'm suggesting is that you do this now. Think and have things happen. The way you think yourself into a parking place.

Think yourself into everything you want. Are you troubled with too much of it? In other words, you're content.

And I'm trying to get you beyond that contented state. I'm trying to get you to go further so that you just think and things happen immediately. What you don't see is that now you think that you must think now and later on the thing happens.

And I want to get you to where you think now and it happens now. Think for yourself. Bob, get it for yourself.

After you've got it for yourself, then you can help others. You can show them how they can get it for themselves. The satisfaction to all your questions will come only when you discover the full answers.

I have never answered any question for you, Bob. I have tried to help you to get the answers for you, but I really believe that you're not convinced that you can have anything for the mere thought of it. You don't even believe it, let alone being convinced.

If you were convinced, it would be so for you. So maybe it just boils down to the fact that we don't want anymore, we're satisfied. Are we?

The body can hurt and I, if I am not the body, will not hurt. Now, to really understand these things, as everything else, you must experience them. You see, I give out different levels of beingness and try to get you to move up.

Concepts of the body. The concept I am the body means I have to suffer every limitation this body has. If I take on a concept I can control this body, then I can make it be the way I want it to be.

I can make it healthy and I don't feel it. I can move up further and say I am not the body. And even though the body hurts, I, being not the body, it doesn't bother me.

And then the body is out there and I am here and the body out there I know has pain in it, but it doesn't bother me. And then I can move up from there too. See, these are all different levels.

When I see that I am not the body, totally, the body can never ever limit me in any way. So it's a matter of what level you're looking at it from. So I start from the bottom.

I am the body. If it hurts, I'm in trouble. I'm in agony.

And I yell. If I move up, it gets better and better. You go all the way to the top, you're not the body.

You're just beingness, being, all beingness. Insanity comes from deep, deep apathy. And no one here is in apathy.

No one is near apathy. So fortunately we can't go insane, so that's nothing to worry about. If you want to go out of your mind, that's possible.

You can go beyond your mind. You don't have to think if you don't want to. You can move into the realm of knowingness.

And then you operate on the spur of the moment, like a hunch, a hunch or an intuitive feeling, or it just comes to you, you know, without thinking. If you're doing that, you're operating beyond mind. You're operating in the realm of knowingness, where you don't have to think.

But that's not insanity. That's the other end of the scale. Why don't we go all the way?

Why don't we just think and have things happen? Go to the unlimited state. Be totally free.

Have no more compulsion. Have no more subconscious thoughts operating you. That every thought you have is a choice of the moment.

Let go of all the subconscious thoughts. I'm just baiting you. That's where it comes in.

We all want money, so I'm putting it up as an incentive to make you go further and get a million dollars. You can always drop it if you don't want it. But get to the place where you can and demonstrate anything you want immediately, is what I'm suggesting.

And I'm asking, why don't you want to live this nice, beautiful, easy way? I say you don't, Harry. Oh, a few here and a few there.

[Speaker 2] (4:00:28 - 4:00:29)

Go ahead and get me rubbed out later.

[Speaker 1] (4:00:32 - 4:03:44)

You don't have everything you want, Harry. If you want to see me later, I can tell you a lot of things that you want that you don't have. You can help the other one to help himself.

If you do things for the other one, you cripple the other one. But we can help others to help themselves. Just changing your attitude toward the other one helps the other one.

The more we see the perfection of the other one, the more we're supporting the other one toward that perfection. You change your attitude and the other one will change. Watch it.

People will actually fit our consciousness of them. My father had a stroke last week and was getting totally paralyzed. When she got to the hospital, he was mostly paralyzed and he looked as though he was finished.

She went in and put a question to him, Do you want to leave, Daddy? And it shook him up and he looked at her and she began to cry and he grabbed her. He had one hand that wasn't paralyzed yet and he grabbed her by the hand and he started to cry and then she

called in all the power that she is and she said the whole room, everyone in the room, there were others in the room, everyone got quiet, everyone got peaceful.

It was like everyone was meditating and all of a sudden he started to get better and better. And he undid most of his paralysis. He didn't leave the hospital because they wanted to keep him there for checking.

But she used it for her father. But she got him to go with her by her turning on the power. He responded to it.

It was so totally accepting of the fact that he is perfect that when he came to life and sat up and spoke to me, I wasn't even aware of the fact that it had happened. This is how much accepting of it you are until the doctor came back in the room, looked at him and then yelled for the oxygen tank and plopped it over his head, which scared him again. But he didn't leave.

He stayed. When we turn on the power full, it's there.

[Speaker 2] (4:03:46 - 4:03:49)

Well, we didn't get rich tonight. We got peaceful.

[Speaker 1] (4:04:05 - 4:11:53)

Salutations and hello. Welcome to the beautiful land of tranquility, Sedona, a place where we can all become sedated. Of course, it's not necessary to go thousands of miles as some of you have done to find out where you are.

There is nothing more intimate than that which you are seeking. There is nothing that you have been in more contact with than that which you are seeking. And what is it?

It is I. But I only. And all this effort is in a direction in which you don't find it.

It's so important to keep it simple. Everyone in his or her every last act is seeking what I am, my beingness, spending lifetime after lifetime chasing after it where it is not, out there. It's right here.

It's I. Why don't you just remain as I? And just feel all the time, I am, I am, I am, I am.

That's the ultimate state. Also, all the happiness there is, and the only happiness there is, is when you are being your beingness, which you are all the time, making tremendous effort to be miserable. I'm trying to bring out the simplicity of it.

It's so simple. There's nothing more intimate than this ultimate being that you are seeking. It's I.

You have so conditioned yourself over so many lifetimes and so many millions of years to

think it's elsewhere to wake you up to see the simplest of all simplicity there is in the universe. Knowing what you are, you will know everything. Knowing what you are, you'll have the answer.

It's the I of you, your beingness, which every moment you are looking away from. You programmed in all the programs of Agflat. Every feeling is a post-survival feeling, and since every feeling is oriented toward keeping you surviving, subconsciously, 24 hours a day, your mind is in constant extreme activity, trying to keep yourself surviving.

Every feeling is a motivation toward surviving. What do we do about that? Continue trying to get that survival solidified by satisfying our feelings?

Or do we make that absolute determination enough of this misery and release all the feelings? When all the feelings are released, your mind is quiet. And when your mind is quiet, you're self-obvious to yourself as to this eternal happy being that you are.

You must quiet the mind by ridding yourself of thoughts, by releasing these suppressed feelings. And there is no faster way in the world. Unfortunately, I think every other way is trying to do it via the mind, via the problem, via the noise.

In releasing, we are not intellectualizing, we are just allowing the suppressed feelings to discharge. That's why I say I think we are the only method that is really accomplishing, because all the other methods are trying to do it within mind. And even meditating is trying to use the mind to quiet the mind, and the mind will never undo the mind.

The mind is a mechanism of focusing us toward the misery. If we try to use the mind to undo the misery, it just cannot work. Now, the method is so simple and so complete, anyone who wants to can go free in a matter of months.

Now, this word want to gets you angry. But it's simple, if you wanted freedom more than you wanted anything else, all the time you'd be releasing. You would take every feeling that came up and see whether it's approval, control, security, and let it go.

If you wanted freedom more than anything else, you would be releasing all the time. So when you tell me, oh yeah, I want freedom with all my little thing here, and my little project there, and making money out there, there's a denial of your wanting freedom. You're wanting the bondages of the world that you set up.

All the money in the universe cannot keep you surviving, but you can. So check your priorities, check your real wants, focus all your wants into wanting to go free. Who would prefer freedom to sex?

Liar. I wasn't fast enough. I really wanted to say that before the hands went up.

I didn't want to embarrass you.

[Speaker 2] (4:11:56 - 4:11:57)

I didn't want to embarrass you. I didn't want to embarrass you.

[Speaker 1] (4:11:57 - 4:21:20)

But it's true, if you wanted freedom more than anything else, you'd give up your desire for everything else, including sex, including wealth, including health. So check your want to. Try to convert it all into the channel of wanting freedom.

And if all your want to is in a direction of wanting freedom, you're going to get it quickly. Because all day, every day, you'll just be releasing. It only takes months to release the entirety of everything we have suppressed.

It's all compacted down there with tremendous pressure of it trying to expend itself. And we're holding it down. Subconsciously, we're holding down all this tremendous energy.

But if your want to was really freedom, you'd stop holding it down. You would let it flow out. You'd be free.

Your problem is habit. Millions of years of going in the wrong direction. But you still have that infinite will to reverse that habit, to overcome it and say, No, I want freedom.

And you can only get smart enough to see you can have anything you wish with a mere effortless thought of it. By getting the limitations out, the act flat. From a mere effortless thought, you can have anything.

If you just take time to look at what I just said, you can have anything for a mere effortless thought. When the act flat is out, and the limitations are let go of, this ought to entice you into focusing all your wants into going free. You don't get gold.

You get the formula for making an infinite amount of gold. You don't get health. You get eternality.

You don't get wealth. You get the entire universe. So that what you're looking for in a very miserly way in this world, you can have a million times over by just getting the act flat out of your way, just by releasing it.

If you were really convinced of what I'm saying, you'd all go free quickly. You'd focus all you want to in this direction. And I say, get smart.

If it's gold you want, you can have a million times of it for a mere effortless thought. If it's health you want, you can have a perfect body until eternity by getting the act flat out. Look at what you're doing.

And in the first place, to take your attention off the wrong way and put your attention on

the right way. The more you release all the obstacles. So I'm saying, you're in a good place.

Really the best place in the world you could be in. And everything else is really a waste of time because it's seeking the ultimate where it is not. So, stop wasting time.

Get concentrated. Release. Go free.

Thank you. Momentum is very important in getting realizations. You stay with something, it becomes clearer and clearer as you stay with it.

But if it starts getting clear and you move off, when you come back onto it, it's more difficult to get into it again. And so I am anti-talks, tapes, because of that. I can see it doing harm in that it doesn't let you stay with something because the conversation goes on and on and you move off one thing onto another and onto another without getting a realization of any one of them.

I believe you got much more good out of reading the book The Verities than you did out of listening to me. Listening to me you get an impetus to move. But when you get with the book, you get the realization.

You can stay with those statements and make that knowledge your knowledge and that's when it's usable to you, when you make it your knowledge. So, I'm not in favor of talking because of that. It doesn't allow you to stay with anything.

And if you are getting a realization, the conversation that goes on after that pulls you away from it and makes it more difficult to approach it next time. I know the best thing is to use the Verities, use the sessions. You were teaching that clear back in 1961 or whenever the date was made.

I thought it sounded like you in the current era. Change will save you. It's the same truth then as it is now.

And ever will be. It should never change. What I say should never be different, should it?

Well, I was hoping it would get easier. It's very easy, actually, unless you make it difficult. Everyone is seeking the exact same thing in his every act.

Every being is seeking exactly that which we are seeking in everything he is doing. Can you see it now? I think we all ought to see that, that we're all seeking the exact same thing.

The world calls it the ultimate happiness. We call it the I that I am. Or we say that the I that I am is the ultimate happiness.

Discover yourself and you discover the greatest happiness and you get the greatest

contentment. It's a satiation that's all satisfying. We still hold on to the beliefs that we have extreme limitations.

This is the problem. And we don't have enough incentive to let go of them. As I said, there's no reason why anyone here shouldn't have everything he or she wants for the mere thought of it instantaneously.

That someday you're going to do this. Why not now? And the reason is, I say, that you don't believe it.

You hold on to the opposite, that you can't do it. And that's the only reason why you can't. The incentive, the drive is far less now than it was when we were unhappy.

But what I'm trying to do is to get you to the total peace. Until you get there, there'll always be annoyances in life. Even though it's much better now, it should be best.

[Speaker 2] (4:21:24 - 4:21:25)

One more step to go.

[Speaker 1] (4:21:27 - 4:23:32)

What do we need to go with? This is the big thing. What do we need to go with?

I think we need to recognize that we don't believe that we can first. We're still holding on to tremendous non-acceptance of the idea that we are unlimited. When you see first that you really don't accept it, if you confront that, you can let go of that better.

A theory is not a law, it's a supposition. After it's proven, a theory becomes a law. There's nothing out there but our consciousness.

There is only one consciousness and we are it. You don't overcome, you see what is. There's nothing else but what is.

What is is whole, perfect, grand, glorious, delightful, exotic, ecstatic, everything good you can think of. If you people would do these things, just think and have things happen, and I could do it too. We could all do it together.

If you could accept it, I didn't.

[Speaker 2] (4:23:34 - 4:23:35)

Yeah, I know.

[Speaker 1] (4:23:37 - 4:25:38)

But I came back to you. And this time I want you to come with me. Now, if I performed

acts of magic, it would help you none.

I'll come down to the word demonstration. I think Art has seen some demonstration. Ken, you've seen a demonstration.

I don't know whether you still accept it. He saw it and then he said it wasn't. See, this is what usually happens.

I went to Caltech with Ken and I wanted to get copies from one of the books in their library. The duplicating machine was out of order. There was a piece of tape over the money part so you couldn't put money in.

It was a big sign, out of order. And when I asked the girl for change, for dimes to put into it to try it, she didn't want to give it to me. She resisted.

She said it's been out of order. They tried to fix it. And I said, I had to coax her into giving me change.

And I said, it's only a dime. That's all they charge for copy. I went over to the machine and I took the tape off the money thing.

And I got, I think it was two or three copies of pages I wanted. And I said to Ken, it'd be interesting to see what happens now. I don't need it anymore.

And I put another dime in and it came out black. And just then the head of the library came over and said, oh, it's been that way for some time. We've been waiting for the repairman to come in and fix it.

So it went right back to the way it was. But when I wanted the copies made, the machine worked. That's magic.

And yet it's just a mere effortless thought that does these things. But it didn't help Ken any, did it? I said it's coincidence.

[Speaker 2] (4:25:39 - 4:25:40)

Yeah, coincidence.

[Speaker 1] (4:25:43 - 4:27:48)

And I gave him a demonstration of harmony on a trip we took. I just said, it is, I let go and I let it be. We got the nicest plane out.

It was a United Airlines, much nicer than the commuter's plane. We went up to San Francisco. I went into a telephone booth and in no time flat I had appointments with everyone at different times of the day.

We didn't rush. We made every appointment just on time. When we wanted to eat, we had time out to eat.

And one of the prime purposes was to see their methods of doing it. And I wanted the best one for last. And at the last visit I forgot to ask if we could see their facilities.

And we got up to leave and the man said to us, would you like to see our facilities? Remember that? And we accomplished an awful lot of work and we were finished about 3.30 in the afternoon. Everything fell perfectly into line. We were back in Los Angeles about, well, we stopped in to have supper downtown at 5.30 or so. We were in a restaurant downtown L.A. But it was a harmonious day. Everything fell right into line perfectly. And this is the way life should be all the time. But it was a demonstration.

I knew it was a demonstration. It just came to me to let it be. For Ken, say, at the machine.

But in no way, everything was just perfect. Right? Now, the point I'm trying to make is I don't think it helped Ken and his realizations one bit.

But that's the way life should be all the time, every day. Everything should fall perfectly into line. It's delightful.

[Speaker 2] (4:27:49 - 4:27:50)

It's perfect.

[Speaker 1] (4:27:50 - 4:27:50)

It's marvelous.

[Speaker 2] (4:27:50 - 4:27:52)

You've arrived then.

[Speaker 1] (4:27:53 - 4:40:00)

Oh yeah, when you're consciously letting everything be perfect, you're there. Anything that you're evolving in your mind here will prevent you from going to the top. The mind is your biggest enemy.

Nonsense with all this misery. I'm done with it. I'm finished.

I'm going all out to remain in that state. It'll take you a month, maybe two months, and you'll release all the act left. But, to conclude, I think we have the only method that releases the mind, that quiets the mind, by expending the subconscious programs.

We get it into consciousness first, approval, control. The others are trying to release, you

know, fear, because it'll take you hundreds, thousands of lifetimes to release on fear, then you'll have anger, then you'll have all the others. Whereas if you let go of control, you're letting go of everything underneath of that.

And then when you let go of security, you're letting go of all approval and control and everything underneath it. You're so far down here, you cannot tackle security. You get overwhelmed.

You get scared to death, and you let it go. But after you release appreciable amounts of approval and control, then you're able to confront your fear of dying. But you see, our way is actually releasing the motivators of the mind.

And don't try to develop your mind. You're developing your enemy. You're developing the thing that keeps you bound.

What happens when the mind goes totally quiet? Wow, I've always been omniscient. I've always been all-knowing.

It's what hits you right between the eyes. But you've got to release that constant 24-hour day trying to survive, called Ag Flap. Now after you get all your Ag Flap out, the body's still there, the world is still there, but it's like that oasis that you went up to and you discovered it was sand.

You give the body its just-do, whatever that happens to be, but you don't disappear. You're so afraid you're going to lose your bondage. Everyone is using other things in conjunction with releasing and slowing down releasing by doing that.

If you need any other vias, you're slowing down the method. You don't have to go chasing empty feelings, they're with you all the time. And all the time you're trying to escape them.

Number one, making a living. There's nothing so asinine as working for a living. You're eternal.

In trying to be, talking to you directly, a number one in show business is trying to be the greatest ego there is. You see what happens to them. How happy is Burt Reynolds, Glenn Ford, I've got to talk about my peers, I don't know the present ones.

How happy are they? Do you know them? Have you ever talked to them?

They're more miserable than a working man is. They hit drugs, they know they should, they get off it, they hit alcohol, they get off it. Some of them kill themselves with it too.

There are certain people who attained fame and fortune and committed suicide. Some do it later. Judy Garland did it later.

Well, who doesn't die? Where is the new prince going to be in another hundred years? Gyrating in front of masses.

Unfortunately, and you've got to be careful of this, the most successful ones don't go free. The rich people that I talk to, they sense a security about me that they don't have. And they tell me they want it.

But to take the course, oh, they can't take the course. They look at me and they look down at me. They've got millions.

And usually to them, I want them to think I'm poor. Because it's the having the millions that has them stuck. Especially the wives of the rich, when I used to be pulled into parties and gatherings in New York, they'd come up to me and say, oh, could you help me?

And I'd say, yes, but you've got to know that money isn't everything. Down would come the curtain and it'd leave me alone. It'd stop wasting my time.

But the rich have in the back of their minds, I've got a mate, I'm successful. Of course, if you can consciously use it to show that you are master over this world, that I recommend. When you become master over the world, like our stars have, our celebrities, you can't stop there.

You've got to move on mastering your mind. See, first they master the world, then you master your mind, then you're a master. What is mastering the mind?

It's getting rid of its agflap, that's all. Then you're really in control of the mind. Then you can portray any feeling, any action you choose, without any concern.

When you're free of your agflap, you can portray any emotion much, much more so than you could when you had the agflap. And if you're in the world, you use it to communicate. If someone's in extreme anger, and you say, oh, it's a wonderful world, everything's so wonderful, beautiful, they won't hear a word you say.

If you start saying, oh yeah, this, blah, blah, blah, blah, blah, they hear you. So, when you go free, you'll play at feelings in order to establish communication with the other one. You have to go in at the level that they're in in order to communicate.

So you'll use feelings at times in order to communicate, but with this difference, the feelings are not running you, you're running the feeling. Whereas now, feelings run you. We're very much robotized when we have any feelings because they're constantly, automatically making us do things.

And almost everything you're doing initiates in a feeling. This comes out as a thought, which you carry into action. We are, the majority, even of us in this room, we are more

into automatic behavior than we are into free behavior.

What would free behavior be? Number one, you'd stop struggling for a living. You would just let go and let everything drop into your lap.

A lot of you are having experiences of this on occasions, but this should be all the time. You release completely on anything and that thing drops into your experience without effort. Again, identify how am I?

How am I living with the world? How easy is my life? How much am I creating consciously by mere thought?

It's the densest, most cramped, most uncomfortable body you can have. Those who die move up into a nicer state of comfort and being because here you can think and have everything happen. And this is what you do when you dream.

Whatever you dream is, at the moment, you think it. Have you noticed that? If you want to be in a certain city, you're there.

At the next moment you want to be in another city, you're there. You read the autobiography of a yogi. There must be several incidents there where teachers who have died have come back in physical body.

A yukteswar, shortly after he died, at the same day, in the same hour, I think he visited four of his disciples to let them know indirectly that something happened to him so that they would learn that he's not hanging out in physical body anymore. But all those masters can, by a mere thought, materialize a physical body. It's another joke you're going to see someday, that this tremendous complication called the physical body also is only a thought in your mind.

But did I answer your question, Michael, on this thing? Here's where you have the Christ, the Buddhas, the Yoganandas and so forth. They're not all the way up to the top.

They're approaching it. They're really more than half way up. I reached a point where I said, this led way to the body, I'm going to let go of it.

If I'd have gotten that thought out of my mind there would have been no more body. But then another part of the mind said, hey, hold on, wait a minute. Look at this promise you made.

It was before this life. And I said, okay, what's the difference? With the body or not with the body, it's all the same, it really is.

How do I just... You remain my beingness eternally.

[Speaker 2] (4:40:00 - 4:40:03)

Right, but wouldn't you... What's beyond that?

[Speaker 1] (4:40:04 - 4:40:05)

Beyond beingness? Nothing.

[Speaker 2] (4:40:05 - 4:40:12)

So why don't you get to the top? I don't understand. I mean, it's crowded to me that Christ is only half way up.

[Speaker 1] (4:40:13 - 4:55:06)

No, he's more than half way. They're really up here. Christ, Buddha.

The ones who got free here are near the top. And it wouldn't take much for them to go over the top. That's what held me back.

Not the first lifetime where I'm trying to help people. I hope to release that one this lifetime. Or to you.

I'll tell you, my doing this is my bad karma. It's karma from the past that got them wanting to help people. Okay, now in three months' time you can go all the way if you want.

Not if I want. You've got the option, you can do it. It's simple, it's easy.

Why? You're already there. It's your beingness.

Let go of identifying with body-mind which is letting go of ag-flat and cap. You can let go of peace, you know. Okay, that's what's keeping you back.

What you just said, I'm a nobody. That's what's holding you back. I can't do it, they can do it.

But you also heard me say thou art that. You are the infinite beingness. Again, the before and after picture is your programs are now running you.

The after picture is you run the program. You either put them in, you put them in to keep you in touch with things. You don't put any programs in, and you just sit around the clock in a high state of ecstasy.

The highest state there is. Some do that, some choose to remain active. So they put in programs.

But there's a big difference when you consciously know you've put in the programs than there was previously when you were overloaded and overwhelmed with programs, not

aware of the fact that you put them in but that they were running you. And when you put in these programs yourself, you could undo them with relative ease if you choose. Had I not done that, I would have just seen absolute perfect, total perfection everywhere.

I would see the real you which needs no help. This part of you needs no help. That's what I would see.

Now all, everything else is imaged in the mind and therefore is imagination. West is an imagination. Michael's an imagination.

It's a joke once you see it. All this effort. You don't see me the same.

Every one of you sees me a bit different than the others. As in the example of an accident. Why do five people see five different things looking at the same thing?

And it's not even related to them. Objectively they can't see the same thing because we're seeing our own picture which is covered by our whole gamut of ag flaps. You see yourself as a body doing everything you're doing.

I can't lose sight of the fact that this is the you. If I didn't hold that true picture of you, I'd be of no use to you. It's not the words I'm saying.

Any good I can do you is because of what I know what you are. My knowing what you really are tends to move you toward that. It causes you to take these courses, move in the direction toward it.

And this happens for every free one, whether he's sitting in a cave in India or anywhere, is unconsciously helping everyone on this planet because he sees everyone as absolutely whole, complete and perfect and tends to move them in that direction. That's the greatest help there is. Go free.

And you're holding everyone in their true free state. So I had to put in programs. I've been programming since 1952.

I haven't tried to reverse them yet. My problem was holding on to the dream, the imagination. Now when you see this picture, you'll see this life exactly like a night dream life is.

Where I'm coming from is like you going back into a dream you had last night and telling those characters how to go free. It's not easy. I had to use anchors to keep me in this dream.

I guess the biggest one I use is watching the news on TV every night, reading two newspapers, Arizona Republic and the Wall Street Journal. The Wall Street Journal is the most informative newspaper we have because as business goes, so goes the world. You really want to know what's going on.

It's the economy that seems to determine everything we're doing. We're all working, doing jobs, etc. But I use these things as anchors to hold me here.

Otherwise I'd just slip out. I did sit around the clock from 1957 to 61 or 62 out at the ranch in that most wonderful of states. I saw back in 52 that I was going to be doing the method.

So in all these unusual... Here's another interesting thing. When I was out at the ranch by myself, I didn't see one single unusual thing going on.

Everything was like breathing until people came in and began pointing out all these unusual things. And I had to go to work to keep undoing them so I could move in the world like people move in order to communicate with the world. You see, if a Jesus, a Buddha come back here, your communication with them is going to not be good.

Because you're talking about a picture they can't even see. And so they'll just tell you you're great, you're whole, you're complete, you're perfect, you're this. That's the only thing they can see.

And that's what you will see when you rid yourself of the Ag Flat. So the real you is just the experience I am. That's it.

Don't superimpose a limited body with aches and pains da-da-da-da. Remain there. Any thought you have is limited.

So the limited you is the experience of feeling and thinking. When you no more feel and think there are no more limitations. And of course if you think you're this carcass, that's the most limited you.

And you're experiencing. When you're in a body state, you think having this is going to be your summum bonum, the greatest thing. If I only could have, I would be happy.

When you begin identifying with your mind, you move into the doingness state. I need to be a doer, I need to be a big shot in order to be happy. So only 5% of us can get in today that are in this state.

There's not even 1% of the population today that's in the state of beingness. But these are the three states that inhere in us that we think is our ultimate good. Having this, doing this, being this.

And they relate us to this part of us. But hold the composite of what you are so you can work to let go, let go, and just be. In a limited state, you have many, many thoughts and feelings, 24 hours a day, but you're looking away from them and you call them unconscious, but they're there.

When you choose to experience one, you call it conscious. In a free state, no thoughts

and no feelings, and that's great. In a limited state, limited knowing.

As large as the largest library, the Library of Congress is, there is so much knowledge that could be worked on because it never gets the answer. You could fill up the entire planet with books, and you could get more. All this knowledge is of no avail, is not correct, proven by the fact it's changing all the time.

If you had the answer, you don't keep changing it. But of all the sciences, they're changing and changing and changing and changing all the time. They'll never ever get the answer because they're looking outwardly for the answer.

The answer comes only when you turn inward, discover your beingness, knowing which, you'll know everything. So looking for more and more knowledge out there is looking more and more into directions where you won't get the answer. The definition for truth should be that which never changes is true.

Because if it changed, it wasn't true the moment before. Now the truth of you is the part of you that never ever changes. It's so simple, it's the I.

Interestingly, they made the I one. And when you identify with your I-ness, your beingness, you discover there's only one single beingness of the universe and that you are it. There's no two-ness there.

There's a singular oneness. And when you get the act flap out of your eyes, the first thing you say is you are me. Every atom is me.

And all this is just an out-picturing of my mind. And that the only thing is is I, my beingness. The beingness of every one of us is the identical, same, infinite beingness.

When you see the truth, there's only a oneness. And that's the real God that people are looking for. You want to demystify God, God is your beingness.

It is unlimited. Omnipotent, omniscient, omnipresent. You can totally demystify God.

Is there a God? Yes, your beingness. So I'm hoping to demystify things to lift out some of the fear of going free.

I think if you didn't have so much fear of going free, a lot of you would have done it already. You're wondering, what is it? And there's also a feeling, I will die if I go free.

Has anyone experienced that? If I go free, I'll die. Okay, something does die.

Something does die. What dies?

[Speaker 2] (4:55:07 - 4:55:08)

The ego.

[Speaker 1] (4:55:09 - 4:55:49)

What's the ego? The sense of me, limited Lester, with Lester's mind and body. That goes.

But I, my beingness doesn't. I, my beingness is free of all that limitation Lester. So your fear of going free is the fear of losing the ego, sense, personality, mind, body.

I guess the word personality is a good overall word for ego. And as you've heard, ego, he must go.

[Speaker 2] (4:56:00 - 4:56:04)

I don't think I'll die. I think I'll be bored to death.

[Speaker 1] (4:56:05 - 5:10:35)

Because, because now your entertainment is running away from your ag flap. You think you have to be in constant running away. Once you experience that state, just for one moment, you'll never let go until you establish it for all time.

It's so tremendous. It's, it's like a tremendous ever, ever new joy welling up every moment until you learn how to control it. When you, when you first come close to it, every moment, tons of joy welling up.

It overwhelms you with joy. It's just the opposite of boredom. See, what boredom is to you now is escape from your heaviness by moving out and into action.

But once you experience the beingness, you'll see how boring your life is now. Boring yourself down into the pits. So the free state is the ultimate joy, constant with no sorrow, absolutely no sorrow, with a sense of total fulfillment permanent satisfaction.

Just the opposite of boredom. That's what it is. And what you do now, you take moments of pleasure with a constant background of discontent.

Sorrow, misery, striving, driving, pushing, pulling. Never a moment of peace or happiness. And in the end, what changes is only identity and point of view.

You don't identify as being your body. You know what it is. You know it's a thought in your mind.

You know you're in total control of it. You identify not with your body, not with your mind, but with your beingness. So you shift your identity from here to here.

And your point of view is simply that it is my picture out there under my total control. Control is not a dirty word. Control is something we must achieve, but it must be total control of everything in our universe.

Well, here's what actually happened. Fifty-two, New York City, it hits me. First place, I cannot get it into words.

It's so beyond words. After a while, I said, oh, they have it in words. And the most common language is the Bible.

So I read the Bible from beginning to end and really understood the original meaning, most of which has gone out of the Bible by reinterpretations again and again. And then I looked at the schools of metaphysics, theosophy, went through all of them so I'd have the language of communication. Then I realized after going through all that, simple English will do it.

Here's the way I would talk to them. I couldn't hear, I couldn't see all the disharmony that they were trying to get me to see. And I'd say, look, just be what you are, you're whole, complete, perfect.

That was my general conversation. Just be what you are. Why all this effort trying to be a miserable being?

That's the way it looks to you. That's what you're doing. You're going through tremendous effort to be a miserable, limited being.

So was I communicating? No. And then they seemed to be so annoyed.

Most of them. They're nice to hear things like, wipe that smile off your face, Lester. And I didn't even have a smile.

Then I saw my absolute projected security as a billion percent security, I feel, tended to stir up their insecurity and so that they were annoyed and bothered. So then I said, okay, why should I give them this thing to bother themselves with? I took it and I parked it out at the ranch here in Sedona.

Sat from 57 about 61. People began coming in and that helped me start coming down. But listen to this, it took me three months to dump my ag plot.

Eighteen years to get my feet back here where people did not call me queer, kooky, off balance. Eighteen years to be able to communicate with people in a way that they didn't consider me weird. It's far more difficult to get up all this negative thinking, it's far more difficult to get up a thought after than it formerly was to rid yourself of all the thoughts.

Three months that way, eighteen years back again. I can walk in the world now and I'm not considered out of balance. I use a lot of things in the world to try to get my feet back here.

I think the first thing was the Long John Nebelshow, I was the program manager getting up all the programs. And they had baskets for mail and notes. Everyone had their name

on it.

But for me they had K-O-O-K. I couldn't see it but they saw it. I tried other things.

I did a scientific project, a way out project and produced some metal which is no other metal like it. It's super conductive aluminum. And when that project was finished when I completed the Long John Nebelshow it was about a year or two.

I looked at it and I said last year flunked. I thought I was normal. I never chased after one single program.

Every program every night would call me. I didn't realize this until I was stepping out and the next person taking my place had a big chart on the wall laying out programs for three, four months. I said what's that for?

He says to get the programs in. What do you mean what's it for? I said oh.

I had everyone call me. Usually a day or a few days before the program. I wasn't aware that that was unusual until I quit.

Then I said oh there's another thing I never slept. The program was on from midnight to 5.30 a.m. During the day I'd be busy myself getting things ready for it and then people would during the night would say how do you stay so wide awake? I'd say oh I sleep in the daytime.

That's the only thing I could say to them. There were many other things that were so abnormal I said Lester you flumped. The next big thing was this scientific project.

Tony Sarantidis said something to me which see until 1952 I stayed with the nuclear physics which was changing every year and that was considered great. When I started there were three particles to the atom 52 I think there were 60 particles and now there's hundreds of particles in the atom and the definition of an atom is the basic building block. It's a single unit that can't be divided.

We brilliant physicists today with that definition say there's hundreds of parts in the atom you see where we are in the world? We don't know the A the alphabet. Why?

We don't know ourselves. We don't know the science of man himself. We don't know the science of beingness.

Knowing which instead of the tremendous complication of the atom A plus B plus C equals 0 explains the creation of all matter and the creation of all energy and all you need is arithmetic for it. When I went to school we had to study tensorial calculus in the physics department because the math department didn't have math that complicated. And what I'm saying to you the world is in the wrong direction and if you stay with it you get detracted and pulled away from what you are knowing which you'll know everything.

And the picture of the atom was so simple 52 all the years of study I had to throw away it was all wrong. The whole world is upside down. I hate to say this about medicine but we're all involved in it.

We have people medically involved but medicine studies disease and is very affluent in disease. It's almost like as a physicist what would I know about light if I studied darkness? That's what the world knows about health.

And I'm saying this to all of you for a very good reason. Let go of pampering the body. The body is your disease.

You patch it here and you gotta fix it here you fix it here you gotta fix it there and you get so locked into the body you lock yourself down here. So many of us are interested in health and herbs and this thing and you pick up the magazines no one's coming in all the time. What intelligence does a vitamin have that you don't have?

What intelligence does any chemical have that you don't have? If you look at it you see how ridiculous the direction of the world is. You must let go of that very wrong direction and start moving up.

I don't want to imply that if you're involved in any of these fields. Give it up. You can't.

You need it. You need to you think use it in order to survive. But your attitude toward it should change.

Whatever you're doing use it as a vocation until you can get to the place where you don't have to do anything. The way I see it one of the silliest things to do is to work for a living. How ridiculous can you get when you're eternal to work for a living?

And the most stupid thing of it is you're working for it out there and you're never going to get it out there. Eternal beings working for a living. Change your focus of direction.

Go inward. Get the answers. Don't chuck what you're doing.

Change your understanding of it. Become more and more successful in what you're doing and rise above it. All you got to do is get your rag flap out.

Release. Releasing will take you all the way.

[Speaker 2] (5:10:37 - 5:10:58)

He said he said don't stop what you're doing change your understanding of it. Yeah. Okay, I'm a doctor and I'm a psychiatrist and I know what you're saying I know what you're saying is right on.

I don't understand how to How to do it? Because I can see what you're saying is right yet

I don't know how to keep doing what I'm doing.

[Speaker 1] (5:10:59 - 5:11:02)

Okay, take this out are you helping people?

[Speaker 2] (5:11:03 - 5:11:04)

In a certain way, yes.

[Speaker 1] (5:11:04 - 5:14:14)

To a degree, yes. The freer you get the more help they're going to get from you regardless of what you say you're doing. By your state you're going to help them.

By releasing he saw first the psychotics didn't want to get better but they very much wanted him to join them. When he saw that he knew he had to give it up. As he was moving I think the first thing that happened to him he got rid of diverticulitis a week or so after the course he went in for an operation and he didn't have it.

Then he threw off all of his things. Then he threw away his livelihood. He did that because he saw there's nothing out there but my thinkingness.

And so he came to Sedona concentratedly worked on going free and he makes money now by not working. Real estate and things like that this is what he's doing. He's affluent without working.

He knows working is silly but he still has to make this step. He has to throw all that away give it away get rid of it and just live by being. Easy get rid of your eggplant.

That's it. Get rid of your eggplant. Now I was sitting in a penthouse on Central Park South when this concept hit me.

With an inner now walk out of here with just a shirt on your back and you're taken care of. And it was true. But being a physicist I had to prove it first.

I walked out one mid-December blizzardy day with the wind blowing hard I said that's it I'm going to go to Los Angeles for two weeks and get out of this. Went back in the house packed some things and I'm going to do it with no money. And I walked out of the house with no money.

Spent two weeks in Los Angeles and came back and never asked for one single thing. Can God do it? Then you can do it.

Then after that I always have to prove everything twice. When all the powers fell into my lap I had two witnesses for every power that I saw dropped into my lap. The second thing I did like that was to take a trip around the world with no money and never ask for a

thing.

[Speaker 2] (5:14:20 - 5:14:21)

Did you have a passport?

[Speaker 1] (5:14:22 - 5:14:22)

Yeah.

[Speaker 2] (5:14:26 - 5:14:27)

Well I don't know.

[Speaker 1] (5:14:29 - 5:14:32)

Were you on the earth or were you above it?

[Speaker 2] (5:14:33 - 5:14:37)

You could get around without it too. Did you teleport from country to country?

[Speaker 1] (5:14:38 - 5:15:29)

Took an airplane. But when I hit Rome just dropped into Rome on the way to Pakistan the nice Italian girl convinces me beyond any doubt that I can't go on to Pakistan because I had no visa. I forgot it.

I didn't arrange properly. Five minutes my plane was going to leave with my baggage on it for Pakistan and she says you can't go. So when she said that I said well she showed me the book that's it.

Nothing I can do about it and I let go. She walks to the rear comes running out here run. I don't know why my boss says you can go you got a visa in there run.

[Speaker 2] (5:15:30 - 5:15:30)

Wow.

[Speaker 1] (5:15:30 - 5:36:33)

I get on the plane they close the door behind me and I went to Pakistan. Now every impossible no matter how impossible becomes immediately possible when we are completely released on anything. Now this is something you can experience and you know you're completely released when you don't give a whoop.

You don't give a whoop. Now when she said she proved to me I couldn't go okay fine I don't care I'm alright and I let go and then the impossible becomes immediately

possible. I have a single picture everything is absolutely perfect is the picture I've dropped into without thinking I just let go like when I couldn't walk anymore I was so tired I didn't want to walk and they walked me up the hill hot sun all day long and I didn't have a hat I just let go everything is perfect and then the wish or whatever it was you wanted falls into your experience with no effort but you can test it by completely releasing and whatever it is you're wishing and you know you're completely released when you don't give the least concern about it. Yeah you can say it but apathy is sapathy and what I'm talking is brilliant that's the only difference you know the difference with apathy apathy is one of the heaviest of feelings when you let go it's one of the lightest of feelings so one's extremely heavy and the other's extremely light how can people be perfect and imperfect at the same time?

Right okay you need to make your choice how? by releasing the imperfection imperfect thoughts releasing your rag flap that's all imperfect thinking so keep releasing until you see the perfection every one of us goes through this we get to the place where we see the perfection where the former imperfection seemed to be this is a see me seemingness so you're in the see me seemingness and it's asking about the other side and that's confusion release the rag flap there'll be no confusion until you get rid of your programs of course there's gonna be two ways to go the way you know you should go and the way you're motivated to go so confusion is in everyone who isn't free rid yourself of your rag flap and all your confusion is gone rag flap is nothing but confusion rag flap is saying this perfect state has got a million imperfections that's what your rag flap is saying so until you get rid of it sure you're gonna be confused and you can't imagine being perfect you can only be it you can't image it in the mind you can be the perfection so you're trying to work it out in your mind which is imperfect see the mind cannot comprehend because the mind is all the time trying to survive that and every thought is a limitation I walk out of the apartment I hear my name being shouted a man who lost contact with me about ten years prior to that moment I hear him yell hey Lester where have you been? remember that money I owe you? gives me the money that bought me a round trip TWA ticket to Los Angeles I hit Los Angeles I call an old friend you must stay with us we just moved into a new place we have a room waiting for you next morning gee being in LA without a car is like being without legs next thought call Burl Cass an old friend I call him gee that's funny Lester I was just thinking of you where are you?

I want to see you I'm coming right over it's morning we're having a cup of coffee without saying anything his hand goes into his pocket and he slides his keys across the table he says you've got my car for as long as you want I live near the studio I walk to work now this is the way it works all the time when I decided to go to Europe an acquaintance said Lester I got you a round trip ticket around the world I'm working for BOAC but this works for you just as well as it works for me or anyone and everyone else but you got to do it you can't hold cannots and have these things happen all things are possible you've got to hold and allow them to happen and no matter how impossible believe me no matter

how impossible the situation it's instantly possible when you're completely released why?

because like I told you before there's nothing out there but your picture logically it's simple it's your picture if he meets someone who's almost there he can do it like when Ramakrishna tapped Vivekananda he went into the nirvana why? he was a master before he was born when Yogananda's guru Yukteswar touched him the same thing would happen to Yogananda why? Yogananda was a full master before he was born Jesus was a full master before he was born these are people who have decided to come back and help the rest the way I describe it is we get to the wall we look over to that garden of perfection we jump in and we no more know the people that we knew before that's what most of us do but a small percentage come up to the wall look in and then jump back to tell the rest of them what it's like those are the Christ's the Buddha's and so forth but to be lifted into the state of Nirvana you've got to be very very near it and there's no permanency about those things if someone else does it for you let go let go of all the act like look every time you let go whatever it is you want it happens whether you notice it or not why don't the apathetic people all start to death because they get down to the bottom they can't do a thing they quit somebody gives them a crump and they quit you get another crump and they quit they can't do it they're in deep apathy and they keep surviving that way because they quit you lose all sense of doership when you go free the way they explain it it's not I but the father who worked it through me and when you lose sense of doership that's called surrender and when you surrender you're stepping away from your ego sense you're letting go of your ego sense totally and you're into your beingness that's what surrender really is now Yogananda has a chapter of penniless boys in Vrindavan where he he was young and a friend of his go to a distant city everything falls perfectly into line for them they get back home and they had no money but they came back with money you can see how surrender how sure Yogananda was when he gets on a train and before the last stop two men get on and say to the kids oh you look as though you're of a religious bent would like to help you we'll get you a meal and Yogananda says don't bother me remember that? that's how sure you have to be and so when he got off the train he had a meal that was really designed for royalty but it's that way every time it's a good chapter to read because that's the way it is the funny part of it is that's the way it is now in your life but instead of making it easy you make it hard that's all the mind is only creative only only only creative creating what we put into it but you're creating heavies drop the heavies drop the ag flap if you're down here you must become a doer if you're up here you let go of your doingness and you move up here in other words if you think you cannot do that's a tremendous limitation so we tell you do set your goal get up the blocks the feelings that are preventing you from getting your goal and release them see so by becoming a doer your garbage comes up you stick your neck out and you're afraid it's going to be chopped off so you release all that and then you move up to here I have no sense of doership but others will see me the way they see me others will see a Christ just the way they see him the method that we use is simply

this everyone in his or her every act is seeking the total security in order to get which if I have everyone's approval I'll be safe and I'll survive if I cannot get their approval I want to make them approve of me so I'll be safe and survive and that's control and every other thought comes underneath that that's the whole picture okay so why do you want approval people in show business want that security if everyone worships me and I have fame and I have fortune oh boy will I be happy but you're lucky you've got the method you know what happens to most of them the greatest let down in their lives is when they attain fame and fortune at the same time there's no happiness there some of them commit suicide most of them hit drugs a small percentage resign themselves are you aware of how much Hollywood's on drugs today because they have gotten the fame and the fortune and it's as empty as can be and they try to sustain themselves on the momentary pleasures of approval taking responsibility puts you in the driver's seat you know what that means you're in control over everything so if you keep asking yourself what did I do wrong what did I do to cause this the answer will come to you when something so called negative would happen to me what did I do to create this and the unconscious thought that was the source of it would come to my mind and I'd release it so it wouldn't happen again see nothing happens without a forethought be conscious or unconscious most of it is unconscious when you ask the unconscious thought comes into consciousness and then you can release it while it's unconscious you cannot release it so if you get the habit of asking yourself what did I do to cause this thing you develop a habit of the initiating thought coming up so you can release it otherwise like if you're accident prone you'll go right on hiding accident after accident after accident but if you ask yourself what did I do to cause this you'll see the initiating thought you'll release it you undo being accident prone you're doing a tremendously good thing by taking responsibility now taking responsibility helps you get up the initiating thoughts that cause the unwanted so called unwanted experiences the negative experiences we must have that negative thought in order for it to happen now taking responsibility you can be the number one heroine in Hollywood you want that? it's alright because now you know what is and when it happens it won't be a ruination like it is to so many of them see approval control security are the roots that cause all thinking so you get more yardage more mileage out of it if you take it to approval control or security you see to release fear any one of those after grief fear it would take lifetimes of such a tremendous accumulation of it to release just one of them then we'd have the others to go but if you release approval or control releasing one unit of approval or control is releasing one unit of every feeling underneath it see the world's not making any progress in all the methods and ways they have because they're attacking it at a place where the amount of effectiveness is so minimal it amounts to almost nothing but when we attack it at approval or control we're attacking it at the roots one unit of approval or control released is releasing one unit in the hundreds of feelings that are further down the line so we should always take it to approval or control and if and when security comes up release that but don't push too hard for security don't worry about the fear of dying or the fear of living because you can get overwhelmed by it but if it doesn't overwhelm you it's even a

faster way than approval or control when you release an appreciable amount of approval or control you're up high enough so you can confront the fear of dying which is a most suppressed feeling of all feelings so when you release an appreciable amount of approval or control you're up high enough to confront and allow up the fear of dying and let it out rather than pushing it down again see we think if the fear of dying comes up we're going to die it feels as though we're dying so we suppress it but be careful on it don't overwhelm yourself by releasing on the fear of dying unless you can really handle it once you can handle it go for broke very quickly you get that out and you're finished when you let go of your fear of dying you're finished you're so close to it that you're as good as finished so simple no more wanting approval or control allows you to pull out the absolute bottom line fear of dying which is your security thing after which your mind goes quiet and you have no fear of dying your mind goes quiet and you're very self-obvious to yourself as your unlimitedness got to quiet that mind see if there's only one way of going free it is getting the mind quiet now all the other ways try to do it through the mind and because the mind is an entity programmed for survival and the mind thinks it is a survival the mind will never undo the mind this is a problem with all other ways except our way they're all trying to do it via the mind and the mind is totally constituted to keep your body surviving so the mind will never quiet the mind releasing the motivators for thought will releasing approval control will quiet the mind and when the mind is quiet the answer the answer is there knowing that answer every other answer is there so there's only one way that's quieting the mind and any way that attempts to do it via the mind will never succeed and that's why we're not succeeding over these thousands of years they tell you love but you got all this ag flap which is non-love so you try to love over the top of the non-love it doesn't work take the ag flap out of the way and the love is there has always been there you're all loved by your nature the ag flap covers it over pull the ag flap out there's only love it's the greatest thing there is you're ignorant of the fact that you're creating those pictures is that a bad word ignorant?

I didn't say ignoramus unless you're reading my thought

[Speaker 2] (5:36:35 - 5:36:37)

you're all creating those rocks

[Speaker 1] (5:36:38 - 5:37:43)

whatever rock you see you're creating yes there's nothing out there but your picture you don't see what everyone else sees you think everyone's seeing your picture this is part of the ego but first you know people don't see things the same well you talk to groups you know at the platform they say you said and they tell you the opposite of what you said everyone sees what he or she sees through their own ag flapped eyeglasses their own rose colored glasses you don't have to relate it to anything just hold it there's

nothing out there but my picture until you see that to be so take responsibility and you'll make the picture the way you choose to make it all there ever was was our was our whole complete beingness being a rock is imagined beingness alone

[Speaker 2] (5:37:44 - 5:37:47)

so the rock exists it's just an imagination

[Speaker 1] (5:37:47 - 5:37:48)

it exists in your imagination

[Speaker 2] (5:37:52 - 5:38:06)

that's the problem could we say then that we have rocks in our head you have rocks in your head

[Speaker 1] (5:38:08 - 5:46:45)

just like you see things in your dream after you have awakened from it and look back at it now this waking state is it is exactly as real as a night dream is real while you're in a night dream it's real right when you wake up you say oh my gosh it was just a dream that never really was when you wake up out of this dream you'll say the exact same thing the so called waking state is a dream state it really is we're asleep we're asleep to this and when you wake up out of it you're gonna say you're gonna laugh your head off it never really was it was just a dream that I imagined but the only thing that ever really was was this you see what you're doing to me you're trying to make me say yes this is it no but this isn't it nor is that in our infinite beingness we set this thing up that sets this up the funny thing is you can't ever lose that power you can delegate it to this which can delegate it to this which can delegate it to chemicals and food and air but all the time the truth is this delegating its power downward in actuality you never give up your mastership you just masterfully drown yourself with limitations there's a singular oneness it's your beingness that's how simple it is imagining all this imaging all this in your mind keep that mind quiet it's all gone I'll tell you another thing from the top if it's world it's no good now let me qualify that be successful be the number one because in that process you get to know that if it's world it's no good you get to know that after attaining fame and fortune there's no happiness there then you have to go after happiness where it really is what is happiness? there's only one single joy in happiness it's being your beingness which you do every time you quiet your mind by satisfying a desire a desire is agony is the agony of lack your mind is active you satisfy the desire your mind goes quiet and you're being that's the only joy there is there is no other joy get to see this and you'll stop chasing the rainbows out there yeah, but hear me if you can't succeed in the world you got programs I cannot succeed so you must succeed in the world why?

so it brings up those non-success programs so you can release them a good part of the course is goals, right? why? so it brings up your negative feelings so you can release them so you can be successful if you can't be successful you must be when you are successful then you move above it you go from havingness to doingness to beingness if you can't win in this world you got to become a winner if you're not a winner you're loaded with I cannots so as you move out to be a winner the I cannots come up and you release them then you can be a winner a winner's happy after you get to be a winner you move up into being I've always recommended to people don't work for a living go out on your own do your own thing because you're moving up into doingness which is a higher state than havingness you're a slave in this state your life depends on someone else feeding you things that buy you food and shelter the only reason why we work for a living work for somebody else is we have a slave consciousness if we didn't have that nobody would be working for anybody but this world is loaded with the slaves so you're better off moving out into something of your own because more ag flat comes up when you move out you feel safe down here somebody's taking care of you, feeding you move up there more of your garbage comes up release it then move up here I can tell you only 5% of us are in a doingness state 95% of us are in the apathy, grief, fear lust touch anger touch pride never get up into courageousness so you gotta get into courageousness to be a doer because you're sticking your neck out and all the others might chop your head off and you get out and do but when you do it you find out they don't chop your head off you do okay you see what's happening all your questioning is around here and a little bit here and none of it here if you just did nothing absolutely nothing you would be but you're driving to do see how noisy your minds are so concentrate on releasing approval controls the only thing that's gonna do it for you you're trying to get answers through your mind every time you put a question to me almost every question is trying to rationalize it in your mind where it isn't so all this answering I'm doing for you is satisfying a mental hunger it's doing you that much good the only good is releasing well taking responsibility was an excellent point that was brought up we must take responsibility for everything that's happening to us why? we're causing it when you do that you're moving much faster if you don't take responsibility you'll never get anywhere because you're causing and saying I'm not but notice how much your questioning is within mind all the time getting mental answers to things which helps you none but if you release approval and controls I'm talking to you you'll be moving ahead so the answer to your question is go free there's no confusion greetings all you infinite beings even that liar there is infinite the only thing that had him down before was a heavy feeling he releases it he feels good when you're feeling good your mind is quiet and you're just being why do you all insist on being miserable I wasn't going to start this way but for God's sake what are you

[Speaker 2] (5:46:45 - 5:46:47)

waiting for

[Speaker 1] (5:46:48 - 5:54:56)

that which you're seeking you already are right now you're infinite you're whole you're complete you're all the happiness there is in the universe why all this asinine effort to be otherwise holding on to feelings no matter how terrible this world is it's only a feeling and you've experienced the very fact that any feeling you have you can get rid of why not go all the way release the fear of dying you couldn't be any deader than you are now everything you're doing every moment is trying to keep the body surviving what you need to do is to make the decision enough with this nonsense I'm going to go free I'm going to go all the way that's all it takes is a decision by you you're number one is weak if you're not free now I would change number one from wanting freedom more than approval control to wanting freedom more than anything else in this world wanting freedom more than you want the world will get it for you quickly you must must want freedom more than you want anything in this world if step number one is in the other steps follow and the trip can be so short you could do it in one month's time with what you know and what you've done make it a grand and glorious just going up every moment which is simply every feeling see it let it out what would it take to make you make that decision to go free to want freedom more than you want things in the world what would it take for you to make that decision a gun a bomb air you couldn't breathe food that's poisoned this is what you're doing when you're moving toward it look at what's happening in the world as long as you're looking to the world for your good you're going to get what's going on out there all curves are in a downward direction your presidents your senators represent your sum total thinking here we are the number one nation in the world the world's looking to us for stability they know our dollar is worthless it's just the faith that they have now and here your greatest minds the senators are attacking the president the number one to make us look ridiculous in the eyes of the world and could cause a world catastrophe economically if the faith in the dollar goes out the world economy goes out do you need that? no any one of you who makes that decision to want freedom more than you want anything in this world will get it and get it quickly now if you really want things in this world you can have them by mere effortless thoughts how would you like that?

mere effortless thoughts can materialize anything you wish when you remove the ag flap blinders when you remove the fear of dying your subconscious mind goes quiet and there you are being your beingness only and when you're being your beingness only any your mind being totally quiet any thought you put into it materializes immediately or dematerializes maybe by tempting you with the entire world you might let go of it so you can have it but you really should be living effortlessly by a mere effortless thought how ridiculous can we be we infinite beings unfortunately being infinite you can be infinitely stupid and that's what we're doing identifying with the carcass identifying with mind which is limited and you can't help be your beingness you are all the time that's it all this tremendous effort you go through to be limited and suffer is so ridiculous get smart let

go of all that nonsense let go of the fear of dying and you've pulled it up by the taproot can anyone tell me why you don't choose to be in this natural state that you are in all the time why don't you just be this infinite beingness that you are now why don't you do it any answers I'm really asking unknown dying blackness it's just the fear of dying this is why you're not doing it you fear that I'll die if I go free which is just the exact opposite of what happens let go of your fear of dying you'll see you are eternal you are in total control of your universe

z New Dimension Radio 1980 Interview Sedona Method Letting go amazing interview - Lester Levenson - Dr. David R. Hawkins [uhEFE57plE8]

[Speaker 3] (0:00 - 0:06)

...start is to ask you first to briefly describe what the Sedona Method is.

[Speaker 1] (0:07 - 1:55)

Bob? Well, the Sedona Method is something that's simple. I think that's the first thing that I'd like people to know.

And it's something that's natural and something that's spontaneous. If you watch little kids play, you'll see them switch from one emotion, perhaps anger, sadness, or fear, to another one instantaneously almost. They'll go from one feeling to another and then back again.

They're playing with someone they were mad at. The method is a way that we re-experience that way we dealt with it in childhood. We identify the feeling and then we release it so that when we check back inside it's gone.

And that's that's the beautiful part of it. It's something all of us have done. It's something that people find it easy to learn on course.

And the thing some people would like to know is, well, what does it feel like? And I often ask people to remember a time that they've been, for example, in a big parking lot in a city, maybe one with several levels. They've lost their car.

Can't remember whether it was in the H's or the I's. They look around. They get more and more upset, frustrated.

And finally, after five minutes of getting more and more tense or worried about it, another car pulls out. They see their car. Ah, that feeling of release, of relief, is what the method teaches us to do.

[Speaker 3] (1:56 - 2:32)

Now both of you, Bob, yourself practice, you practiced medicine for 20 years before becoming involved, I think, full-time with the Sedona Method as a teacher. And you, David, you were located in the, at the pinnacle of the medical profession, being known as the father of orthomolecular psychiatry and co-authoring the classic text with Linus Pauling. How is it that you became involved with this method and now find yourself living in Sedona, Arizona, far away from the pinnacles of fame that you once knew?

[Speaker 2] (2:33 - 5:00)

Well, I found a method that was more effective than psychoanalysis, which I'd also done for some years, more effective than any form of therapy. The releasing method, for instance, allows you to come out of a feeling that may have plagued you for 20 years in an instant. You can accomplish things in moments that would take months or years in therapy.

And I've always searched for something to relieve human suffering. That's how I got into orthomolecular psychiatry. Everything I've ever done has been sort of geared in that direction.

I never saw a more effective method than this in relieving human suffering instantly. And I've done most of the consciousness programs around. This I found to be the purest.

In other words, it's a very simple technique. And what Lester discovered that was amazing was... You're referring to the founder, the creator?

The founder, yeah. And that there's another method that psychiatry had not found of handling feelings, and that is releasing them. See, Anna Freud in her book on ego and methods of defense, we all know that repression and suppression and displacement, all these common ways of handling feelings.

But what Lester came upon was that these feelings can be released. In other words, as the energy, the suppressed energy comes up, the feeling is released instantly, as fast as that. So that you can be angry at somebody for 20 years and mulling it around with guilt and trying to forgive and going through all your mental processes.

And the instant you release it, it's gone. And it works just marvelously. The amount of fear, for instance, that it releases, fear being like Jampolsky in A Course in Miracles says there's only two emotions, love and fear.

Anyway, just as I noticed walking up to the Grand Canyon. One time I had such a fear of heights I wouldn't get within a block of the Grand Canyon. And now I can sit on the edge and look over.

I mean, just that was a lifetime fear. I mean, it was more than a fear, it was a terror. And I can sit on the edge of the Grand Canyon, look down happily, swinging my feet.

So anything that can release that intense fear of that many years duration, in a few instants, must be a powerful technique.

[Speaker 3] (5:00 - 5:03)

Do you recall when you first came in touch with the method?

[Speaker 2] (5:04 - 7:05)

I think it was 76 or 77. I'd already done AST and a number of other things. And somebody told me that this was far and beyond anything that they had seen or tried.

Well, I've been a student of Zen for many years, and Buddhism in general. So when I heard it was a method that releases you from your attachments, well that's all you need, of course, to go the whole route. You can release yourself from your attachments, then the end is certain.

So as soon as I heard that, I thought, well, fantastic. You know, the Buddha said the cause of all suffering is attachments. So if there's a method that instantaneously releases you, that's just what I wanted.

So I went right for it. And I found it worked instantly. The very first day they teach you the method, so I actually experimented with it.

I remember at the time I went to learn the course, I had a surgical condition for which I was scheduled for surgery on a Friday. A structural change of the body that requires nothing but surgery, no medical thing could have helped it. And by the time I finished the weekend, it was gone.

Canceled the surgery, never had it back. And I said, wow, this is something. That was my first experience.

And of course, at that time I had many stress-related illnesses. I had duodenal ulcer and diverticulitis and migraine headaches and many allergies. And they were all cured instantly.

Diverticulitis is gone, ulcer is gone, all the allergy is gone, fear of heights is gone. I found I could cure anything in the body. I remember a year ago I broke my foot in November and by Christmas I was dancing in the disco.

And I really demonstrated that the body does what the mind believes. So, for instance, I can stop bleeding in an instant. If I cut myself, it instantly stops bleeding.

I walk through poison ivy. So just releasing on these programs that we have is what frees us.

[Speaker 3] (7:07 - 7:11)

Bob, do you recall your first contact with the method?

[Speaker 1] (7:12 - 12:48)

The first contact I had was about two years ago. And at that time I'd been in private

practice. I'd taught neurology for about seven or eight years before that.

I'd been in private practice for about two years, for about six months. And two close friends of mine became quite ill. I had thought I was pretty much in control of things, but the impact of illness and those close to me whom I was taking care of made me realize that there was something missing.

And a friend of mine told me about the method. I took it and I found that I was able to take my insecurities, my feeling uncomfortable in these two difficult situations, and release them so I could be much more of service to those people. I could feel better.

I could maintain an objective, still care for them, but maintain a more detached attitude. And as I did it more and more, I felt better than I'd ever been able to feel before. I realized as I compared using the method with what I was able to do in my practice, that using the method to give to people, I was able to give them something that they could use for themselves.

In my practice I'd tried to do that. I would ask people, and I'd started early when I was in medicine. I realized that what I'd been taught in medical school was only the smallest part of the tip of the iceberg.

I had been taught, as a matter of fact, I realized and I knew at the time, I was being taught lots and lots about the most esoteric, arcane, special illnesses. So I was an expert on those things. But as I got into seeing what was really the problem with people, I saw that those illnesses were extremely rare, and that the common things I really had never been taught anything about.

Back pain, headaches, muscle tightness, various things that all of us go through, but in medical school there's very little taught. And most doctors, I think, are at a loss to deal with these problems. They can see there's some emotional component, but just how to deal with it is left up to, oh, physical therapists, perhaps use of massage, Valium, drugs like that.

Well, I could see that those things were very important, because most of the patients I saw either had them, or in response to a serious illness, their emotional reaction was so crippling that it made their ability to deal with the illness very much impaired. And I saw that as they were able, when I saw patients who were able to deal more easily with this, when they could become calmer, things worked out better. So I saw that what I needed to do was to find a way that I could give to people, that they could use for themselves, that they didn't need to come back to me.

They could be their own doctor and their own patient. And I started teaching the method about six months after I took it. I saw it was so powerful, and I continued to practice for about a year.

And about a year ago, I stopped, because I saw that what I could do with this method was so much more effective. I just had someone, as a neurologist, one of the problems I used to see commonly was headache, neck pain, and so forth, and whiplash injuries were particularly troublesome. And there was a person on course two weeks ago who had fallen off his bicycle about a year ago, had had constant pain in his neck and upper chest since that time, had gone through all sorts of treatment, but hadn't really gotten better.

And by using the method for only five days, he came into class the second weekend and said, I feel a little incredulous, I feel a little uncomfortable about telling you this, but I used the method, I released, and the pain at first would get less, and as soon as I'd release the pain, I'd start to feel afraid. Then I'd release the fear feeling, pain would come back a little bit, I'd release that, more fear would come, I'd release the fear, and gradually both the pain and the fear went away. And now I don't have any pain, I feel normal again.

That kind of experience I have seen over and over and over again. I never saw it in medicine. I know that giving people drugs that depress them simply helps them to suppress those feelings.

And a whiplash is a good example. I'd seen lots and lots of people with it and was amazed that they couldn't get better. But now, then I began to see what the problem was.

When we have a shock to the body, our muscles tighten up to protect us. We think that we need to have the tightness which produces pain in order to continue to be protected. So as soon as the tightness goes away, the fear comes up, and that will keep us unable to let go of the tightness.

So by working on both at once, this person was able, as a lot of other people have with similar things, to let go of the whole thing and feel well. So it's been something.

[Speaker 3] (12:48 - 13:22)

I'm speaking with Robert Scott and David Hawkins. We're exploring the Sedona Method. We'll be right back.

You've been talking about the simplicity of the technique of the method itself, and I'm wondering how you would compare the technique or the method with other approaches to changing one's consciousness or raising one's consciousness. I think of things like the S-training, actualizations, Lifespring, and such programs as that. How would you compare the Sedona Method with those programs?

[Speaker 2] (13:23 - 14:24)

Well, those programs, first of all, you need a method to release the old programs. And any of the consciousness programs that put in new programs are weakened by the fact that they're canceled out by thousands of old programs that negate it. And these programs are subsumed under a feeling.

In other words, the simplicity of this method and the reason for its rapidity of effect is that it's dealing with repressed feelings, suppressed feelings, and the energies are released as they come up. Now, one feeling may be associated with millions of thoughts, so the programs, consciousness programs dealing with thought, are very weak and slow by comparison. In other words, one feeling represents the accumulated effect of millions of thoughts, and as you release that one feeling, you literally wipe out the millions of thoughts associated with that one feeling.

[Speaker 3] (14:25 - 14:35)

But in something like, David, in something like Est, or particularly Est, I think frequently people will come up with suppressed feelings.

[Speaker 2] (14:36 - 15:40)

They do, yes. But not in a predictable way, and not continuous. See, the method works continuously, so that if something should happen in the studio, let's say, and fear would arise, as the fear came up, it's instantly released.

So you don't, you're not accumulating any more programs. You're constantly releasing what you've suppressed, not only this lifetime, but whatever you came into this life with. So many of the programs that you're releasing, of course, are millions of years old, really, many, many lifetimes.

And all these feelings have to do with survival, really. The lower self, the ego, all is subsumed under that term, are really all the programs we've accumulated to ensure our survival, to keep us separate, to keep us thinking that we're bodies. And as these programs are released, who you really are becomes increasingly apparent, until you really experience just your own beingness.

And in your own beingness, you see your own perfection in that of others.

[Speaker 3] (15:42 - 15:55)

One might interpret what you just said as kind of releasing the mind, or getting rid of thoughts, and a lurking danger of brainwashing comes up. How would you respond to that question?

[Speaker 2] (15:57 - 16:54)

It unbrainwashes. It unprograms. In other words, this method has no new programs.

There's no metaphysical teachings. There's no new programs at all. It's an unprogramming technique.

And what happens is the mind becomes quieter and quieter, see, because thoughts are created by a suppressed feeling. And the way to wipe out thoughts is you watch a train of thoughts, and you look for the feeling that's triggering this train of thoughts. And as you release the feeling, that train of thoughts disappears, so that eventually the mind becomes silent.

And in this silent beingness state, one just knows. And thoughts are not necessary. The man is so used to thoughts and feelings, he thinks that's normal.

In fact, thoughts disappear. And as emotions are constantly released, they begin to disappear as well. And then you're in a state of peace and imperturbable calm at all times, in which everything is just known.

[Speaker 3] (16:56 - 17:11)

When one experiences this, and then one moves back into one's everyday life, how does one integrate this non-thinking beingness with the practical problems one comes in touch with in one's job or family life?

[Speaker 2] (17:11 - 17:42)

It continues as you walk about in the world. The beauty of the method is that it's working all the time as you go about in the world. In fact, it's recommended that you stay in the world, because in the world, the world is what's bringing up your programs.

And to isolate yourself on a mountaintop, you can get above your garbage, and of course you're feeling great and you think you're in a fantastic space, until you go back into the world and all the garbage comes up again. So it's recommended for those who've learned the method to stay in the world, because the world is bringing up your garbage for you to release.

[Speaker 1] (17:44 - 22:16)

I think in line with the question that you asked about other methods of doing things, that this is... everyone has had different kinds of experiences, perhaps starting with a beautiful experience of nature when we were little, or listening to music or something like that. And the question that goes for practically every kind of discipline or path that we follow, and we spend a lot of time trying to recapture that moment, to recapture the feeling.

And we're dealing with something that happens in an isolated moment in time. What we're really concerned about with our life is every day, every moment of every day. And

if you try and spend that moment remembering what it felt like when you heard a Haydn mass or played music with someone else and enjoyed it, it's frustrating because it happened in the past.

What the method allows people to do, and I think that that's why it's different from everything else, is to take the feeling that you have at the moment, to release that feeling or feelings, until you get to a point of feeling comfortable, calm, and peaceful. So that whatever is happening in the world, you inside are in that imperturbable state. You can, as David says, you can get away from things.

If you look at the problems of the world and the way we attempt to deal with them, you can see that a situation, for example, like a job or a relationship, might be the source of stress, might appear to be, or discomfort. And yet when you look at it a little harder, in perspective, you see that at times it's quite pleasant. At other times it's stressful, so it's not in the situation itself.

It's clear. It's our response to it. Now our response is going on 24 hours a day, and in order to be effective, any method, it seems to me, needs to be able to be available and work at any moment of the day.

So if you look at how do we deal with these problem situations, well, we may try and get away from them. That's the most common way of handling a feeling. Well, something awkward comes up, we want to move away.

We leave the room, or we leave the job, or we leave the person. But frequently, as often as not, the same problem comes up with the next job, or the next person, or the next situation. Another, and perhaps actually more frequent, really, way to deal with a feeling is to suppress it.

We'll become aware of a feeling of dislike for someone that we have to spend time with, and we'll push the feeling out of the way, because in order to work smoothly with another person, we can't have that feeling of irritation, or anger, or annoyance. The difficulty is that the feeling is still there, and the harder we push down, the tighter and more compressed the feeling is, the more it wants to get back up. So the upshot of it is that as people get older and accumulate more and more feelings, they feel tired, more tired, have less energy, feel more tense, feel more under the gun, feel they have to move faster, and become more rushed.

And the end result is that those suppressed feelings, which have accumulated, run us instead of our being able to be in control of them. So we say that the simplest way to deal with it, every moment of every day, is to take the feeling. What is the feeling?

Is it a feeling I could release? Do I need it now? Or would it be more constructive in this situation to have another feeling?

So it gives the person control at each moment, and I think that's one of the major differences between this and practically anything else. You don't have to go away to do it. It isn't something you have to come back to a person who can help you with it.

Once you learn it in the course, it's yours, and we encourage people as we teach it to learn it their own way, see the ways they can integrate it into their life. And that, of course, depends on what they do.

[Speaker 3] (22:17 - 22:41)

Though there's no philosophy as such associated with the method, what happens to people? I mean, I'm sure that the kind of experience you're describing obviously changes people's perception of the world around them, and that has to involve their approach to dealing with the world. So what about that?

What happens to those people who experience the method from the standpoint of their own personal philosophy?

[Speaker 2] (22:42 - 23:01)

Well, the method is experiential. It's not intellectual. And what it gets rid of is anger, grief, fear, lust, anger, pride.

It takes you up to courage, then to acceptance. The deadly sins. It takes you up to love, and finally to peace.

[Speaker 3] (23:01 - 23:07)

I see. And... So Christ was teaching the Sedona Method.

He didn't tell you the technique.

[Speaker 2] (23:07 - 23:11)

He told you to forgive your brother, but he didn't tell you exactly how to do that, how to let it go.

[Speaker 1] (23:11 - 23:12)

And that's the key, isn't it?

[Speaker 2] (23:13 - 24:11)

You see, what all the methods are not telling you is how to let it go. And what he says is so, but he doesn't tell you how to do it. So you can struggle a lifetime, let's say, to achieve one forgiveness, which when you know an effective method can be released in a matter of seconds or minutes.

And so we feel that, or I've observed, that the method allows anybody to achieve whatever their spiritual goals may be. If you're a Mormon, you're going to become a better Mormon. If you're a Catholic, you're going to be a better Catholic.

Whatever religious or spiritual or consciousness goal you have, you see, we could be at the end instantly if it weren't for the attachments and the programs that are standing in the way. So if we knew a method to release them, we would, you know, achieve our goal instantly. So the beauty of the method is it allows you to get wherever you want to go.

It removes all the barriers.

[Speaker 3] (24:12 - 24:17)

Is the answer in the method or is the answer in the person experiencing it?

[Speaker 2] (24:17 - 25:12)

You have to first want to let go of all your garbage, otherwise the method wouldn't appeal to you. I mean, if you're still enjoying, you know, anger, fear, grief, and all those things, then it wouldn't appeal to you. But if you've ever reached that point in life when you want life to become better, this is a technique that will take you out of all that misery, and it does it rapidly.

And you just, you don't have to read anything about metaphysics or any such things. The truth of all the world's teachings become your own experience. And, in fact, it's advised not to read.

I haven't read anything in a long time now. In other words, there's no point in contaminating yourself with further programs. Every spiritual book you read has to be released later.

Every sentence that you've studied, memorized, and has to be let go of. Every single thing spoken in words is a program. Everyone is a limitation.

[Speaker 3] (25:12 - 25:14)

How do you avoid that becoming a program?

[Speaker 2] (25:15 - 25:16)

The technique itself.

[Speaker 3] (25:17 - 25:22)

How do you avoid what you're just saying from becoming a program, that I've got to release all these things?

[Speaker 2] (25:24 - 25:55)

Experientially, you find it so. Experientially, you find that every teaching is a limitation. It has to be, because what speaks words but one's ego.

Consequently, they're all programs. However, there's good programs and bad programs, you might say. And as you get higher and higher within the illusion, finally you start letting, it's like you get up the ladder, then you pull the ladder up after you.

So right now I'm in the process of pulling the ladder up after me. Letting go all the stuff that I learned over the years.

[Speaker 1] (25:56 - 28:58)

You asked the question of what people do with it, and obviously people do with it what they want to. That's the purpose of this course. We say for you to take the method and use it for what you want.

We don't have any direction for people to go in. As David mentioned, we see that most of our feelings can be put into the categories starting with the lowest one in terms of energy level of apathy. That's the feeling we don't feel we can do anything.

Why bother anyway? Can't fight city hall. Next up the line is a feeling of grief, of sadness, of disappointment.

And there's a little more energy in that. When we come to fear, which is still a bit higher, there's a feeling of I better perhaps get ready to move because it looks dangerous here. And above that is a feeling of lust, of desiring, of wanting to.

And that serves as sort of a bridge between these lower feelings in which we really don't have much energy, not much of anything available to do anything, to go up even higher in terms of available energy to do what we do want to do. So next comes anger. That has a lot of force behind it.

People get things done in anger. Pride above that is a state where people who have done things come back into, well I did it, that's pretty good. But the feeling there is well I'm not so sure I could do it the next time so maybe I won't try.

Now above those are the three highest states that we can attain and courageousness is the most active one of those. The feeling that I can do it. It's possible.

And with that is a feeling of confidence, of openness, of flexibility. And above that is a feeling of acceptance, of joyfulness, of radiance, of feeling intense pleasure. And finally, as David mentioned, a feeling of peace in which all is quiet.

Now we, in the course, we go through those feelings and people see oh yeah I have a

feeling of apathy about this. With my relationship with my wife I feel some irritation because I don't feel I'm getting really what I want or there's something missing. Or perhaps I feel some irritation with myself.

And what people do during the course is to spot those feelings, to release them. And then they take whatever direction they want. For example, during the, at the beginning of the course we ask people what they want to get.

Some people want to improve a relationship, other people want to change jobs or feel more confident, successful in what they're doing. And that's really up to them. The course really helps them get on course by releasing towards whatever way they want to go.

Ultimately we're talking about freedom from all the feelings that block us, that impede us from getting what we want. So it's been used by people in all walks of life.

[Speaker 3] (29:00 - 29:27)

I'm speaking with Dr. Robert Scott, Dr. David Hawkins. We're talking about the Sedona Method. I was saying as we were listening to John Denver sing that song, It's Up To You, that I can feel all those listeners out there coming closer to the radio and saying okay tell us how do you do it, how do you do it?

David, how do you do it?

[Speaker 2] (29:28 - 30:26)

The method is an internal intention set, I call it. A willingness to let things go and the actual details of the technique is taught in a course. The reason it's taught in a course is because it sounds so simple and it is so simple that the ego would like to just grab it and therefore get rid of it.

It's sort of like telling somebody he was still out of a drinking problem that the secret of AA is you just stay away from one drink one day at a time. The guy would say hey I know that, what the heck good is that? And that would be the end of it right?

The reason AA works is because people learn the techniques in an overall setting, in an overall context. And most are found through experience. The 30 hour course, during the course the person has taken through so many releases that the ego can no longer destroy the effectiveness of the method.

And once you learn and experience it, then it becomes part of you.

[Speaker 3] (30:27 - 30:37)

That response David is hauntingly familiar to the response frequently given when

someone asks about EST, that well we create this context.

[Speaker 2] (30:37 - 30:59)

Well EST is a complicated series of programs. It was the most complicated experience I ever had in which they throw everything at you but the kitchen sink. Now this method is one very simple technique, so simple that like Zen it's before your nose and being at the end of your nose it's impossible to see.

It's so close, it's that close.

[Speaker 3] (31:00 - 31:05)

Bob as a teacher of the method would you like to describe actually what happens in the course?

[Speaker 1] (31:06 - 37:38)

Sure. I mentioned earlier when you asked what do people do with it and what do people get from it, people get from it what they want and they start using that as a fulcrum. What do I want?

Using that as a motivator, as a goal that underlies the course, we start off the first day by looking at those things that people want overall as something that they would be willing to release feelings that get in the way to get. For example, we assume and ask people to see that that's the case, that what they like to do as a result of taking the course is to feel lighter, happier, freer, more able, confident and so forth. So they take the things they want and the very first day we talk a little bit about the various ways of handling a feeling, suppressing the feeling, trying to get away from it by escaping it, expressing the feeling, getting mad at another person for example, which is fine for us it lets off some of the steam but the other person doesn't enjoy it particularly.

And then the fourth way of handling a feeling which is to release it. So we spend the first part talking about how we deal with these feelings that cause the problems every day and then after people can see that yes, I've expressed feelings, I know for a long time I suppressed them and it felt awful. When I began to express myself I felt freer but still I felt uncomfortable every time I let somebody else have it or blew my stack or if I really threw something I felt foolish afterwards.

Then as they see that those other things that they've done to deal with the feeling have not worked particularly well and have left them really in the same state that they were before, then they are willing to try something new and that is the method. So we start early on very simply asking them to look at what feeling they have and oftentimes people when they first start the course are a little bit nervous or a little uncomfortable or unsure or what is this all, what are they going to do or what do I have to do. So we start

with a simple feeling like that and by leading them through a release by asking a few simple questions and I don't tell people what the questions are because as David said it sounds so simple that frequently people will say well I already understand that, I don't need that.

But it takes people a while and I tell people, ask people at the end of the first day not to tell their friends what the method is and I've learned that it's easier for them to do that when they look back at the first part of the day and say well it was a little confusing to start with because what we're helping people learn how to do is the exact opposite from the way they've always dealt with the feelings. We've taken a feeling, we've been noticed that we're uncomfortable, what do we try and do? Well we push it, that uncomfortable feeling, we want to get it out of there and if it won't go then we're going to get the other direction.

So we, for example, feel what are they going to do or what do I have to do. So we start with a simple feeling like that and by leading them through a release by asking a few simple questions and I don't tell people what the questions are because as David said it sounds so simple that frequently people will say well I already understand that I don't need that but it takes people a while and I tell people, ask people at the end of the first day not to tell their friends what the method is and I've learned that it's easier for them to do that when they look back at the first part of the day and say well it was a little confusing to start with because what we're helping people learn how to do is the exact opposite from the way they've always dealt with the feelings. We've taken a feeling, we've noticed that we're uncomfortable, what do we try and do? Well we push it, that uncomfortable feeling, we want to get it out of there and if it won't go then we're going to get the other direction.

So we, for example, feel uncomfortable in a situation, we'll try and get away from it but the problem is every time we come back into that or a similar situation the same feelings come up. Finally we get the point, the feelings are the problem. They're my feelings, I've got to do something about it.

When they see that then it's easy, then they're eager to do it because they'll take a feeling that they have had perhaps multiple times before, they release it and they look inside, it's completely experiential. I ask them to use the scientific method, don't take my word for it, take the feeling, release it and then check inside and see how you feel. Well, I say, well I still feel a little, I still feel a little wobbly.

Okay, well would you like to release on that wobbly feeling again? They say, yeah. They do it.

I say, well how does it feel now? Well, gosh, I feel a lot more relaxed but there's still a little tiny bit. I say, well would you like to release that?

They say, sure. And then they release that. Or if they want to, they say, well I've had about enough for now, I feel a little confused.

I'll say, okay, you can leave it at that for the moment. Or if you'd like to, you can release the confused feeling. What would you like to do?

The way the course is taught is it's left up to them. It's always in their control. It's their choice.

Do you want to release or not? It's up to you. And I think that, again, differentiates this course from almost everything else.

There is no pressure, there's no coercion, there's no force. It's up to the people. They take whatever feeling they want to release.

It's not my telling them that they should release the feeling. They make the decision. And it is a conscious decision.

So it's easy. By the end of the first day everybody's able to do it. And then we keep, on the second day and later days, keep polishing it.

Apply the method to feelings that are more charged emotionally, let's say. Or situations that have been difficult. So we start simply.

Start with the very simple feelings. The feeling you have right now is the one you work with. So it's not complicated.

You don't have to use any complicated system. You don't have to think about it. You don't have to figure out where the feeling came from, who was responsible for it.

You just say, well, this is the feeling. And that's all.

[Speaker 3] (37:38 - 37:44)

I like to release it. There's no conscious review of one's past life, past experience?

[Speaker 1] (37:44 - 39:33)

No, you don't need to. As you release, as frequently as you get in touch with the feeling, a scene from childhood may come up or another scene. But those are really unimportant because the feeling, every feeling we have, is the result of thousands of episodes in the past.

How many times when we were a kid was our toy taken away from us? Or did we have to go to bed early, not stay up and listen to the radio or the television? Those feelings, every one of those accumulated, brings us to the feeling we have now.

Someone takes something away from us or we don't get what we want. So you don't have to go back to each incident. And that's why it's so rapid, it's so fast.

You take, with one feeling, you just keep releasing on that feeling until it either goes away completely, as David has mentioned, a lot of people, after the course, the old, the man with the, the whiplash, his feeling, his pain went away completely. Another man who was a marathoner, had Achilles tendonitis, he'd been running marathons seven years. Every time his foot hit the ground, hurt.

He released, pain would go away for an instant. Hit the ground again, pain, release, pain is gone for an instant. He kept doing it with persistence.

Within four or five weeks after the course, he, I talked to him on the telephone, he said, you know, the pain is gone. So he didn't have it anymore. So it's, the, the teaching of the method is experiential, and it is scientific in that each person checks, uses it for himself.

How's it, how did, you know, do you still have the feeling? Yes or no? Then they check for themselves.

It's up to them. So that's the beauty of it. You don't have to, nobody tells you what to do or how to do it.

It's up to you.

[Speaker 3] (39:34 - 39:50)

We have a brief tape of the founder, the creator of the method, Lester Levinson, talking about how that came about. Perhaps before we play that tape, each of you, perhaps David, describe your experience of Lester Levinson.

[Speaker 2] (39:52 - 41:14)

Lester, as I said, I was a student of Buddhism in Zenderman years. When I met Lester, I heard he was nobody, and looked like nobody. And when I met him, he looked like nobody.

A true sage. There was no trappings, no robes, no incense, no, nobody genuflecting, no mobs of people, chanting mantras, nobody swaying in a hypnotic ecstasy, just an ordinary person you would pass on the street. And it's only when you speak to him and he realizes your degree of interest, then he sort of opens up to you, that you realize you're talking to a very incredible being who's aware of who he is, and he's aware of who you are.

And he won't play the role of the guru. You are constantly thrown back on yourself. He says, well, you are the one that wants to go free, and you know how to get free.

And therefore, just do it. So we all want a guru that will do it for us, you know, that'll get us high, and keep us high, and we like to hang out in his ashram so we can stay up in the dizzying heights. But it has to work in the world.

It has to work in Times Square. It's got to work as you're going to work. It has to work in every moment of every day.

Bob, what is your experience of Lister?

[Speaker 1] (41:15 - 42:14)

Well, it's funny. He's unlike anybody I'd ever met before. As David says, he's someone, if were you to see him on the street, you would think him very ordinary.

And he is. He's a very simple person. After he learned the method, he made a lot of money in real estate, and then gave that money away, moving from New York City, where he'd lived and worked, out to Arizona, and he lived a very simple life.

His life now, he's now in Arizona, but spent the last five years in New York getting the method out. So he's someone who works tirelessly. He spends 18 hours a day doing things.

He's very gentle, very simple, very direct, straightforward. The way he works is really to let people do it themselves, and not to interfere. As David says, he makes it quite clear that it's up to you.

[Speaker 3] (42:14 - 42:19)

Let's hear from Lister Levinson, creator of the Stoda Method.

[Speaker 4] (42:19 - 50:16)

I started life like everyone else, trying to do things the right way. Having been graduated a physicist, things being very difficult in the 30s, I was graduated in 1931 from Rutgers University. I tried, probed many things, not only in physics and engineering, but I even went into business.

I thought, well, the scientific world is not making me happy, I'll try the business world. In the process of trying so hard, as the years went by, I got sick, I had migraine headache, I had ulcers, and the usual things that come from business pressure. I was trying to make it in the world like everyone should, be a good person, make a lot of money.

And I started out at a difficult time in 1931. Physicists were considered necessary evils. Engineers weren't appreciated too much because they didn't bring in profits like the salesmen did.

And so I shifted over from engineering into business, back into engineering, into business. I did a lot of research and development work and found it interesting, but I was always changing. I knew not why.

And as the years went by, I began to get ill. I began to get the usual businessman's pressure diseases. I got ulcers, I had four perforated ulcers, I developed migraine headache, and finally after 20 or so years, I ended up with two coronary thromboses.

After the second one, I was told not to move. I might die any minute, any day. I had been a workaholic, I had been driving, and when I heard that, I said, wow.

Up until that time, there was something missing in life. I never felt fulfilled. I did have nice jobs.

I was able to make money. In fact, when my crisis came, it was 1952, I was living on Central Park South. In New York City.

New York City. When I was told not to exercise, not even to take a step up because I might die. Well, that scared me to death.

Up until that time, I had been seeking fulfillment. What is life? I had studied back in the 20s, Watson's Behaviorism, which was the thing of those days.

And in the 30s, I shifted into Freud, and Freud was my god in those days. And with all this accumulated knowledge, I even had four years of psychoanalysis under an associate of Freud, a Dr. Killing Bloom, B-O-U-H-M. And after four years of psychoanalysis, four times a week, I was told, some people cannot be helped.

I would never stop seeking, pushing, driving, what's this all about? So when that second heart attack came, for me, it was the best thing that happened in my life. I needed that much of a push, of a shock, to make me realize that the smart boy I thought I was was awfully dumb.

Here he was, 43 years old, sitting on top of the world, being envied by everyone, and yet I had to put my half in a grave, on top of which I was miserable most of the time. So this second heart attack I take as the greatest blessing I've had in my life. It made me realize that all the accumulated knowledge up until that time was of no avail.

Well, what should I do? Or as a good physicist would do, go back to the lab. I began thinking again.

What am I? What's this world? What's my relationship to it?

What is happiness? What is mind? What is intelligence?

I say because of the intensity of my need and drive for the answer, they began to come.

The first thing I thought of, what is it I want most? Happiness.

Oh, happiness is being loved. And that was a shock to me. I was very much wanted.

People liked me. Family, friends, everyone. And it was quite a revelation to discover that being right was not it.

So I rethought, well, what is happiness? What are the happiest moments I can think of? And when I relived them, I saw that it was when I was loving that I was happiest.

And that when people were loving me, there was a momentary pleasure there, but nothing lasting in it. So I immediately began trying to change all my thinking from wanting to be loved to loving. From wanting to be approved of to approving of things.

And I discovered there was a help in it. I began to get better. Then I said, as a good scientist would, well, if this is good, I'm going to pursue this as far as it will go.

After about a month of changing, wanting love to loving, I saw another thing that was almost like a shock, but was a deep revelation. I wanted to change everything in this world. I was wanting things in the world to be different from the way they were.

And that, I realized, made me a slave of everything in this world because I wanted it to be different. So I began letting go of wanting to change things. And what a revelation that was.

As I did that, I began again to feel even better and better and better. I kept that going for, oh, another two months. With the letting go of wanting love and wanting approval and so forth.

And at the end of a three-month period, I suddenly discovered my health was back to normal. My heart was okay, my migraine was gone, and I felt good. I felt my ulcers had gone also, and I felt so good I never even went back to the doctor for a checkup.

And the proof of that, I did not need a doctor simply. That was back in 1952. And I can say truthfully, I have not seen a doctor professionally since 1952.

Whereas before that, I was always with the specialists and the doctors. And so I know everything in my body straightened out. And what was the key thing?

I was relaxed. All the pressures that were formerly there were gone. I was not pushing against this world, I was not trying to change it.

I was not involved in a hassle of people, of wanting them to approve and like me. And just by doing that, my whole life was at ease.

[Speaker 3] (50:19 - 52:11)

You were just listening to a tape of Lester Levinson talking about his experience of coming in touch with what is now called the Sedona Method. I'm talking with Dr. Robert Scott, neurologist and teacher of the Sedona Method, and Dr. David Hawkins, a psychiatrist and acknowledged father of orthomolecular psychiatry. We're going to continue our exploration of the Sedona Method in just a few minutes after we pause for station identification.

You're listening to Voices and Visions. This is KALW-FM in San Francisco. As I was listening to Lester describe his experience, there were a couple of things that struck me.

One, he mentioned that he began thinking again, which I found interesting relative to some of the things we were talking about earlier, about the idea that we have to really let go of our thoughts. And I coupled that with his emphasis on clarity of intention and having the felt need for answers. And perhaps we can talk a little bit about that, that somehow we do need to get in touch with what our intention is, what our objectives are, what our purpose is, or who we are, what we're doing here, in order to move to that step of letting go, as you were talking about, David, earlier, that we have to let go of those mental programs that we create during the course of our life and perhaps have been created even before we came here as human beings. What about that clarity of intention?

Where does that come from? How do we create that clarity of intention and purpose so that we can't move to the place you've been talking about and describing?

[Speaker 2] (52:13 - 54:31)

The thoughts that he was speaking about was when he was going through the process and arriving at the method, he would try one method and see that it ended up as a dead end and then back up and say, no, that's not it. The method itself, as far as clarity of intention, every feeling has an intention to it, and that intention becomes rather obvious. In fact, as you let go of the intention, the feeling disappears, and with it all the thoughts that were flowing from that feeling.

I would guess describing the mind in silence is probably rather threatening to people at first, the idea of walking around without a whole harangue of thoughts going through your head. So perhaps I shouldn't mention it without some explanation, but all thoughts are disturbing. There isn't a thing that's not disturbing to one's total peace, and it's only because you don't know a better state that you love your thoughts, and as they begin disappearing and you begin to experience your beingness purely and totally, thoughts bring you down, and thoughts are no longer as welcome.

You see, because pleasure is sort of a space between two pains in the ordinary person's experience, so pleasurable thought gives him that brief moment of respite from the pain, and really what he's trying to do is escape the painful thoughts which are lurking right

under the surface. So you can think of a happy thought, it makes him feel good for the moment, because right below the surface most people are living lives of quiet desperation. Everybody on this planet is here because of ego.

Ego is pain. So everybody hears breath from pain every instant. There's nobody walking the street who is not vulnerable to pain in one instant, and he knows it.

When you get into a state where you're no longer vulnerable to pain, you're in a different state of existence. Then by comparison you look back and you say, Wow, how did I ever survive it? How did I ever survive being torn apart by those millions and trillions of thoughts all these years?

And you see how the ulcer and the migraine and all these other things arose.

[Speaker 3] (54:31 - 55:04)

As I hear you talk about the ego, David, I'm reminded of the attitude towards the ego that comes out of many of the Eastern philosophies, and that is that somehow the ego is something that we have to move beyond or we have to put aside. And I'm wondering if that's really the total answer. I mean, if we're going to function in the world, somehow we do have to have some kind of an identity or a recognition that we are functioning in the world.

What about that balance, Bob?

[Speaker 1] (55:04 - 57:49)

I think the balance has to do, as we mentioned earlier before the break, the intention comes from each person. Each one of us has a specific purpose for being here, in addition to a general purpose for the planets being here and our being on it or with it. As the course begins, people look at what they are here for.

What do they want to take the course for? And frequently the first things that come up, as certainly has been the case with most of us, are what we want to do in the world. It might be making money.

It might be having a satisfactory relationship with a wife or a husband or children or parents or grandparents. It might be wanting to make one's mark. It might be wanting to be important.

It might be wanting to have power, to gain control, to be loved, to be approved of. And all of those are goals that can be achieved by people using the method as they learn it on course. As they do so, however, as they begin to release the feelings of wanting to be liked by other people, of wanting to gain mastery over others, of wanting to be in a position of power over others, frequently, as they release, those feelings kind of melt

away, and they feel instead that their intention changes to one of wanting to be kinder to other people, wanting to be more loving, wanting to be cooperative and helpful, instead of having it their own way. Now, we say you can have your own way, and the easiest way to have it is to let other people have their own way too, not to force other people to do it your way or get them to help you do it, but to achieve a state in which you feel harmless towards other people.

Your behavior together is one of mutuality, so that both people want to do what is being done. The intention comes from the strongness of the unpleasant feelings. If people are uncomfortable enough, they're willing to take a straight shot for it, and for them it's very easy for them to learn the method and to use it successfully.

They go very quickly. After you've tried everything else, if you've spent your life discoing and your feet are tired, then you're perfectly willing to find something more comfortable, more rewarding. So it's kind of for people who've tried all sorts of other things.

This is a way that is not striving. It's the letting go of the striving, letting go of the grasping, and for that reason it's easy.

[Speaker 3] (57:51 - 58:31)

David, in listening to you talk, my experience of you is that you've been through a lot of different experiences in your life, and I'm wondering how those people who were once your peers, and still are your peers in the sense of the medical profession, how they've related to where you are now, and kind of leaving again, going back to leaving the pinnacle, and going to Sedona, Arizona. Have you found that you can come back into that circle of peers and have the same recognition that you once had?

[Speaker 2] (58:31 - 1:01:41)

Well, I understand them, of course, and I understand what it is they're doing, and I feel that what we started on that level has been well launched, has its own momentum, and is able to carry itself. And then I went on to other things. For instance, of course, I've worked with biochemistry and its relationship to mental illness, to brain function, to psychosis, to various neurotic states.

So I myself also had hypoglycemia rather severely, and we did a lot of work in that area. Then I found a shift of consciousness. For instance, I once had gout, so I had gout, I had severe hypoglycemia, I had numerous dietary restrictions because of the ulcer, the diverticulitis, the migraine, all these things at once.

I found with a shift of consciousness that my whole body chemistry changed. I no longer had gout, I no longer had hypoglycemia, my cholesterol no longer was up, and just realizing my own perfection, the body immediately, you know, obeyed that realization, and my body chemistry instantly changed. So I discovered that consciousness is more

powerful than anything else, and that how can we help people get better through consciousness techniques.

So I became interested in these techniques because they seem to be more powerful, because the biochemical, nutritional, psychotherapy, psychoanalytic approach is only able to help a limited number. There are still people who cannot be helped. There has to be something more powerful.

Also, as I became more conscious, I saw that many people had no intention of getting better, that there were karmic influences, that there was a higher level of consciousness, that there was actually a decision to be sick, and there was a failure to realize that one is the author of one's own sickness. And I saw beyond blaming it on the environment and how you were raised and your nutrition and biochemistry and viruses and all this stuff in the world, I saw that it's one's own consciousness that determines these things. So I became more and more involved in consciousness and studying the mind.

Curiously enough, psychiatry knows absolutely nothing or very little about the mind. Isn't that odd? Psychiatry knows nothing about the mind.

Here we're talking today about a method called releasing, which psychiatry hasn't even heard of. The most powerful, effective, and rapid tool I've seen for overcoming emotional difficulty in the profession hasn't even heard of it. So I found that throughout the ages, mankind has known enormously powerful things, and how could we reach these realizations?

Well, when you read the spiritual and the consciousness literature, it would sound like you're going to have to spend many, many lifetimes, certainly as a yogi you're going to have to spend many, many lifetimes, before you can realize the truth of these statements. Well, this particular method so rapidly allows your consciousness to grow that you find out for yourself the truth of what's been said by the sages throughout the ages.

[Speaker 3] (1:01:43 - 1:01:57)

Have you had any, again going back to when you were co-authoring the textbook on orthomolecular psychiatry with Linus Pauling, have you had any recent contact with Dr. Pauling? I haven't, no.

[Speaker 2] (1:01:58 - 1:02:01)

Our travels have been in different circles over the last few years.

[Speaker 3] (1:02:01 - 1:02:09)

I'm struck by where you have gone and where he has gone. He, of course, is still being

actively involved in the whole area.

[Speaker 2] (1:02:09 - 1:05:52)

He goes deeper and deeper into what he's into, and I tend to keep moving on, and when I see a thing is launching on its own, and many people have come into the field and it has all the momentum it needs to thrive, it no longer needs my energy, and I myself, as I evolve, keep moving along, and my search for what would be helpful to others has actually led me into these experiences myself. I've always tried them myself first. As far as my relationship with my colleagues, like anybody in the consciousness movement, the people that you were involved with think you're going crazy, having a nervous breakdown, they wonder about you, they think you're drifting off, they think you're freaking out, you know what I mean?

You give up very lucrative careers, and you give up power, and you give up prestige, and board memberships, and president of this, president of that, and worldly success, and you've found something more important, and they don't understand it. Of course, the other thing upsetting is they can't control you anymore, you see, because they're into their ego games, and they can't understand why prestige doesn't interest you anymore, why power doesn't interest you. All these little carrots that hang out, and you don't bite at them, and they figure you've got to be crazy.

It's just that you've found something far more satisfying, something far more powerful, something which ultimately is far more helpful to mankind. The reason I'm here today is because I just want people to know that there's something powerfully effective, ultra-simple, that can relieve suffering on every level, physical, mental, spiritual, allowing to achieve your physical goals, your goals in the world, your goals in relationships, and your spiritual goals. See, in the evolution of consciousness, we go through three major stages, which has been well-described throughout the ages.

You know, first we're into havingness, then we're into doingness, and ultimately and finally into beingness. So when we're coming from lack, what we're motivated by is the desire to have, and those motivations of desire, lust, fear, grief, anger, and all become very activated. Once you have gotten your energy up and your consciousness up so that you can have, now having is not really your problem.

Once you reach sort of like middle-class respectability, you realize you can have. You've got two cars in the garage, the kids are going to college. Having is no longer a thrill.

Everybody's got a Cadillac in your neighborhood. Big deal. So now what do you get into?

Now you go into doing. Once you've achieved havingness, doingness is what's important. So now you're on the board of this and the board of that, and you're running the PTA meetings, and you're the chairman of this, and you're the president of the company,

you're head of the committee, you're into beautifying your environment, to keep San Francisco beautiful, and you're into improving the world and doingness.

And then as you see what your doingness is all about, and you see what doingness, where it really comes from, what it's achieving, and you see what your role in it has been, doingness no longer is where you're at. And you come into the experience of your own being. And with this method, you rather rapidly come into the experience of your own perfection.

You begin to experience your beingness. The content of what's going through your consciousness is no longer important. What runs through the water is no longer important, it's the water, you realize, you see?

It's not the goldfish, but the water that the goldfish is going through. So now what fish is running through the tank is relatively important because you realize that you're the water. So you're the all.

You're it. You're what there is in the universe. I'm what's happening.

[Speaker 3] (1:05:58 - 1:06:43)

Let the laughter fill the room. David, before we had the music come in there, and I was listening to you, and it just occurred to me that it was sounding as if you've discovered, with this method, a way to circumvent or short-circuit all of the great religious traditions of humanity's history. That here's a way to literally reach enlightenment, as it were, or discover who you are without having to adopt a particular philosophy or tradition.

That's true.

[Speaker 2] (1:06:44 - 1:07:45)

The reason being that what you study is a spiritual study where truth is discovered by someone else. When you accept hearsay evidence without knowing it through your own experience, then it's a program. It's a program when it's not a realization, an unfoldment of your own.

In other words, what happened to some historical figure 2,000 years ago is absolutely fascinating. It doesn't help you one iota. It's when the same experience unfolds in you, and then you see what that person was saying to you.

What the person was saying to you is that just as it happened within me, it can happen in you, and you will discover the same things about yourself that I found. So this method allowed me to find out that that is so. The reason I have not been studying any spiritual things and consciousness things is I really don't want to contaminate myself with more programs to be released.

[Speaker 3] (1:07:45 - 1:07:48)

How would you relate it to your experience with Buddhism?

[Speaker 2] (1:07:51 - 1:09:57)

Well, let's take it, you know, how do you realize the truth of any spiritual truth? When you think of it, what are the various techniques possible? You can meditate on it.

You can contemplate it. You can repeat it as an affirmation. You can chant it to yourself as a mantra.

It's as though you're desperately trying to convince yourself that the truth is something you don't know. If we remove the barriers between yourself and truth, then the truth dawns upon you. And the truth just is, it just is.

Nothing need be said about it. So let's take the laws of manifestation. As you keep releasing, and you're letting go of all these programs and limitations, what happens is if you think a thing, it comes into manifestation.

And as you go on with the releasing method, it comes into manifestation almost instantly. You don't need to read anything about the laws of manifestation because what's happening is that all your needs are automatically fulfilled as you flow through the day. Everything is effortless.

Everywhere you need to go, a car pulls up and takes you. The thought of food instantly produces food. You don't need to read anything about the laws of manifestation because manifestation is what's happening, and it just becomes obvious.

And after a while, you notice that you'd rather be careful of what you think. And one day, I said to my friend Randy, I said, be nice if we had a cat around here. Well, that one thought was sufficient.

Everybody and his brother for the next two weeks offered us cats. We had litters of cats. And we'd go to the supermarket, the clerk would say, hey, you know, we're home for a cat.

And I said, we'd better cancel cat because just the one thought, the energy, you see. So you discover the laws, the spiritual laws of the universe by yourself, all by yourself, you discover them. You discover that what you begin thinking about, what you give energy to, is what comes into your life.

And these are ancient laws, you know, written by all the great sages. But you discover them for yourself.

[Speaker 3] (1:09:57 - 1:09:59)

So you don't have to practice Sazen anymore?

[Speaker 2] (1:10:00 - 1:12:41)

No. Those are methods of quieting the mind. And as you release, the mind becomes automatically quiet.

You don't need artificial means. I mean, I've gone all through mantras and meditations and swinging and singing and jumping, and I've done them all. And they're artificial means.

These are artificial means to quiet the mind. They're artificial. To chant to yourself one sentence over and over, to try and get yourself into an almost hypnotic state of mental quietude, is an artificial state.

And the minute you get off, the minute you uncross your legs and stand up and go back into the world, the chaos starts in your head again. So it's unnatural and it doesn't work. I want my mind to be silent because there's nothing pressing, nothing I have to get because I'm not coming from lack.

I have it all. So there's no need to go out into the world to get what is already mine. So I'm released from it.

In other words, one day I was teaching a class of miracles, and a student came up to me and said, Hey, how come you still wear glasses? And I said to myself, Good question. How come I still need to wear glasses?

Here I am a perfect being with all power at my disposal, and I just never thought of it. So I said, Gee, that's a good question. So I took them off.

I've never put them back on since. Well, I wore glasses for 40 years because of my opium astigmatism. And for the first six weeks I went through, I was sort of like Mr. Magoo. And actually my internal spiritual guidance is what, what the program I had going then is I see what I need to see when I need to see it. So I often got close to the cliff. Which is, I got close to the cliff, I saw the cliff for about six weeks.

Then after six weeks the fear went away. And all of a sudden I noticed I could read perfectly, and I could see anything I needed to see. And now my vision is perfect.

This is 40 years of myopia and 40 years of astigmatism. So I don't need to do any eye exercises. I don't have to chant affirmations to myself, Oh, I have perfect eyes, and let go wanting to have bad eyes, and looking for what is the payoff of having bad eyes, and going through all these circumlocutions.

All I have to do is let go of the limitation and experience the perfection of my own being, a perfect being. Then having such power, the body follows instantly, you know, within a

certain period of time. And it follows suit.

And so the body will obey what the mind believes. And as you see your perfection and affirm it, then the body automatically responds. All these diseases and deformities and limitations fall away.

[Speaker 3] (1:12:42 - 1:12:51)

Bob, is this what happens in the course itself, that people have the experience that David is so eloquently describing for himself?

[Speaker 1] (1:12:51 - 1:14:10)

Well, it usually takes more than one or two releases. It depends, of course, where people come into the course from. A couple of courses ago, the man I mentioned who'd run the marathon and had pain in his heel kept releasing throughout the course and kept releasing on whatever feelings came up by himself as we were in class.

And at the end of it, he said to the class that, you know, I have been releasing. I could just see the expression on his face getting lighter and lighter and lighter. He said, you know, I have released my fear of death.

Well, for most people, that's a very big one. And everyone in the course reaches a state of calmness, of peacefulness, of tranquility, of caring not so much about those things that they cared about before, what people would think about them, how they're going to do what they're going to do, having to push and rush in order to get things done. So a lot of people, they reach the state of knowing that there is a peacefulness that they can attain their own way.

Whether they go all the way or not is pretty much up to them. But they can do it with time, and they feel better and better and better.

[Speaker 3] (1:14:11 - 1:14:43)

Well, I can go out to Bodega Bay and spend a few days and watch the dawns and watch the sunsets and have that same feeling of peacefulness. And I find that a lot of my concerns drop away and a lot of the things that I attach myself to as being important aren't nearly so important anymore. What's the difference between what you're talking about and that experience that is available to many people?

And, you know, it may be in Bodega Bay. It may be a high Sierra mountain backpack.

[Speaker 2] (1:14:43 - 1:16:37)

It may be any number of things. You like to have that Himalayan feeling on 42nd and Broadway, right? I'll never forget the first time I had it on 42nd and Broadway.

I'd been in a little cottage in the woods, and I was in such a state of profound peace, and I sort of avoided going to the city. And then finally it came up that I had to go to the city. And I'll never forget that night.

I went into New York City, and I said, you know, this city has changed. Something incredible has happened here. It's like a blanket of peace.

Underneath the hubbub of the city, which is on the surface, underneath it was an enormous peace and a power holding it all together. And I felt the love that was holding this city together. Without the powerful love emanating from more evolved people, the city would absolutely destroy itself because the amount of negativity there is staggering.

And yet I felt a tremendous peace and calmness that never left me. And it was funny, I remember I was walking down Fifth Avenue, and this old, what the world would call a bum, was walking down the street. And I looked at the bum, and instantly we recognized each other.

And I recognized that he was one of the ones from whom this enormous, powerful peace was emanating to the city. This is a man who no longer needed anything from the world. He didn't need a thing from this world.

You see? When we first learned the method, as Bob was saying, we go after our goals keep changing and they get higher and higher. When we still want things in the world, we go into the world and we get them.

Now that we've released all the things between ourselves and getting those things, they come into our life rather easily. And then we find that that doesn't bring us happiness, and so we say, well, what else is there? And that's how we go from having this to doing this.

And ultimately into being this.

[Speaker 3] (1:16:38 - 1:16:52)

So in a very real sense, your 20 years of practicing Buddhism was a very important element in the level of realization or understanding that you've reached through this method.

[Speaker 2] (1:16:53 - 1:18:06)

It was frustrating, see, because it's slow as compared to this method. So a realization that it took enormous time and effort, with other slower techniques, yoga techniques, I mean, I've tried them all, where this method just spontaneously comes into your experience in a relatively short time. I mean, it's a rather short time.

In a few years, one's consciousness can advance enormously. As I said, you know, the

difference in the amount of fear I was holding, for instance, I wouldn't get within a half a mile of the Grand Canyon. You'd have to strap me to a stretcher to get me to the edge.

And I think I'd go unconscious with terror. I mean, I really was terrified. And I can literally sit on the edge and look down.

So that enormous fear, you know, I always look at that as sort of a getting the tighter of the quantity of one's fear that you're holding. That amount of fear just has disappeared. Any technique that can do that in such a short time is a very powerful technique.

You know, I've done psychoanalysis. I've been in psychoanalysis. And after four years of psychoanalysis, I can look back and see what I let go of.

And frankly, I can let go of that much in a, you know, in a day, less than a day. At least the technique is so fast and so powerful.

[Speaker 3] (1:18:07 - 1:18:11)

So people should be flocking to this from all over, it would seem to me.

[Speaker 2] (1:18:11 - 1:18:16)

Well, frankly, we didn't want the public to know about it before because there weren't enough teachers to teach the method.

[Speaker 3] (1:18:17 - 1:18:18)

How many teachers are there?

[Speaker 2] (1:18:18 - 1:18:20)

Now there's enough teachers, I think, to handle.

[Speaker 1] (1:18:22 - 1:18:30)

We have six teachers. I'm teaching the course on the West Coast. On the East Coast, there are five, and there are more in training.

So we've got teachers.

[Speaker 2] (1:18:30 - 1:19:41)

Uh-huh. In the book, there's a book coming out called The Book of the Method. We'll explain the method, and actually we'll take the reader through quite a few releases.

And anybody can begin to experience what it's like if you can look at a feeling you're having right now and ask yourself, could you let go and change that feeling? And this brings you very close to how the method works. It's simply a letting-go-ness, a

willingness to let things flow and let them go.

And, of course, fear comes up because we have the idea if we don't control things out there, you know, the disaster will strike. And then we discover that it's exactly the opposite, that our attempt to handle these things out here is exactly what's preventing the perfect solution from flowing in on us. And we discover all the truth of the Tao and Taoism.

We discover all the truth the Buddha ever spoke. All the truth ever spoken by mankind become your own inner experience and unfoldment. And now they're truly yours because, you know, it's not hearsay.

That, you know, what happened to somebody else in some other time and age, it's your experience here and now.

[Speaker 3] (1:19:46 - 1:20:25)

My guests are David Hawkins and Robert Scott, and we're talking about the sadhana method, a way of releasing yourself into, well, into, it sounds to me like total happiness and fulfillment and joy. I'm wondering as, again, it occurs to me that since now you've trained a group of teachers and more teachers are being trained, books coming out, it sounds to me like you're gearing up to take over the world with this method. Is that what's happening?

[Speaker 1] (1:20:26 - 1:23:14)

I don't think so. The course, when it first started out, was really, there were a few people around Lester, and I think David mentioned earlier that people wanted to make a guru of him. And the way the course has developed has really been a reflection of that first attitude that Lester had, that we really don't want to become a mass movement, that's not the idea, but we'd like to make it available for anyone.

And David's talked a good bit about the very outer reaches, but I'd kind of like to bring it back to the very practical things that people can get from the course because we teach it to people who are ordinary people, as well as to people who are psychics, actors, writers, painters, what have you. And the course is really designed in the way that everyone gets what he or she wants from it, the way they want to do it. So recently I had a course in which a grandmother, a lady 72 years old, and her granddaughter, 15, were both sitting next to each other for the whole four days.

The little girl just felt more and more comfortable as she was able to release her feelings of resentment towards her parents and sister, feelings of disappointment, her sister had gone off to college and this girl missed her. And she just felt better and easier and easier about the whole thing. Her grandmother was living with her husband who just retired, and that was a source of friction.

Frequently I think the most dramatic effects of using the method occur in relationships, where people used to a relationship of conflict, I'll pick at him, then if he picks back I'll pick harder, or I'll make a little remark, and if she rises to the bait, I'll give her the old silent treatment or I'll let her have it. When people stop doing it, when they release their feelings of wanting to be liked or wanting to get attention through being ornery or bothering another person, the relationship becomes peaceful immediately. And we've had people take the course, husband and wife, who always had a stormy time.

Soon after they do it, boy, things are easy, they enjoy being with each other, everything's easy, calm.

[Speaker 3] (1:23:16 - 1:23:23)

What about those people who may seemingly have it together pretty well? Do they get benefit from going through it?

[Speaker 1] (1:23:24 - 1:24:33)

Well, we taught the course in the corporate structure, in New York primarily, but can do it here. These are people who are successful in business. We teach them a way to do it more easily, to get their work done faster.

An architect in San Francisco, as a matter of fact, recently took the course and found that he was able to do his work in a quarter of the time. He was more creative, he could do it faster. His mind wasn't cluttered up by feelings that interfered with his ability to create, to see the problem, and to do something about it.

So it's an action course. We're concentrating on getting rid of those feelings that keep us stuck, inactive, not doing what we really want. So for active people, it enables them to make decisions quickly, to take the course that's appropriate, to see clearly, using their discrimination, what needs to be done, and the best way to do it, what's a waste of time, so that they go straight to the point, get it done.

[Speaker 3] (1:24:33 - 1:24:44)

There are many people that go around thinking they're not stuck. Does it take a recognition that has some stuck feelings to really get benefit from the course?

[Speaker 1] (1:24:45 - 1:25:26)

It takes a desire, yes. The want-to is the thing, obviously, that motivates people. If someone is completely comfortable, happy with the way they are, why would they want to do anything else?

If you see that you may have reached a comfortable point, and a lot of people who are successful have. They've done a lot, they've achieved what they want, they feel fairly

satisfied, but there's still something missing. That feeling of something missing is the motivating point, and then they'd like to go, get the whole, go for the whole, go for everything.

[Speaker 3] (1:25:26 - 1:26:01)

I'm wondering if this is a technique or a method that allows one to avoid having to go through what most of us have to go through, which is our total life experience, to come to a recognition or a realization that it isn't all that it was cut out to be, and somehow we missed one of the links along the way that allowed us to find out what it was all about. Is this a way, like if you're 18, to avoid the pitfalls of the 20s, or the 30s, the 40s, etc.?

[Speaker 1] (1:26:02 - 1:27:44)

I'd say just from my own experience of teaching the course that it isn't, it's not a substitute. Everyone comes into the course as we are in our lives with a very different point of view, different problems, different desires, and to each is given according to his need. How some people, that this is not a cure for adolescence or for middle age, it's just not possible to do that.

However, as people with the problems associated with those times release them, they can sail through them with an ease that you wouldn't believe. So, I think that you can't, sometimes people want a shortcut, and I don't think people should have the impression that you can shortcut the whole system. We need to take the mass of accumulated negative feelings that we've built up over the years and release them.

We cannot pretend we don't have them and jump off them. That's the reason that a lot of people who meditate or are concerned with spiritual paths find themselves stuck. And you mentioned the word stuckness, I think, appropriately.

What's sticking them? Well, it's the stuff that's still there, that they have tried to get up above, but it's still holding them back. Feelings, you can be very interested in spiritual techniques, or spiritual paths in that direction, but if you're annoyed at your landlady because she hasn't heated your apartment enough, that's going to keep you stuck there, no matter how well you do anything else.

[Speaker 3] (1:27:45 - 1:27:54)

Do you find, the two of you find, that you still have sticky places come up in your life? Oh, sure, from time to time, yeah. David, how about you?

[Speaker 2] (1:27:54 - 1:30:02)

Not anymore, but I certainly went through an awful lot of garbage. I went through an awful lot of garbage. I have to get to the space that I'm at at the moment.

But it isn't that it could be avoided. In fact, the beauty of it is you no longer have to avoid feelings because you don't have to be afraid of feelings. I was afraid of feelings for many years because there didn't seem to be any effective way to handle it.

In other words, if you really let up into your feelingness, how angry you really were at somebody, you would just have a terrible Sunday afternoon just walking around with these angry thoughts and feelings. And I found mechanical ways of getting rid of it. You know, I'd go out and polish the car, and I found that got rid of anger, for instance.

But I was afraid of feelings because there was no method, you know, to handle them. If you let all that anger up, what are you going to do with it? If you express it, goodbye relationship.

And if you suppress it, it reactivates your ulcer. So I was afraid of feelings because really I was at the mercy of them. See, I was at the effect of the feelings.

Now I had a method that I could disconnect the feelings, you know, as they came up. Now I'm no longer afraid of feelings. Tell me anything.

Hit me with anything. Put me in any situation. Drop me in the desert.

It doesn't make any difference because whatever the feeling is, I can handle it as it comes up. Because I'm not afraid of feelings, I'm not afraid of any situation. There's no place I won't go.

There's nobody I won't see. There's nobody I won't be with. There's probably no experience that I would say no to because whatever it brings up in me, I can handle.

You know, you really, you know, at the master switch, you might say now. Now you see how simple the whole thing is. All these suppressed feelings over the lifetimes, all with the same basic motive, security of the body.

That's really what it all amounts to and all the implications thereof. And as you let them go, you find that there is something else that accomplishes the same things effortlessly.

[Speaker 3] (1:30:03 - 1:30:04)

Have you felt security, David?

[Speaker 2] (1:30:04 - 1:31:08)

I have total security each and every moment. And everything I need is supplied as I need it. There's absolutely nothing I need.

I have it all. There's absolutely nothing I'm without. So if a thought comes through my mind, it comes in.

One day, you know, we were talking about, how can we get just the knowledge that there is such a method available to people? And it crossed my mind. I thought, well, New Dimensions would be a great place to talk.

All it took was the thought that it would be a great place. These are the kind of people, this kind of audience is interested in this kind of thing, something simple, effective. They've heard all the complicated programs and all.

People that are able to hear truth through, you know, what is simple, obvious, and effective is very obscure to the average person. But I feel that listeners such as you get on your program are able to hear this kind of thing and put it to good use. They're like I am.

You hear it, you try it, you find out if it works. If it works, you turn others on to it. If it doesn't, you say, well, something else I tried.

[Speaker 3] (1:31:10 - 1:32:34)

David, I want to thank you for giving us that thought and for being with us here on the radio. And Bob, thank you. I've been speaking with Dr. Robert Scott, teacher of the Sedona Method, and Dr. David Hawkins, someone who has obviously experienced the benefits of the Sedona Method. If you'd like to find out more information about the Sedona Method, you can write to Sedona, Star Route, Box 264, Sausalito, California. The zip code is 94965. Phone number for those of you in the Bay Area is 383-3150.

That address again, Sedona, Star Route, Box 264, Sausalito, California, 94965. The phone number in Northern California, 383-3150. If you're on the East Coast and would like to find out about Sedona, you can write to Sedona, 30 East 76th, New York City, New York.

And the zip code is 10021. That's 30 East 76th, New York City, 10021. My name is Michael Toms.

On behalf of the entire New Dimensions Radio family, I'm wishing you well.

Lester Levenson Ultimate Goal Volume 1 of 2

[Speaker 2] (0:00 - 1:21)

In 1952, a physicist by the name of Lester Levinson discovered a way to free himself from all limitation. Prior to that time, he had been very successful, but he suffered from the physical and emotional ill that so often accompany worldly success. But since his discovery, he's enjoyed perfect health, peace, and happiness right up to this day.

His peace and joy are very evident to those who know him. His mastery of life has become legendary, and his compassion for others has led him to help many people toward achieving the same peace and happiness that he enjoys. Between 1964 and 1972, Lester spoke to many groups, some of whom recorded his talks.

This special cassette program includes 11 of those talks. The delivery style of the talks is deliberate. By the time these talks were recorded, Lester had learned to speak in a manner that would draw attention not to him, but to his message.

As you listen to his message and begin applying it in your everyday life, you will discover it to have a quality and power well beyond even your highest expectations. The title of this first session is The Ultimate Goal. It was recorded September 28, 1964.

[Speaker 1] (1:24 - 42:35)

The thing that every one of us is looking for in this world is exactly the same thing. And what is it that we're all looking for? Happiness with no sorrow.

A continuous happiness with no taint whatsoever of sorrow. All right, this being the goal, why is this the goal? The reason why this is the goal is because unlimited happiness is our very basic nature.

This is the real natural state before we encumber it with limitations. Now, why is it that most of us don't have this continuous happiness with no sorrow? There's only one reason.

Being this infinite being with infinite happiness, we do away with this joy, this happiness, by saying, first, I am an individual. Then, I have a mind. Then, with this mind, which is nothing but thoughts, we start accumulating thoughts of limitation.

I have a limited mind, body, with all sorts of trouble. In this manner, we take our unlimited beingness and we limit it to the extreme. Now, the only real purpose of being here on this earth is to learn or to remember our original natural state of no limitation.

Once we are led to seeing that this is our natural state, then we proceed to let go of all the limitations. The prime number one limitation is I am an individual separate from the

all. Eliminate that and you eliminate all trouble, all limitation, all sickness, all poverty.

Saying that on the opposite side is saying, let go and let God. It is not I but the Father who worketh through me. We must let go of the ego sense and just allow our natural being just to be and then everything falls perfectly into line.

Now, this is all very, very simple. If you want complexity, you'll never see simplicity. But this must first be accepted.

Once this is accepted as the overall way, we do not find it easy to accomplish it. We don't find it easy because of past habits that have been established over thousands and thousands of years. And for some silly reason we like these past habits of trouble.

And so we continue them. We do it in a manner that we refuse to look at. We call it unconscious behavior.

Unconscious or subconscious. And we go on and on and on, repeating all this behavior of limitation automatically, calling it unconscious. Now, the unconscious mind is only that part of the mind we refuse to look at.

When our desire is strong enough, we will dig up this unconscious habit and begin to let go of it. There is no growing into the natural being that we are. That being is perfect here and now.

There is only letting go of concepts to the contrary that we have troubles, we have limitations. Anyone who says, I have trouble, it's just in their mind. That's the only place where it is because you can't see anything anywhere else but in your mind.

Whatever you look at, whatever you hear, whatever you sense is through your mind. That's where everything is. Change your mind and everything out there changes.

Change your thinkingness and you change the world for you. So the way, the path is simple. The method of undoing it is not easy because of past habits.

We need a very strong desire to begin to let go of these wrong habits from the past. Without the desire, there is no growth. This desire must be stronger than the desire to make this world real rather than, it's a fiction of our imagination.

It really is a fiction when you see the truth. It turns out to be a dream that never was. But first you'll see it as a dream.

Then you'll see that this dream never was. Exactly as happens in a night dream. While we're in a night dream, we have a body, there are other bodies, there's action, interaction, there's good and there's bad.

And so long as we remain in that night dream, everything there is real to us. When we

awaken from the night dream, we say, my gosh, it was just a dream, it never happened. And exactly the same way we awaken from this dream called the waking state, we see that it was only a fiction of our imagination, it was only a dream, and we let go of it lock, stock and barrel.

Then we call ourselves fully realized. Actually, we are fully realized all the time. We are fully realized beings saying that we are not.

So all we do is let go of we are not. What's left over is the fully realized being that we are. Are there any questions on what I've said so far?

Everyone understands this, at least intellectually. All right, if you understand it intellectually and you are not able to use it, it's because you're not looking at yourself honestly truthfully with deep desire to see yourself in the process of which you have set up as the unconscious mind all the things you don't want to look at. However, it's not necessary to dig into this unconscious mind.

In fact, it's much better to try to quiet the mind. When we're able to get the mind totally quiet, what's left over is the infinite self. Every thought is a thing of limitation.

Therefore, when we quiet the mind, this infinite being that we are becomes self-obvious to us. We see it. We recognize that we never were that mind, that body.

And from that moment on, the mind and body has no influence upon us. It just goes its way. It just keeps floating through life in sort of a hazy dream that has no effect upon us.

So the very best method of all methods is to quiet the mind, to seek the being that you are, to pose the question, Who am I? And if other thoughts come in, ask, To whom are these thoughts? And the answer is to me.

Well, who am I? And you're back on the track. Who am I is the final question that everyone answers.

So why not begin with the final question? All methods get to be the same as we move toward the top. We simply quiet the mind, eliminate thoughts, get the mind quieter until the mind gets totally quiet.

What's left over is our glorious infinite self. There are two ways of growing. One is eliminating the negative, going into the mind, seeing the cause of the problem, which originates in a thought sometime in the past or many thoughts.

And when we see this thought, when we bring it up into the consciousness, we naturally let go of it. We see how silly it is to hold it and correct that behavior. However, the better way is to quiet the mind and to see who and what you are.

I am that I am. I am he. All right, now I'll take up a step below where I was talking.

This so-called apparency called the world. The world is only an illusion that we created. Someday you'll discover that you created this entire universe.

The method of creating is by first creating what we call a mind. We create our mind, which is nothing but a composite of all our thoughts. And thoughts create the material world.

Every little thing that happens to each and every one of us is created in our thinking. We set up a thing called time, which makes it even more difficult to see things because we think now and things might happen years later. But the only creator there is, is the mind.

Your mind. Is God a creator? Yes, because you are.

Thou art that. You set up a mind and a mind creates. It is good to discover that everything happening is caused by our thinking.

Everything that happens to us is created in our own thought. It's a stepping stone toward realizing that we are the creators. First you discover that you created your trouble.

Then you discover that you can create good things. Then you discover that you can create anything you desire. After you've discovered that there is nothing that you cannot create, you're still unhappy.

The reason being that you have separated yourself from the One. So then you try to control the mind. You have already gained control over matter.

You control the mind in ways like if you have pain, you don't feel it. If it's cold outside, you feel warm. If it's hot, you feel comfortable.

This can't be done mentally. This is in the line of getting mental control. When the mind is really controlled, then you'll eliminate the mind.

When the mind's eliminated, there's nothing left over but the infinite self that you are. So we start by becoming masters over matter. Then we become masters over mind.

Then we become masters. So if there are any problems that remain, they only remain because you are holding on to them. The moment you let go of them, they are gone.

If you tell me that isn't so for you, that isn't true. The truth is you're still holding on to it, telling me that it doesn't work. Now trying to get rid of a problem is holding on to it.

Anything we try to get rid of, we are holding in mind and therefore sustaining that problem. So the only way to correct a problem is to let go of it. See not the problem.

See only what you want. If you would only from this moment on see what you want, that is all that you would get, what you want. But you hold in mind the things you do not want

very strongly.

You struggle to eliminate the things you don't want, thereby sustaining them. You should have only one desire. A desire for complete liberation, complete realization.

Any other desire will keep you in trouble. We should try to let go of all desires. We should not try to fulfill any desire.

Every time we fulfill a desire, we strengthen that desire rather than weaken it. Which I believe is obvious to all of us. That we never satiate desires.

The more we try to satisfy them, the more we want of them. So it's better to not satisfy desires. And by doing so, the mind gets quieter.

When the mind is quieter, we have a better chance to see the truth. When we see the truth, we scorch the desire. And this is the better way, actually the only really effectual way of getting rid of desire.

When you see the truth, desires are scorched. Because a desire is trying to be your own real self through some indirect means, through some person, through some thing. When you see this, you let go of these silly desires.

Because why struggle through an indirect means to be that which you are? The indirect means cannot make you what you are. So it's fruitless and extremely frustrating.

Therefore, we have this frustrated world. They're all trying to satisfy desires. It's absolutely impossible to do it.

They go on and on, lifetime in, lifetime out. Until we recognize that desires are our enemy. Desire is an admission of lack.

If I am the infinite one, I desire nothing. I am the all. You must get back to that state by behaving as one would in that state.

The greatest behavior that one can perform is living as a fully realized being would live. Try to attain the desirelessness state. Try to attain the state of dispassion.

No attachments, no aversions. Try to attain the state of equanimity. A feeling of equal mindedness toward everything, everyone.

Acting this way will push us toward being that way by eliminating the effects out there. We help to eliminate the cause. All we need to do is to let go of our concepts of limitation.

And what's left over is the natural, infinite, unlimited being. Sometimes this subject is called truth. Sometimes God, metaphysics.

But actually it's a subject that every human being, whether he's aware of it or not, is trying to learn. And that's why I like the word happiness. Instead of God, infinity, truth.

This thing called happiness is the very nature of this unlimited being. And every time we're happy, we're allowing a bit more of this unlimited being to express itself, to come out. Or we're cutting off a certain amount of limitation of that infinite being.

And then we say, I am happy. There is no happiness that isn't a feeling of your real inner self. That's what it is.

Therefore, I call the subject sometimes happiness. That the goal is to attain a continuous happiness with absolutely no sorrow whatsoever. When I define the word truth, I say truth is that which never changes.

This constant state of happiness never changes. And as I said before, I like to make this practical. What is it that never changes?

Beingness just be's, it doesn't change. Existence just exists, it doesn't change. So truth is beingness.

But it's beingness, being, all beingness. It's the very beingness that you are when you use the word I. With nothing added to it, just the word I, that feeling of I.

That's your beingness. That's infinite, that's unlimited. Until you put concepts of limitation over it and hide it.

So the top goal is beingness, being, all beingness. When we recognize that you are me, or that I am you, I am all beings. As you let go of the concepts of limitation, this thing comes about naturally.

Another thing that doesn't change is awareness that is aware of all awareness. That's the ultimate, can't change anymore. Consciousness, conscious of all consciousness.

See this infinite being, which some people call God, we are experiencing all the time, every moment, by just experiencing our beingness. But we limit it to this body and this mind. But that beingness is actually infinite.

That awareness is infinite. And all we need to do is let go of the concepts that limit it. Now the first major wrong step we make is to say, I am an individual, separate from all beingness.

Then we have to create an instrument to be separate with. And that's the mind. The mind reflects back to us as much as this infinite beingness as we want it to.

That reflection is cut more and more the more we take on concepts of limitation. We cannot grow into this infinite being because we are that here and now. But we can let go

of all concepts to the contrary.

Now the reason why some of you have been so happy for a short period of time and then all of a sudden it seems as though the sky fell in is only because you were able to perceive this infinite being that you are. But you weren't able to keep out all the accumulated concepts of limitation from the past that pop up every now and then. Every time a concept of limitation comes up, you're not infinite anymore and you're miserable.

Unhappiness is a restriction upon being totally free, unlimited. So these patterns of thought from the past, their tendencies, predispositions now, they prop up even after we've seen very deeply this inner being that we are. So what we need to do is to keep throwing off these limitations as they prop up until there are no more.

Then what's left is the infinite being that we are. But the thing to do is to keep throwing them out until there are no more. Now some of us have been accumulating these things for tens of thousands of years.

So they die hard. They don't go very easily. However, being unlimited, infinite beings, by sheer power of will, a few people can, just like that, throw them all out.

It happens occasionally. Or maybe a few dozen people each generation do it in the entire world. They are the so-called masters.

They recognize that they are not limited by the body-mind. They consciously exit their body when they die, which allows them to come back in a body or not to come back in a body as they choose. The great leaders, the great spiritual leaders, are those who have chosen to come back in a body.

They didn't have to come out. The rest of us must come back by force of habit. We have a desire for things here, and so we come back here.

Desire is the only thing that keeps us coming back to this state of life, which is the most difficult possible state to any being, is the state we're in now. But as I've said, because of that it affords the greatest of growth. It's the post-graduate course.

We pass this course, we get our wings, our degrees. So even though it's extremely difficult, it's a tremendous advantage to be here, although it doesn't look that way until you understand this. It looks more like a hell than a heaven.

That's because of limitations self-imposed in the past that have now been relegated to the unconscious part of us. We've put it in the back of the mind where we don't see it for the moment, but all those concepts of limitation are there and are effective and keep us confined, pressed down, bottled, and consciously we want to be free, freer than a bird. And so there's a conflict between this conscious desire to be free and the unconscious concepts of limitation, and you feel unhappy.

You don't see it because it's unconscious. There's two ways of licking that. One is make the unconscious conscious, and when you see it, throw it out.

There's an easier, faster, better way by getting quiet, by turning your mind within yourself, asking, Who am I? What am I? What's this world?

What's my relationship to it? If you will stick with those questions, you will see this infinite being that you are. It's not easy because of the habit that's been going on for millenniums.

It takes a tremendous desire for this truth or whatever we're seeking to accomplish it. Most of us get the desire from being beaten so hard by the world we finally get up enough gumption to want this, and then when it begins to make your life happier, then you want it because you know this is it. There's no top limit to happiness, to joy, and when you experience some of this joy gotten from going within, you will always want to reestablish that very happy state, which is the natural state.

No matter how much you'll get away from it, sooner or later you'll be back on a path trying to establish the constancy of this happiness. The basic law in this universe is harmony. God is absolute harmony.

When we are in tune with the universe, our life is completely harmonious. No effort is required to do anything. Everything falls perfectly into line.

When we see God as all, and we know God is harmony, everything is in harmony right now, and to the degree we accept that is the quickness thereof. Another way of putting that, I guess, is to see God in everything, in everyone, everywhere. God is beauty, harmony, rightness, everything good, and accept that, and then allow this God principle to arrange things for you.

We have to get our little selves out of the way. This sense of egoity, I am an individual, separate, and I've got to do things, is what makes all problems. The moment we let go of that sense of egoism, let it be God's world, let God do it.

He knows how. When we do that, everything falls into line. It can be a court trial, it can be anything.

It can be a sick body. The moment we accept that principle, everything harmonizes. Radical reliance upon God will do it.

Let go and let God. I moved unusually fast because either I got the answers or I was finished. But the method I used happened to be the very highest possible method.

Who am I? That was the driving question. Who am I?

What am I? I was so determined, my mind was concentrated. And when your mind is

concentrated, the answers are there.

A concentrated mind is a mind that keeps out extraneous thoughts, holds only the thing you're interested in. And when you do that, the answer comes. Thoughts will come in.

When a thought comes in, say, to whom is this thought? Well, the thought's to me. Well, who am I?

And you're back on a track again. In this manner, you can keep knocking out these thoughts. If you continue that, you'll reach a place where the thoughts don't come in anymore and you're free of thoughts.

Many of us have experienced it for a certain length of time. It's a feeling of complete at-oneness with everything. It's a feeling of no otherness.

It's a feeling of very profound peace. Even though there's activity, you see no action. Everything just is.

The very top state is one of very profound peace. See, first it's an exciting joy. Then it's a very exuberant joy.

You can't contain it. It begins to hurt because it just swells up and wells up all the time. It can get to be annoying, and yet it isn't because it's tremendous amounts of joy coming up.

Then it moves to a higher state of peace. That's why the Bible says the peace that passeth all understanding. It's a very deep, wonderful, profound peace.

It's the most delicious thing there is, but you can't describe it. Peace is the word that comes closest to it. You see, because these states are not ordinarily experienced, there are no words for them.

First it's feelingness. It is feelingness. Then, when it goes on, it turns to beingness.

When you first get interested in this path, everything is thought, thought. It's all mind-thinking. Then thoughts take on a certain feeling.

It's like a thought and a feeling at the same time. It's a thought-feelingness. As you move, you get into the realm of feelingness.

Then the step above that is the realm of beingness. It depends on where you are as to whether it's feelingness or beingness. Actually, everyone, in his every act, is seeking his real self.

[Speaker 2] (42:36 - 42:44)

We will never, ever be satisfied until we reach that state of knowing ourself completely.

[Speaker 1] (42:53 - 1:33:29)

I guess the best way to start is with an overall picture of our direction in such a way that it embraces those who have been here for some time and those who are here for the first time. I think all the questions that the philosophers ask and try to get the answer to that the psychologists ask, that even the field of medicine asks, and the world of religion are really all asking the very same thing, approaching it from different angles. Everyone is seeking the answers.

And if we sift out what is it that we're all seeking, we put different names to it. Some people call it spiritual, some truth, some philosophy, wisdom, understanding. But the basic thing that everyone is seeking is very simple.

It's happiness. But it's the ultimate happiness. It's nothing mystical and nothing far and nothing complex.

Every being is seeking pure and simple happiness in a way that there is no more sorrow. So the word I like best for our so-called path is the ultimate happiness. The ultimate happiness, of course, is the ultimate truth of our beingness, truth of the universe.

And there is only one ultimate truth is the way it turns out to be. So all of us are seeking this continuous happiness with never attaintive sorrow. Most people in the world, of course, are making the error of seeking it where it is not and therefore not attaining it and becoming extremely frustrated because the more they try to get of it where they think it is, the more they discover that it isn't there.

In place of the happiness, they're finding more and more discontent, more and more misery. We never had so much material as we have now and I don't think we've ever been so unhappy, at least in the past 50 years we haven't, as we are today. So in seeking this ultimate happiness there's one most important thing necessary.

And that is to have pointed out to us what this happiness is and how to get it. Now, as I said, it's very simple. Truth, happiness, God is simple.

If it's not simple, it's not godly, it's not truth, it's not happiness. It's an artificial complexity set up by man's ignorance. So again, I say this whole direction we're in is very simple.

Now, the number one thing preventing us from seeing what this ultimate happiness is, is our sense of egoity. So opposed to this ultimate happiness, which is really the goal, and the only thing stopping us from having this constant happiness with no sorrow, is the sense of separation. I am an individual separate from the all.

Once we take on this sense of separation we seem to develop it more and more and we keep pulling away from that ultimate happiness, the ultimate state, which in the

beginning we were all in and more and more we begin to believe that we are a limited mind, a limited body, so limited that we need a thing called oxygen to survive or food and so forth and so on. This ultimate happiness that is the goal is something that never, ever really leaves us. It's right within us all the time.

But we cover it over with concepts of limitation, of being separate, and the more we do it the more concepts we build up until we get to the point where we are today, extremely overloaded with concepts of limitations. Now, this ultimate joy that we're seeking is our natural state. It's a natural state to all mankind.

To get this ultimate happiness, which is our natural state, all we need to do is to let go of the obstructions that we have set in the way of seeing what this happiness is. We have built up endless concepts of limitation over this unlimited being that we are, naturally. So the simplicity of the direction is this.

We are that natural, unlimited being possessing right now that unlimited joy but covering it over with a sense of limitation called the ego. We need to rediscover what I just said. We need to rediscover it.

It's there. It's there all the time. Well, how do we rediscover it?

First, we need someone to tell us that the direction is this way. Someone must point out the direction. Secondly, we must look in that direction and we must discover it for ourselves.

No one can give it to us. We must see it. We must see it through our own mind's eye.

And when we do, we re-recognize that which we always were an unlimited being with unlimited joy. Now, the direction must be inwardly. It is not outwardly.

Everything out there we discover is something that we have dreamed up and then put a tag on it as being real. This world, this universe we have dreamed and through accepting this dream for so long we think it's real. So what we need to do is to turn our attention inwardly to re-examine, rediscover what is the truth of everything.

And as we do that, we begin to see the falsity or the illusion of the world and by getting concentrated in the inward direction we see this infinite being that we are. So the path resolves itself into two things. One, seeing this infinite being that we are and two, seeing the limitations that we have superimposed over it and letting go of them.

So to repeat what I said, to attain this unlimited happiness the direction is pointed out to us. We must take it by going inwardly and rediscovering this wonderful unlimited ever joyful being that we are. The time it takes us to do this is determined by one thing only the intensity of our desire for it.

If we are convinced that our joys lie in the world we will never ever attain this happiness. We will always be with much misery. But when we accept and then begin to prove that the joys are just our natural state are not attached to anything out there then our life begins to become more joyful and we can with more conviction take the right direction.

It seems at first the thing that drives us in this direction is the thing called misery. We go so far in the wrong direction we just can't stand it anymore and because of the misery we are driven to seeking happiness elsewhere than in the world. When we begin to receive the fruits of our search and we begin to feel these joys that we never experienced before then the mere joy of the path is what will give us the intensity of the drive in the right direction.

We also discover that this path cannot be a part-time thing if we really want to make it. We have spent so many centuries so much time going in the wrong direction that it takes a superhuman effort now to redirect us into the right direction. So again the whole thing is simple.

We are that infinite unlimited joy we are seeking. We are that God that we are seeking. We must turn within and discover that.

When we do we know it and we hold on to it. Then we go through the process of continuing the elimination of all the concepts of limitation, all the ego concepts until we are fully established in that high exalted state of beingness. I believe the only reason why I should be here is to help.

That if I can't help there's no reason for my being here. I believe every one of us have been with the path quite some time. I wouldn't like to be in a position where I'm talking about the subject.

Talking about the subject is an obstacle on the path. What should happen here is that each one moves forward and very definitely moves ahead. If that doesn't happen I see no reason for my being here because we can all read almost everything I'll say.

You can read it in books. It's found somewhere. There's nothing new on the subject of truth.

It's eternal. It always was. It always will be the same.

So the thing that's different or I hope is different is that there is something affected here that something will happen to give us more realization than we had before we came here. I believe the general approach to the subject that I have is called Advaita or in English non-duality which can also be translated as oneness and that there's only one singular method of growth that that one method of growth is letting go of our ego. Now, ego is a sense of separation.

I am an individual. Once I become an individual I am separate from the whole or the all. This sense of equality is what starts all our trouble, all our delusion.

So we must get back to the place where we again see that we are the only one with a capital O. In truth there's no such thing as growing into full realization and that is because we are now, we always have been, we always will be that infinite being called God or the self. That's one thing we cannot get away from.

We are that. I am then I am. That's the changeless part of us.

We cover that over with a sense of being a separate individual. So growth consists only of letting go of our ego and I hope that through these meetings we do that more, more so than we have done before. We are that infinite being here and now.

We are blinding ourselves to it by saying I, the infinite being, am a limited ego. I, the infinite being, am separate from the infinity. We must change those concepts, let go of them.

I hope to bring out ways and means of sensing the ego operating in us. Ways and means that we can use to point out to ourselves when we are being ego motivated and each and every time that we are, if we let go of it, we are letting go of a bit of ego. If we keep this going from here until the end, we eventually get to the place where there is no more ego left.

And where the ego is not, there God is. There the infinite self is left in its pure, pristine beingness. So all we do is remove the cover.

If we lose our sense of egoity in the state we are in now, we save ourselves millions of years of growing on the higher planes. To be in a higher astral realm or a causal realm, or the highest of realms, we still need a sense of separation, a sense of egoity. We need a sense of a higher body.

And one of the greatest, most wonderful things about the state we are in now is that it allows us to go all the way back home, right to the very top. Even the gods with the small g, the angels, cannot do what we can do. We can go all the way by completely losing the sense of being an ego.

I try to bring out the very highest of teachings. I like to start from the top. If we ever expect to know the truth, we must start with the truth and reason from there.

We can't get to the truth from the falsity, the lie, the reality of the world as most people see it. If we try to grow from this world up to the truth, it just won't work because we're starting with the lie and trying to reason from there. We must start reasoning with the truth.

Now, the truth is the absolute one, the changeless. That which never changes is true. If it changes, it wasn't true in the first place.

It changed. So we define truth as that which never changes. So if we reason, we should start with the one infinity as being the all and reason from there.

Now, as we go on, I believe the various methods of seeing our ego will come out. And the general method we have used has not been my talking as much as my answering questions. And if I answer a question, I always try to answer by letting the answer come from within.

And if I do that, it will bring out the ego behind the questioner. Or sometimes, we'll put the questioner right into the self. And very often, the answer is put in such a way as to provoke thinking rather than answer the question.

Unfortunately, we all know that questions can't really be answered for us, that each one must answer the question himself or herself. So my method of answering questions very often might seem kind of odd in that it's not direct, it's roundabout, or it's provoking. But the purpose is to make obvious to the one asking the ego motivation or the ego so that he may see it and if he chooses, let go of it.

When I come in and I sit down, I just know, I have the conviction that thou art that. And to the degree that I have this conviction, to that degree, I help you be in that mood, in that state. And when we are in that state, we should recognize it.

We should get to know that that is a very high state. And we shouldn't try to relate that to our ego world. It just doesn't relate to it.

It's a calmness, it's a peace, it's a very delightful state. And there's no sense of doing this, having this, when we are in that state. It's just being this.

But that is the experiencing that we need to establish more and more until that is full and complete and only. And that's what's called full realization. Another point about our teachings is we like to get all the mystery out of it because it is basically so simple.

Thou art that. Stop trying to be not that is the basic teaching. If we can recognize that state for what it is, we will get to the place where that remains and then we automatically do have, talk, and so forth.

And we no more associate ourselves with the doing this, having this, and so forth. But the silent teachings are the most effective of teachings. And this is the teaching that all the gurus give.

This is one reason why they're mostly not in body because when they are in body most of us attribute egoity to them because they have a body to us and they eat, they sleep,

and so forth. When they don't have a body we give them more credit that is due them. And they try to teach us via the silent method and to the degree that we can accept it to that degree we receive it from them.

It's the stilling of the whirlpools of thought. It's quieting thought. When there is no more thought that is called realization.

All thought is motivated by the ego. When there's no more ego there's no more thought. It's the ego that being separate from the all thinks it needs things.

When we are the all there's nothing we need. If there's a desire there's something we don't have. That's the ego.

So it's the ego we need to let go of. The title of this session is The Perfect Body Recorded October 31st, 1965 If we don't have a perfect body and we want a perfect body that means we do not believe or have a conviction that we can make the body perfect. It means we are holding in mind a consciousness of an imperfect body because the body is an exact copy of the mind.

The body is our consciousness projected outwardly. Now is it necessary to have a perfect body? It's not.

It's necessary to have a perfect understanding. Everything else being equal if you can't have a perfect body make your body perfect. However you can go beyond the necessity of a perfect body by getting the spiritual understanding of I am not the body therefore the body does not affect me.

And this is a much higher state. In fact I think this is one of the highest of states. To be able to maintain your spiritual equanimity regardless of what happens to the body because we are not this body.

This body is not infinite. It's an extremely limited vehicle. Very, very delicate.

Change the temperature a hundred degrees it dies. Put many tiny amounts of chemical in it it dies. Cut out oxygen it dies.

So this body is an extremely limited vehicle. And it is much better to not be the body. The spiritual discipline of having an imperfect body and not having it bother you is a very high spiritual discipline.

Many fully realized masters will go through life with a sick body. Setting an example of non-emphasis on the body because the body is our biggest, biggest trap into limitation. I am this body.

Not only is the body the limitation but associated with it are thousands of other limitations. So Bob, for myself I prefer not to correct the body now but to have it touch

me not. Not even in the slightest.

Regardless of what happens to it. A perfect body is not the highest state. A body is a limitation even when it's perfect.

It's a perfect body. It's still a body but perfect. A higher state is not being the body.

You're shaking your head now. Have I answered? See, so again it's a matter of level.

But because we're into a level that is high I've got to stay up there. Be not the body. Be what you really are.

Be infinite. Perfection is not a perfect body. Perfection is absolute perfection.

You have a tendency to bring it down to perfect things. Perfection does not relate to things. No thing is perfect.

Everything is a thing of limitation. So the top state, the absolute is a state of no things. It's just beingness or pure consciousness, pure awareness, the top state.

It's not being a thing, a body. It's just being. So to sum it up, of course we should have perfect bodies.

If we have bodies that pull on our attention all the time it's difficult to meditate. So rid yourself of body demands. Make the body as perfect as you can.

However, it is a higher state when the body does not affect us because of not identifying with the body. But the top state is just beingness, only beingness, or consciousness, only consciousness. It's consciousness conscious of all consciousness.

It's beingness being all beingness. And consciousness and beingness means the same thing at the top. Being anything is being a limitation.

See, happiness is our natural inherent state. We are the all. We artificially create a lack and then a desire to undo that lack which when that desire is fulfilled we feel better.

It's like sticking a pin into you and it hurts and you take it out and say, gee, that feels good. This is exactly what enjoying things and people is. We hurt ourselves, remove the pain and say that feels good, that makes me happy.

Every time you feel happiness you feel only your real self more or less. The happier the more you feel your real self. And you attribute it to things and people out there.

The mechanism of it is that when we create the lack we start up thoughts I need this person, this thing to make me happy. That causes a bit of pain that need, that lack which when we are relieved of that thought we return back to being ourself which is what we call happiness. This is something great to be achieved in life when you see that your

happiness is inherent and that what you have been calling happiness is doing away with it and then restoring it and attributing it to people and things.

So if you want to enjoy a body, that's your privilege. If you want more joy don't enjoy the body, just be joy which you naturally are. That's the natural state.

It's not necessary to need things when you see that you are the all there's nothing lacking. So take your joy directly. Be yourself.

That's being infinite joy. I saw that there's as much life in this body as there is in a piece of wood. It's carbohydrates, the same chemicals as a piece of wood.

That the only life in this body is me. I put the life in the body. I saw that the body is my consciousness and my consciousness puts the life in the body.

When you see that you make the body you can change it. You can mentally change it. Now, the body we have right now is the education body-wise that we have accumulated up to date.

This is my concept of a body. That's your concept of your body. It's deeply subconscious right now.

This is why it's difficult. This picture of the perfect body must be more powerful than the sum total of all the pictures in the past of an imperfect body. Right now you have to get that picture of a perfect body with a thought that's stronger than the sum total of all the thoughts of imperfect body of the past.

When you're able to do that your body will immediately change to this new thought of perfect body which is more powerful than all the past thoughts. Does that make sense? This is the mechanics of it.

All right, now what's a powerful thought? A powerful thought is a concentrated thought. The more concentrated, the more powerful the thought.

A concentrated thought is a thought without other extraneous thoughts present at the time. The very best way to get a most powerful thought is to let go of yourself, your little self. Let go of your feeling, I am Bob, I have this, I have that.

And say, yes, there is only perfection including this body. If you can let go of the world. I say your thinking mind is your biggest obstacle.

Your mind is going on faster than the speed of light all the time whether you're aware of it or not. If you're not conscious of it it's going on subconsciously. You've trained yourself to think, think, think, think, think.

And you've got it spinning with all these thoughts. You've put a lot of importance upon

this thinking in the past. The importance of it is also subconscious.

So it's not easy to let go of the importance of thinking. And these are obstacles to your letting go of thinking. Which if you could let go of thinking and just one easy thought with no other thoughts around I am perfect.

Instantly you'd be perfect. I'm talking about the body. So it'll take a continuous trying until you achieve it.

And some day through an almost effortless thought is the way it feels because your mind is so quiet at the time it'll happen. And you might not even be aware of it when it happens you might become aware of it later on. I'm just reminded of a case I heard of of a man who was in a wheelchair for so many years I forget how many house caught on fire.

He packed two bags and ran out and sat down on them because after he sat down on bags he had realized what he had done. He had forgotten that he couldn't walk. See, when it does happen you're accepting the positive so much that negative thing is forgotten for the time being.

So to sum it up the thing that will affect a perfect body is a very strong conviction I am a perfect body or a concentrated thought I'm just saying it in another way which is a thought undisturbed by other thoughts at the moment that your mind is clear of other thoughts at the moment and the feeling is a feeling of let go you just let go and let the perfection be about the body. Now the best way to see this I believe is through the night dream. This is like a dream just like a night dream while you're in the night dream you are there, there are other characters there's a world there and things are going on and while you're in it it's real, right?

while you're dreaming it it's only when you awaken from the dream that you say it never was that's what happens to this dream when you awaken from it you'll see that it never was that there never was anything but perfection all the time so it's a process of awakening from this dream to see this you're going to have to go through it I couldn't give it to you but if you continue you'll reach a point where you'll see that my gosh it's just a dream and then you'll see that it's a dream that never was that there had always been perfection but again you can't comprehend that until you experience it you might get it momentarily, many people do you get a momentary picture of the whole thing as being a dream that there never was anything but perfection and then the next moment you trick yourself into the delusion again of thinking that it is real you see my... there's really only one thing I want to do in the world is to have everyone know what I know at the same time it's not for me to push this on anyone but if they really want it I really want them to have it so the two get together so I don't see the boldness I see it as doing the right thing when you see the perfection there's nothing to do and I actually... I really feel that I am not a teacher I am never teaching I still can't get used to the concept of

being called a teacher Francis has got me to accept it more now than ever before I can do it more readily, say oh yeah, I'm teaching but in my consciousness I'm not teaching how can I teach a perfected being who is omniscient in this top state you perceive this world as nothing but your very own self with a capital S there is nothing but the self or there's nothing but God God is all, everything you see is God and you are it that's the way you see the world others look at it and say uh-uh, it's just the opposite you look at it, it's perfect, it's God it's me, it's I so there's no contradiction when you're in a top state and you, to the eyes of others float through life the way they do but in your perception it's not the way they see it and the very top state is being in that top state and in the world at the same time oh, someday you'll laugh at all this tremendous effort to be exactly what you are and have always been it's such a joke to go through a tremendous struggle only to be what you are always have been, always will be creating all these devious means of assuming you don't have infinite joy even giving up all joy and then going through a tremendous effort of trying to establish infinite joy again it's a joke in truth there is no such thing as time time is a variable truth is that which never changes perfection is always perfect, it doesn't change anything that changes is imperfect, is unreal time is nothing but a mental concept you have a dream at night and you cover maybe 80 years and while you're in that dream it was an 80 year period how much time was it to you after you awaken that 80 years becomes maybe minutes I'm just trying to bring out how time is nothing but a mental concept in the dream it was 80 years you awake and say, gee, it was just minutes you awaken out of this dream you'll see it was no time it was always there everything that was or will be is here now time is like taking a movie reel and looking at one frame at a time and saying the frame before it is yesterday and the frame after it is tomorrow it's all there you can look at it all now but in time we choose to look at one frame and then say the one on this side is the past and the one on that side is the future if you'd look at the whole reel you could see your entire life from beginning to end but mentally you choose to do it the way you're doing time is only a mental concept but in order to accept this you've got to see it yourself you've got to perceive it you've got to realize it thinking on it deeply you'll get the realization someday wow, it's just a mental concept eternality is now it's an ever-present now there's no past, no future

[Speaker 2] (1:33:29 - 1:33:40)

it's all here now there's only a now-ness in truth the title of this session is The Mind Mirror recorded May 31st, 1966

[Speaker 1] (1:33:44 - 2:00:56)

now why do we who are more with this subject than others why are we in a position where we don't have joy all the time with no sorrow why after having been with this subject and following the great masters why can't we get that thing we are looking for what is wrong well I believe if you look into it you will discover that there's only one thing

wrong only one thing our wantingness growth is not as strong as our wanting this world as our wanting ego approval therefore I try to be as practical as can be by presenting you with methods that you can use everyday to grow by there is no moment in life that cannot be used as an opportunity for growth there is no moment in life that cannot be used as an opportunity for growth now the only growth and I'm underlying this word only the only growth is letting go of ego when the ego is zero God is all if we are not finding enough of God or enough of happiness it's only because we are holding on to our ego desires so I think at each meeting I'll present one particular method that we can use in everyday life to help us let go of our ego I think today I would like to say this as you see the world so are you I'm taking off on as a man believeth in his heart so is he which is correct but I say this is a much more advanced way of looking at it as you see the world so are you now everyday when we get up and open our eyes we start looking at the world we meet people and as we see those people so are we it is impossible to see a fault in anyone else that we don't have in ourselves if the fault is not in us it's impossible to see it out there in anyone else it's almost the same as in order to understand Greek you must know Greek anything we understand out there we know within so every time we see something out there that we do not like a person who is doing something that we don't like and it bothers us it is only because that very same thing is in us now this is a powerful method of growth because most of us unfortunately see things that are wrong in this world when a master looks at the world he sees nothing but perfection we should try to get the same viewpoint if we will hold on to just this one thing there will be a tremendous growth every time you see something wrong in someone look for it in yourself and when you see it let go of it keep letting go and every time you let go of it you're letting go of a bit of ego the whole thing is very simple thou art that here and now remove the covering of the ego let go of the ego and when the ego is completely gone the only thing left is the infinite self where the ego rises not there is the self so in everyday life as we meet people situations every time we see something we don't like we should turn within see it within ourselves let go of it now this will not clear us in one day or one week because there is an awful lot to be cleared we have developed for many lifetimes ego attachments and desires and they don't go in one or two days when we start letting go of the ego it appears sometimes as though the ego is getting stronger and stronger and bigger and bigger that's not true it will never get any bigger than it is right now what happens is that as we let go of it more of it presents itself to us we are looking at it more and it appears sometimes as though the ego is getting bigger actually we're just facing up to more of it that was there all the time looking away from ego does not dissolve it it just remains there until the time comes that we are forced to let go of it so daily right through the entire day if we would just look at the world and realize that we are seeing it through our own eyes through our own consciousness through our own understanding that what we see out there is nothing but ourselves this can affect a rapid positive growth that will show results immediately the first week you'll feel better and as you keep doing this you'll get lighter and lighter and lighter happiness will get more and more and more sorrow will get less and less but the main warning I give you is don't

expect it overnight and if the ego appears to loom up larger it's only because you're facing it whereas before you were looking away from it Nancy just asked well how do you do it well you see someone out there who's trying to be the life of the party, the number one you don't like it I'm taking a very obvious thing if we don't like the other one trying to be the number one it's only because we want to be the number one alright so what do we do you have to go within and look for it and stay with it until you see it if you will go within meditate on it quiet your mind the answer will always come you will see why yes I too want to be the number one and I was resentful because the other one was trying to be the number one and then when you see that you want to be the number one say to yourself this I must let go of with a wish to let go and just by the wish to let go you are letting go of a bit of ego there are no better lessons than those we get from our family you'll find family the best means of growing and the main reason for that is that we choose our parents and we choose parents who have similar characteristics to our own and so there's always a to and fro between parent and child because of this parents are telling their children what to do and the children are fighting right back up and back, up and back all the time most of the time the parent and child are together there's a constant to and fro on the thing we're talking about because we have it in ourselves we see it in our parent or we see it in our child and they see it in us which causes quite a lot of friction now that can be the opposite relationship too we can have an ego lift if our parent has the things that we like parent and child are together on something that they both agree on then there's an elation, a support of the ego going on all the time that's possible also now ego, the same way it goes down on rebuff goes up on praise so we should look for two ways and remember anything that can be lifted by words of praise can be as quickly dropped by the opposite word and the state that we want to attain to is one of equanimity where we are always happy where our happiness does not depend upon things and people outside of ourselves the real happiness with a capital H is our natural state and is independent of people and things anytime it's dependent upon anything outside of ourselves it's an ego pleasure which must necessarily have an ego pain after it and yet all joy that we feel in this world is only the feeling of the self more or less even though we attribute it to someone or something outside that feeling of joy that we feel is nothing but the self and so I say all joy that we feel has its source in the self and all misery that we feel has its source in the ego and there's another way of letting go of ego every time we feel unhappy look for the ego motivation there's something we want and we're frustrated and we're unhappy seek the ego source, you'll see it you'll automatically let go of it and you'll feel happy again another way of saying it is there's nothing out there but our consciousness whatever we see wrong out there the moat is in our eye a master sees nothing but perfection in you, in everyone, and in everything if he says otherwise he's just talking for the benefit of the hearer in order to communicate there is only the truth the absolute, eternal, infinite unlimited joy omniscience, omnipresence all glorious, that's all there is in truth anything other than that is a falsity, the appearance the delusion, the maya so what you ask is well isn't this maya true?

so the only thing I can say is no it isn't see the truth and you'll see that everything is absolutely perfect everyone is trying to return to the full self to let go of their ego some of us make errors in that direction by going further into an ego direction we get more and more apparently in trouble and it's an apparency until the apparency gets so difficult we start looking in the other direction if you want to know light don't look at the darkness if you want to know truth, good don't see evil ego is the sense of separation from the all before we got ourselves into this apparent delusion we were that infinite being that we are now seeking through some quirk in beingness we decided to play a game really a game of limitation we decided to be just a little limited now in order to be that way we had to move away from the all the all is unlimited and so we drew a wide circle around us we were nearly unlimited at that moment and then we wanted to play with the feeling of becoming unlimited again but when we started that direction we fell into a trap in the game of limitation instead of going back to the unlimited we went further and drew a less wide circle around ourselves and became more limited and tried to get out of that we kept doing that and the main divisions of it is first we were what is called a causal body we created a body to be separate in and in the causal body it's the realm of ideation to us now the realm of ideas and in that causal body the moment we had an idea it was completely fulfilled it's almost like hurting yourself and stopping and say gee that feels good you create a little separation and it feels good to go toward the all each time so we first created the causal body and the moment we had an idea a thought, a wish it was immediately fulfilled then we tried playing more limited through an astral body which to those of us who are now in the physical is a heavenly life in the astral body whatever you think is immediately affected we're not limited by time then we moved from the astral into the physical which is the slowest the most dense realm possible to any being in the universe this is the lowest state possible the physical there's only one possibility of going lower and that's lower in the physical but the physical state is the lowest state this is the deadest state that's possible unto us when you know this you'll never fear death because death feels like a wonderful freeing it's a tremendous experience after you do it, not before because before we think we are nothing but this body when this body goes, we go and even the pain in death is not nearly as much as the pain you suffer through life you have migraine, headache and diseases and mental agonies with families and heartbreaks and love that's more severe than dying at death because dying at death generally is just a pain for a moment and then this tremendous feeling of freedom so we came down to this most limited and densest state called the physical and now all of us are on the way back and there's no question about that we're in a period of the world that is relatively low in vibration very difficult, very physical and those of us who are on the path are definitely on the way out because if we can get the right direction in this morass of livingness as it is today it's because we started on this a long time ago and we're continuing it in spite of the world so to speak and we can go from the physical we can graduate, get our wings and fly off into the astral and you can spend far more millenniums in the astral than you do here because it's an easier way of life and then we can graduate into the causal but if you understand what the ego is you

can go all the way from the lowest realm that we are in now back to the highest by eliminating the ego sense when we lose all of our ego sense we are fully realized we go all the way we return to being the all the opportunity to do this exists more in this realm than any other realm because it is so difficult that the incentive is greatest in this realm as life gets easier the incentive to grow gets less but when you think you are not going to eat and the whole world is going to collapse on you and so forth and you have a sick body and all these troubles you have a tremendous incentive to get out of that and the incentive being so much stronger in this realm it's possible to transcend all the realms and go right back to the one of the all so this sense of egoity is very basic and very important it's the start of all trouble and letting go of it is the elimination of all trouble it's the sense of not being the all not being that God which we are and if you're not the all there's something missing and you're trying to get it first a hundred dollars then a thousand then a million then a billion then the earth then the moon then the solar system then the galaxy until you wake up to the fact that everything you're trying to get you are and once you see that there's nothing to be gotten anymore you are it it's really a joke when you see the overall picture of how people struggle to get tiny bits of what they are so every time you see something wrong in the world look upon it as a mirror and that's all it is it's reflecting to you your consciousness and if you accept this you can use it to undo your ego there's nothing out there but our consciousness if you ever want to know what your consciousness is just take a check on what is around you and what you see and what you go through every day in life that's your consciousness this is the danger in reading newspapers listening to the radio the world in general has a very negative consciousness if you go with it it helps you in that direction now if someone tells you that that's escape that's not anytime you acknowledge anything in the world you're supporting it if you acknowledge war and death and misery you're supporting it that's the mental thoughts you're sending out you see we all send out thoughts every time we have a thought we think it's a secret little thing within ourselves it goes out to the universe so the masters support the world they counterbalance all the apparent negativity by just sitting in a cave and sending out the good whole thoughts constructive thoughts thoughts of oneness so the only way we can give real help to the entire world is by helping ourselves the more positive our consciousness is the more we send that out to everyone

[Speaker 2] (2:00:56 - 2:01:06)

the title of this session is Your Path to Happiness recorded June 7th, 1966

[Speaker 1] (2:01:09 - 2:23:57)

there are two laws that will cover all behavior and I say if you'll use these two laws it'll lead you into full realization the first is an attitude of harmlessness toward all beings and the second is the law of mutuality that any behavior if agreed to by both is correct if one doesn't agree the other should not try to make the one do it for instance I want to go to

the movies I say come on let's go to the movies and you say no and I say well why not come on you should go and so forth and so on that's wrong on my part if you don't want to go I shouldn't want you to go it's only mutual if we both agree on it there is no act that cannot be used for helping one grow on a path and it must be a full time thing if we want to get realization it can't be a weekend or a one hour in the evening one hour in the morning thing it must be all the time relatively speaking there's little growth until the subject is every minute every day the happier we are the more we are dwelling in God in the self we falsely attribute the happiness to the person out there or the thing out there but what actually happens is is when the person or thing out there satisfies our desire we stop thinking and when we stop thinking we feel good when we stop thinking we are being our own self someday we all discover that the only joy there is is the joy of our beingness of our self which we before attributed to people and things all right, knowing that when we know that point that the only joy is our very own self it follows that the opposite misery is just ego and more specifically ego frustration we have desires we want things we can't get them we feel unhappy so all misery has its source in the ego all happiness has its source in the self now this can be used 24 hours a day for growth as I said before the only growth there is being that we are now we always have been we always will be this infinite self it is changeless perfect so the only growth is we cannot grow into this self because we are that but we do grow out of the ego the only growth there is is letting go of the ego so to use this concept of happiness versus misery every time we are unhappy if we just assume that well, this is has its source in the ego we may then look for the source of the misery and when we discover it we automatically let it go the only reason why we don't let go of misery or can't is because we don't see the cause of it when anyone sees the cause of the misery he lets it go naturally so if we hold on to that concept that all misery has its source in the ego we can use this as a method of growth by looking at every time we are unhappy looking at it but with the desire to let it go right, now looking at it is not so easy because we must learn how to look at it when we are unhappy we should look within for a frustrated desire this is the source of all misery we had a desire and it's selfish we wanted something we couldn't get it therefore we're unhappy so every time we are unhappy we should sit with it look at it see its source in the ego and when you see the source of it when you see that desire of being frustrated you automatically let go of it and by doing so you're letting go of a bit of ego continue this and you'll get full realization you'll eliminate the ego this can be used everyday if you try it you'll discover that it affords very rapid growth when you're miserable get quiet look within look for the desire behind it when you see it you'll automatically let go there's another side to desire called aversion things we dislike we have aversions to but an aversion is a desire not to have so even an aversion is a desire it's a desire not to have so to sum up what I've just said a very rapid means of growth one that could give us full realization is simply looking at our joys and sorrows looking at the sorrows we look for the ego's source of it the desire and its frustration and when we see it we automatically let go of it by so doing we let go of a bit of ego we keep it up and eventually there's no more ego now it's also good to approach it on the other side on the

happiness side if you'll study your happiness you'll see that the more you are with the self with a capital S or the more you are with God the happier you are when we see that our happiness is nothing but being that which we are we will automatically try to just be what we are more so so we may also look to the happiness discover what that is and find that it's simply our very own beingness and that will encourage us to just be what we are really more and more so these two big things in life joy and sorrow can be used everyday for growth now we since we all know it if we don't use it I say it's only because our desire for the world our desire for misery is greater than our desire for this infinite joy and that we hold on to that desire merely by habit and I also want to repeat something else that I said that this path has to be a full time occupation it cannot be part time we must be with it 24 hours a day if we expect realization it matters not how busy we are in life if we have the right attitude if we have that seeking attitude all the time we will be doing those things that will be leading us out of this confinement out of the trap that we've gotten ourselves into it must be 24 hours a day now when I say 24 hours a day that includes sleep we carry into our sleep the stream of consciousness of the day time what the stream of consciousness is when we fall asleep it so remains during the night if we're intensely on the path during the day time we actually grow during the night our dreams will change instead of having horrible dreams they'll become good dreams we'll even meet higher saints and sages in our sleep state in our dream state we will get lessons from them in that state sometimes more easily than in the waking state but growth does go on during sleep if we make enough effort in the waking state to make it all the time so growth can be 24 hours a day and should be and if we want realization it must be we can only help ourselves if we want to take it from the top and helping the other one you're only helping yourself there only is yourself in the end you'll see and looking at the separation each one is fully responsible for what happens to him or to her I can't help you one iota it's only an apparency that I'm helping you if you get any help you do it you listen to what he says and you'll say oh I like that and I'm going to use that but you do it, no one can help you and if no one can help you no one can hurt you that's also nice to know alright I'll give it to you from the top before ye ask, believe that ye have already received the way the bible puts it when we pray if we know that our prayers are already answered so it is what we want would be ours instantaneously if you've got that much faith in God your prayer will be answered immediately if we haven't got that much faith then we must do our best pray how you best know how to pray now the one prayer that we should have above all other prayers is to pray for wisdom the mind is only creative if it creates what we hold in mind and it doesn't recognize the word not or no if I don't want to think of a monkey I'm only thinking of a monkey if I do not want to be sick if I do not want an accident I am thinking of accident intending to create it so instead of thinking of no accident we must think of safety instead of thinking of sickness we must think of health this is the greatest weakness in so called demonstration people think in negatives they don't want this and they don't want that and that's what they create so we must think only what we want never what we do not want and if we would think only what we want that is all we would ever get it's as simple as all that not easy but simple if we

would think only what we want that is all and everything that we would get karma is the automatic behavior karma is past habits karma is our unconscious mind etc. etc.

being infinite beings we can transcend karma it's impossible to work out karma because as you are working out one act you are creating a similar act for the future by it's very definition it's impossible to work out karma every act now creates an act in the future so while we are trying to work out all the past action we are creating action for the future so it's impossible to work out karma karma works for the ego karma is a is a law for the ego once we know who and what we are karma does not operate karma does not exist someday we get to the point where we see this and we just step out and above karma and it is no more see these things are so simple if you look at it from the top I use the word from the top anytime we reason we should always start reasoning with truth with a true statement then everything is simple as statements of truth we may take god as all god is perfect start reasoning from there and see where your troubles are they'll disappear they have to but when we start with the truth everything is simple if it's complex it's wrong if it's complex it's steeped in the realm of ego the greater the ego the greater the complexity god is simple the ego is complex karma is created in our thought the action is just an aftermath of thought it's impossible for you to commit any act without a thought of it prior to it right the act the karma is created in the thought it's the thoughts we take with us it's not the acts the act is gone through and it's finished but the thought remains in the era that we're in it's called the Kali Yuga it's a low period majority of people are in the tamasic or in the state of lethargy it looks like a very peaceful docile state when one is in there, it's a state of apathy the rajas, the energetic state is much higher when we start to move into that energetic state we begin to express the subconscious desires and wishes and so they come out and we seem to be getting worse whereas before we were thinking it unconsciously now we want to carry it out we want to hit somebody we're angry, we start fighting and it looks as though we're going in a wrong direction but it is a higher state Arjuna did not want to fight he was told he had to fight if you can't fight you must fight if you can fight you don't have to fight that's the way it comes out if you can fight you're already moving above the state of rajas the energetic state and you're moving into the sattvic the spiritually peaceful state when you're moving toward that spiritually peaceful state you're able to fight but you don't want to and so you don't so when you move up out of the lethargy state it looks as though your character sometimes is becoming worse it isn't, you're just expressing more and it's showing what before was unconscious anger an anger mood is a higher mood than the mood of apathy the highest mood is that of peace, bliss and it's all degrees between those three states a fully realized master a Jesus or any master to whom you look to it's possible to keep his company all the time you can learn that positively by testing it out these masters are omnipresent they are right where we are all the time they are readily contacted they're not difficult to contact because they are pushing toward us much more than we are pushing toward them but we must open ourselves to it, we must make the contact so the very best of holy company would be a fully realized

being next best would be a saint and so forth on down, coming down to everyday life it would be people who are on the path with us people who think the way we think but the very best is the highest the highest can be contacted not with people but when you're by yourself therefore the more you can be by yourself

[Speaker 2] (2:23:59 - 2:24:07)

the better the title of this session is creating all you desire recorded June 14th 1966

[Speaker 1] (2:24:09 - 2:54:19)

the subject of course is truth God and I preferably like to call it happiness because in the end we discover that the God we're seeking is the ultimate happiness with no sorrow whatsoever this makes God far more intimate more knowable than just using the word God or some of the other words that have been used the word self with a capital S is a much closer a more meaningful word to all of us than the word God is God to each one of us is the concept that we have and more often than not God in people's minds is the greatest person we could think of within our own concept, just the greatest of everything and God is not exactly that God we call the self because the inner self of each one of us is that God that we are seeking the God we are seeking gives us the ultimate happiness because it is without limitation each and every one of us here and now is that unlimited being with no limits whatsoever acting as though we are limited and fully convinced most of us that we are limited and since God or the self or the very being that we are is changeless and eternal we can only be that and nothing else we are right now that infinite being called God pretending that we are not setting up an apparency called the world an apparency called diversification, otherness and we have lost sight of the fact that we have set up this falsity called the world and we began to really believe that this real false projection we have set up is real but we can never ever let go of being that which we really are, the infinite self.

Now all trouble stems from not knowing from not accepting the infinite being that we are so the purpose of my being here is to help you let go of the false concepts that we are limited beings and the way I do that is to keep it as simple as possible by trying to show you that the only thing that covers up this infinite being that we are is the sense of egoity the sense of ego that I am an individual separate from the all and the moment we start that separation we start all trouble so the reality is nothing but the infinite self that we are all trouble is saying I am an individual separate from that one infinite all being therefore the only practical methods there are are those which help us let go of the false concept of being an ego of being separate.

There isn't a moment during the day that we are not practicing being an ego unless of course we have the wisdom that we are not and so the methods I propose are those that can and should be used all day every day. We have so confounded ourselves so thoroughly by now that in order to undo this false belief that we are limited we need a

full time givingness to this subject in order to realize what we really are. In order to let go of all the false ideas we have conceived of basically that we are a limited body with a limited mind now the first day the key that I sort of threw out was as one sees the world so is he.

As you see the world out there so are you at first this might be quite shocking the ego part of us rebels against it but this can be used every day all day for checking ourselves to see what our consciousness is. It is impossible to see something out there that is not in our mind. There is nothing out there but our own consciousness.

A master, a perfected being sees only perfection so if we would take this key and check ourselves during the day on all the especially negative thoughts and start looking within to discover the source of this we will see that these thoughts are right in us. They are our thoughts that the horribleness that we thought was out there is right in here because we are in a state of the world that is relatively a low state most of us are far more with negative thinking because we accept negativity and therefore we can undo that negativity by facing it by first learning how to discover this negativity by saying that if we see it out there it is right within us otherwise we couldn't see it and then using it to let go of it now using it to let go of it is the most important thing. So we look out there and anything and everything we see that is not just right we turn inwardly and we look for this very thing within ourselves and if we look honestly we'll discover that that thought was right within us that that concept is our concept that it doesn't apply to the other and it applies right to us and then when we see it we automatically let go of it because we are seeking truth we are seeking happiness and it's ridiculous to hold on to the things that keep us miserable so the first one was as you see the world so are you since happiness and sorrow is probably the thing that we are most concerned with every day happiness and sorrow can be used as a means of growth I want to interject here that any one of these practical methods if used constantly will give anyone full realization because there leads onto the very thing that's causing all the trouble and if we undo that realization results any one of these methods if used constantly will lead to full realization on happiness and sorrow all happiness is nothing but being the very infinite self that we are all happiness has its source in the self anytime we are happy we are merely feeling this infinite self that we are a bit more and the more we feel it the happier we are we falsely attribute the happiness to the thing or the person out there but when we turn within we discover that this happiness has its source right in our very own beingness and is not dependent upon people or things that we have set up a false concept that it is dependent upon people and things so the source of all happiness of all joy is the self but you must turn within you must see this yourself anything I say if you believe it, it helps you more than none but if you will prove it out for yourself then you will know it and it will be most useful all knowledge must be proven out no teacher can give you knowledge you have to dig it out yourself, you have to see it you have to make it your knowledge a teacher can only point the way and each one of us must take it by himself or herself so

for those who are here for the first time I think I ought to make a point of that, never accept anything I say because I say it only accept that which you can prove out for yourself only then is it meaningful and useful to you, so you must turn within until you can see that the source of all joy is your very own self this is a tremendous thing when you see it and all things lose their hold upon you all people that you thought you couldn't live without you need no more you become whole and complete unto yourself when you discover that all your joy has its source in your very own self now on the opposite side all misery, all sorrow has its source in the ego all misery is nothing but ego frustration all misery is nothing but the ego saying that my joy lies upon him or her or having that thing and if I don't get it I'm miserable now if we will use that every time we are unhappy any time we are dissatisfied if we will seek the source of this unhappiness we will discover it's based on a concept of egoity that I am an ego and I want this and I must have that and so forth and so on and we are not getting it and therefore we are miserable then when we do get it we feel happy only because we have let go of the limitation of needing something and we fall back into the very self that we are and we call that happiness so to repeat all happiness has its source in the self all misery has its source in the ego and by tracing either the joy or the sorrow back to the source we gain a bit of wisdom a bit of truth and move toward realization and now I feel as though I've brought the new ones of us up to where we were last week when you see the truth it's very easy to come out with methods because you see everyone spending every moment of his time seeking truth and there's only two kinds of people in the world those who are consciously seeking it and those who are unconsciously seeking it we here are consciously seeking it I think I'll go into the realm of mind and try to give you a key that is a very powerful and a very tremendous thing and I'll put it this way think what you want and that is all that you will get think what you want and that is only what you will get when we go into this instrument called the mind we discover that the mind is only creative the mind is only creative the mind creates what we hold in mind when we create things that we don't like we call it destructive when we create things we do like we call it constructive but the process is just the same thing mind is only creative too many of us hold in mind the things we don't want I don't want this, I don't want that and I'm afraid I'll have an accident and I might not have enough money to buy this and I don't want this to happen the mind doesn't understand the word not, N-O-T the mind works on picture thinking when I say the word table everyone gets a picture of a table they don't get a picture of the word T-A-B-L-E if I say shoe, you get a picture of a shoe if I say not shoe you're thinking not the picture of a shoe and you will create a shoe this is the basic error that most people make when they try to demonstrate try to create something so hold in mind many things they do not want and incidentally this is the sad thing about fear that which we fear we bring on only because we hold it in mind and create it so if we want a happy life if we have anything that's bothering us and we don't like it all we need to do is to let go of the thoughts of that thing and it is gone this goes to the extreme of the body it's impossible to have a sick body without unconsciously holding the thought of sickness the way to correct a sick body is not to think on the

sickness but to hold only the thought of health and the moment we do that the moment we have only the thought of health there is no more sickness it will drop away instantly so the key is to think only what you want and you'll change your life in that direction that you are thinking I guess I ought to add we shouldn't qualify it we should not limit what we want we should never say through whom by what means through what method we would like to get that which we want once we do that we are interjecting the ego we are trying to direct the way this thing that we want is to come to us we should let go and let God, let go, let the infinite find the way of getting to us that which we want we should think only what we want not through whom or by what means and also we must think in present time anytime we expect to get something in the future we are creating it in the future and that's where it remains, in the future we cannot get things that we expect to get in the future because the mind being creative will create it in the future and the future is always ahead of us, it's never here so that when we want to create something we must accept it as having been already received, as the bible says, before ye ask believe that ye have already received it anything we want we must get the feeling that it is ours now not tomorrow, not in the future it is ours now and then we just let go and we expect to pick it up any demonstrating done with concept of the future and it will always keep it in the future to be more specific if it is a thing, we should visualize it, see it feel it, taste it, smell it as though it is and is ours now period, finished dropped many schools suggest that you repeat again and again and again, well repetition is necessary if you don't accept it the first time but the very best way to demonstrate is to know that it is here and now and let go then it comes very quickly, but we must have the concept of the present, it is ours now so we should always think only what we want never think that which we do not want, this is so simple, if you will do this your life will be exactly the way you said it think what you want, use that as a slogan as a way in life and you will become master over your life, you will have exactly what you are thinking a master sees only perfection, hear no evil see no evil, think no evil and they'll be no evil now mark that let go of trying to be otherwise you can take credit for all the negativity you're creating and that's very helpful too, when we create something that's negative in our life, we don't like it we should look at it look for the thoughts in our mind that cause this thing to happen and then if you develop this as a way, as a habit, it will come very quickly, you'll say now what did I do to cause this and immediately the thought will come up and you'll say oh you'll smile and you'll let go of it but that too is teaching one that we are nothing but creators and when you discover that you're able to create sickness accidents, poverty it'll give you confidence that you can create if we're having difficulties in life we can use those difficulties just this way by discovering that the source of everything is a thought or thoughts in our mind at some time previous and when we see that we know that we have created this negative thing and then it will occur to us, well if I can create something negative, all I have to do is reverse it and I can create something positive but everyone is creating every moment of his life because he's thinking all the time if things do not occur it's because one time we can think yes and the next time no and balance it out but the yeses are stronger than the noes it'll come into being everyone is creating

every moment that he's thinking you cannot help but be a creator so long as one thinks he creates unfortunately we are convinced that we can only create very slowly, if we were convinced that we could create instantly things would happen immediately but take credit for all the negativity that we create it shows us that we are the creator then we can consciously make a decision to stop creating that which we do not want and to start creating that which we do want this will conflict with the concept that God is a creator in the ultimate truth God is not a creator, only man is in an absolute perfection there is nothing to be created nothing to be destroyed everything is absolutely perfect, so in the ultimate there is no creation where the top God is there can be no creation and no dissolution, the only creator is man when he doesn't know that he is God

[Speaker 2] (2:54:22 - 2:54:29)

the title of this session is The Effortless Miracle recorded July 12th 1966

[Speaker 1] (2:54:30 - 3:21:21)

to sum up the whole thing it's very simple it's the old dictum thou art that and the way to know that is to be still being still is simply stilling of the mind until there are no more thoughts so this infinite being that we are we discover by just quieting our mind and when we do that the infinite self shines on its own and where no thought rises there we find God our infinite self alright, well how do we get to this state most of us have been on a path for some time and we have not attained full realization why? why aren't we fully realized beings knowing that within us is the infinite power knowing that we want it why aren't we fully realized again the answer is simple, in reality we are fully realized here and now we are all in a state of nirvana, samadhi ecstasy or whatever word we use for it, looking away from that state looking away via the mind into thoughts and concepts that we are not in that state so our attention is pointed away from our natural state of full realization we are fully realized here and now we are simply looking away from it, what I have been trying to do is to turn our attention, our eye back toward that state by giving you methods that can be used, every day all day, no matter what you are doing, these methods could be used and they simply point us back in the direction wherein we can see who and what we are I believe the first one was the first method as you see the world so are you by looking at all these things that we don't like or do like about the world if we will turn our attention inward we will discover that it's nothing but our own consciousness, that what we see out there is within us and we can use this to free ourselves from the things out there I believe the second one was every bit of joy that we feel is nothing but our very own self, the infinite self which we allow to express more or less when we allow it to express more we are happier when we squelch it we are less happy, but every bit of happiness can only be the feeling of our very own beingness of the self that we are, that if we trace all happiness to its source we discover just that, and by discovering that we confirm this fact for ourselves that all joy is nothing but our very own self on the opposite side all misery all unhappiness has its source in the ego sense,

the ego being the sense of separation from the all I am an individual separate from the all the moment we do that we don't have the all we have want to get some of that all we have frustrations and we call that unhappiness, so if we will trace the source of all misery we will discover that it has its source in ego ego desires frustrated another meeting we had was on think what you want think only what you want and that is all that you will get, the mind is only a creator, whatever we hold in mind we create if we look into this we discover this to be so and when we see it for ourselves then we become masters and all we do is just hold in mind the things we want and that is all we get we begin to let go of holding negative thoughts in our mind we begin to let go of receiving negative things the mind is only creative it creates whatever we hold in mind when we don't like it we call it negative when we like it we call it positive so if we would practice thinking only what we want that is all that we would ever get I think the one I'd suggest for tonight is related to freedom liberation, moksha the very top state of being this is called liberation what is it we want liberation from, the thing we want liberation from is essentially what the world calls today the unconscious mind that the Vedas call Vashana's tendency habit so this freedom that we are seeking is simply freedom from our own thought habits now this method can be used very easily by anyone it's really a simple method to use we start by letting go or changing a very simple habit for instance if we always go to work on a certain street tomorrow we start going to work on another street or if we want to take a deeper habit we can choose a food that we have been eating that we know we would be better off not eating and we mentally say well this I let go of as of today and we stop eating that food, breaking that habit is breaking a bondage, breaking that habit is breaking an unconscious thing that's going on, an unconscious enslavement to prior thoughts, any habit whatsoever enslaves us a master is free he determines anything on the moment in accordance with the circumstances that he meets at that moment, whereas most of us we determine things by our feelings and things that have happened in the past by our habits so by beginning to break habits we begin to break bondages that are unconscious, I think this is a method that's excellent and can be used everyday to free us and eventually it would carry us all the way to complete realization we would become totally free, there would be no more unconscious mind there would be no more past tendency we would be in control, as I said this is a relatively easy method because you can start with any habit you choose, you can start with an easy habit as you practice it, it becomes more easy to do then you can go after deeper habits, and deeper habits again I say it's a very simple and practical method that can take us very very far, now a master's body is a body of pure energy and we look at it and it looks exactly like our body, but in composition it isn't, and if a scientist were able to look at it he would see a far more purified state of energy where the total cells of the body are all in harmony everything is functioning together very harmoniously as our bodies are now, there's a tremendous amount of disharmony, which is evidenced by sickness pain, discomfort heaviness when we have a body of light a body of purity we feel no weight in the body if we want to move it, it moves instantly without effort if you lifted your hand up, there'd be no energy it would feel as though it just floats

up on its own so there is a physical change that goes on in the body, it goes from gross matter into pure energy now every master has a body of light, so as not to startle us, so as not to put themselves too far away from us they don't show us what they can do but they can instantly be anywhere they want to with that body or they can instantly make as many bodies just like that one as they choose but again I say they don't do it because it puts them too far above us and we tend to say, oh that's alright for you master you're a master, you're God but what about us poor mortals and a master looks at us and sees that we are masters just like he is just acting as though we are not, and so as not to put a gap between us a master doesn't show what he can do with that body, but because that body is a body of pure energy, because it's in a state of harmony he can do anything with that body without effort on the other extreme the more we go away from that state of harmony the more effort the more difficulty we have in moving the body the extreme of which is sickness and so forth and so on speaking of sickness, could you illustrate to us how if I felt sick for example I would think of my body?

yes if we feel sick we can only feel that way if we have the thought, I am sick nothing but nothing manifests in this world without a thought prior to it it is impossible to hold on to a sickness without holding on to the thought of that sickness and the moment you let go of the thought of that sickness, no matter how severe it is, that sickness is gone, and I'm sure most of us have gone through situations where we were really aching and sick and something came about that took our interest intensely we forgot about the sickness for a moment and felt fine anytime anything comes in that's of much more interest than the sickness we forget it and the sickness is gone I believe most of us have had experiences of that sort the easiest thing in the universe to do is a miracle and the reason for that is it is effortless it's only when we get to the point where we can be without effort that miracles happen to us and because it's effortless it's the easiest thing to do and the only reason why we don't do them now is the strong conviction that we cannot so what we need to do is to let go of all these concepts of limitation peel off the covers over this infinite self that we are even natives in the south sea isles perform these miracles it doesn't take a master it doesn't take a god like person to do a miracle we know that these natives run over red hot cold with their bare feet and are not burnt there are natives that use telepathy to talk from island to island there is magic used in a negative way they call black magic voodoo where people are able to kill people mentally but I should say that no one can do anything to us mentally unless we accept that they can do it to us if you can convince me that with a thought you can hurt me and I accept that then you can if I don't accept that there is nothing you can do to me mentally now the reason why natives who have no understanding of truth can use miracles is that each one of us has our base in god each one of us is the infinite limitless being that we are and therefore anyone can tap that sword but as we grow towards mastership we become more and more conscious of this and then we can use this with far more ease and to a much better direction but I want to get back to the basic point of the evening to get this realization we must peel off the thousands and thousands of layers of negative thoughts

that we are not a master all these concepts of limitation are now with us in what we call our subconscious mind the subconscious mind is nothing but all the thoughts we have that we are not looking at right now through necessity or convenience we have set up that mechanism of taking all the thoughts we are not interested in at the moment and pushing them to the background which we call the subconscious mind but unfortunately the subconscious mind is active whether we look at it or not and is effective and is holding us down even though we know we want to be totally free we are not able to move into it immediately because of the accumulation of all these thoughts that we have pushed into the background and called the unconscious mind now the way to undo this as I said is start with one habit begin breaking that habit tomorrow when you succeed with that one habit, take another habit, you'll discover that there are hundreds and hundreds and hundreds of habits that we are enslaved to and that each time we let go of one habit we are a bit freer we are one step closer to full freedom I like this method of habit breaking because there's nothing mysterious about it it's simple and it's easy because ego wise we don't like to attack our ego we don't like to let go of the ego but we can always take a habit that isn't a small habit and begin changing it and the moment we do that we are doing away with a bit of ego and therefore the drive in us for the self becomes a bit stronger and as we go along with this method we gain momentum we gain strength and then we move into what is called Tapas discipline where we can start not eating when we're hungry and then eating when we are not hungry, not going to sleep when we're tired and going to sleep when we're wide awake, this is a deeper layer of habit that we can attack to use this method and to suffer under it is wrong if I am a habitual smoker and I say well I'm not going to smoke and it just bothers me no end I would be better off smoking than going through a constant trouble and struggle and negativity of thought of wanting it and not having it it would put me down rather than up but when I start with these small habits of taking a different street of doing something small, doing away with a small habit then I find out that I am capable of breaking a habit and each time I break one habit it's easier to break the next and then someday I can attack the smoking habit I think the one we're on today is the easiest one so far and it's one that everyone can use everyday and if we start today we are starting with definite steps on the road to freedom by turning inward we begin to discover this great being that we are and then when we discover that and we look outward we see no difference there is no difference between in and out when we discover the truth there's no difference between the spiritual and the material when we discover the absolute truth it's all one and the same there's a total elimination of all differences the top state is a state of non-difference no differentiation but again I repeat the prime thing we could do is daily do something toward becoming freer toward letting go of a bit of ego where the ego rises not there is the infinite self anytime you're in a state where the ego rises not what there is the infinite limitless omniscient omnipotent omnipresent being that you are but daily we must begin to let go of this ego daily we should let go of habits daily we must become freer and freer until we get to the point where we see these things that we are this infinite being and then in one lump sum we drop the whole thing at first it's a

chipping away doing away with bit by bit until we get a clear enough sight of who and what we are so that we use our will to drop the whole thing of limitation and from that point on we are eternally free

[Speaker 2] (3:21:21 - 3:21:29)

the title of this session is silence love and grace recorded July 26 1966

[Speaker 1] (3:21:31 - 3:49:25)

I believe that most of us in this room although every one of us has been with metaphysics has not heard much about the so called silent teachings and yet they are the most powerful the most effective and the very best of all teachings they are the teachings that go on all the time in spite of our not accepting them but going on just the same they are the teachings that are being projected by all the greatest of masters every great master that in our concept has been in truth still is and is sending out the teachings all the time in silence it's not easy to explain the method but something like this a master has the infinite power available to him and he uses it a master is able to contact every one of us four billion people on this planet at the same moment if a master wanted to he could even appear in a physical body to four billion people individually with four billion bodies and talk to each one and satisfy the need of that one a master is one is one who has no limits if he can create one body he can create four billion but he doesn't do it because first he's not being asked second if he did it he would frighten more people than he would help but with all his infinite power he is projecting the absolute truth to each and every one of us he's projecting his conviction that we are just like he is an unlimited being and the only way to experience that limitlessness is in silence if there's any sound if there's any vision if there's anything other than the single one we are not experiencing the absolute so the master projects with his power to each and every one the truth of what we are he is at every moment sending that to us there is no time when he is not doing that the difficulty lies on our side we have ourselves closed off to it we prefer to believe that we are limited bodies with limited minds and this is the God-given right that we have we have the freedom and the right being basically the gods that we are to choose to be limited and we have done it for so long a time that we have convinced ourselves that we are so that the noise that goes on within us of limitation drowns out the highest of these silent teachings that are being sent to us all the time so the way to receive this greatest of all teachings is to get quiet when we get quiet when we get quiet we begin to feel this highest of teachings we begin to feel what we call higher more peaceful happier we get a feeling of well-being all our problems disappear and most of us don't recognize that we are being supported by the great ones every time we move in that direction once we experience an assist from a master we should be convinced of what happened very often we get an assist and we think it's accidental or just something that happened the more we recognize the source of it the more we will receive of the same thing there isn't any great master that doesn't do this

and the more we open ourselves to them, the more they come in the more they establish us in the knowledge of what we are so to sum it up, the greatest of all teachings is the silent teachings and the way to them is to get quiet and receive it and recognize that you are receiving it one of the practical methods of getting oneself to this place is the method of silence of practicing quietude of not talking especially on your days off spend an entire day without talking or writing spend an entire week if possible but we should try to keep as quiet as we possibly can the only conversation we should engage in is only that which is necessary to maintain the body and also anything pertaining to the path if we are not talking about the path or about sustaining the body we are expressing our ego and each time we express the ego, we make it stronger, keeping quiet does not strengthen the ego and is therefore an excellent method of growth that will eventually lead any one of us to get to the place where we are able to receive the very highest of the teachings, the silent teachings human love versus divine love human love is what we think love is, divine love is a constant persistent acceptance of every being in the universe fully wholly totally as the other being is and loving them because they are the way they are, divine love is allowing the other one to be the way the other one wants to be divine love is seeing everyone equally and I think that is the test of how divine our love is is it the same for every person we meet every day is our love for those who are opposing us as strong as our love is for those who are supporting us, divine love is unconditional and is for everyone alike, I guess the greatest example of it is Christ with his teachings of turn the other cheek, love your enemy, and so forth if we as a nation were to practice this we could make every apparent enemy of ours completely impotent just by loving them they would be powerless to do any harm to us but we would have to do it as a nation at least the great majority of the people would have to do that love itself is something we can't turn on and turn off either we have it or we don't have it and it's impossible to love one person and hate another to the degree that we hate anyone to that degree we love the others our love is no greater than our hatred is for any one person, what we call love is simply need for that person we say I love this person but not the next we feel that we need this person and therefore we'll be nice to this person so we can get what we want but that's not love human love is selfish divine love is completely selfless the methods we use should be the ones that suit us best, the methods that we like we are able to gain most from therefore each one should follow that method which he likes best all methods will eventually lead to the one method of self investigation who am I? what am I? and when that question is fully answered that is the end of the line there's nowhere else to go once we discover who we are we discover that we are infinite beings omnipotent, omniscient omnipresent so the outer teacher pushes us toward the inner teacher which is nothing but we revealing our real self to our self that which we have been seeking over the centuries outwardly in the world has always been right with us all the time closer than flesh it's always been the I that I am, we foolishly have been looking away from it the moment we start turning our attention toward it the moment we start looking inwardly we begin to discover who and what we are we should continue this until it's full, complete and discovering who we are

is the same as discovering that we are not the ego we are not that limited being, because we have strayed so far from the absolute knowledge it's almost necessary for us to start on the negative side of eliminating the ego to get enough of it out of the way so that we can begin to see the self that we are if we work on ego elimination we should always balance that with getting quiet worshipping the masters dropping into the self reading inspirational writings, if we work too long or too much on the ego we get caught up with it, it becomes real to us, it becomes too real and then instead of letting go of it we begin to try to sustain it, so anytime we are working on any method of eliminating of eliminating the ego we should always balance it with a positive method of dropping into the self, into the quietness into the feelings of bliss so that we don't validate the ego too much the only growth there is is ego elimination die unto the little self then the infinite self is there the infinite self is always there there's never a time when you are not a full master, that's perfection, that's eternal that can never be changed but your point of view your identity with it you can change because being infinite you have no limitations and therefore you can't assume limitation but it's only an assumption, it's only an apparency, it's not real so we should die to the little self, the ego, when we eliminate that, this infinite being that we are becomes self-obvious it's there all the time just covered over by concepts of limitation, which are only ego concepts I say never forget God always keep in the background if not the feeling of God the question who am I? or always keep in the background I am not the doer it's the body that's doing this, I am the witness be the witness, and in that way growth goes on all the time no matter what one is doing at work, there is always room to keep our mind on God to keep our mind on the path to keep our mind on a particular method and this should be done if we expect to get out of the mess we got ourselves into, it requires full time that we expect to get realization because of what I said before we have tons and tons and tons of effort put into wrong thinking now that we're in the right direction it's going to take that much effort to undo it except if we recognize that being infinite beings, we do have the willpower, and we could will instant realization if we would just do it how long does it take an infinite being to know that he is infinite and each one of us being infinite could do it in an instant if we would but apply our full willpower but our will is not that strong in that direction our will still says we are bodies mind need this and need that and want this and want that but that doesn't take away the fact that realization can be instantaneous the moment we do it I am that I am thou art that so the real grace is not external but internal the real grace is always there you will never ever stop trying to return to this unlimited joy with no sorrow because that is the natural state of the self and that is the grace operating all the time you're always being pushed towards seeking happiness which is seeking the self so the grace is operating every moment but if we expect someone other than us to do it for us it will never happen but I believe it's obvious when you look at masters with people around them people around them are not being given instantaneous realization are they not because the master doesn't want it because we have to do it the only thing the teacher does is point the direction that we must take and each one must do it for himself or herself now in a sense it's good to surrender to a master to God but what is surrender

surrendering is saying thy will but not my will not my little ego will but the overall divine will and if you surrendered your ego from that moment on everything would be perfect but most of us who think we are surrendering are doing it very conditionally just a little bit at a time and it must be complete to be effective if it's just a little that's all the benefit we receive is just a little so divine grace is always operating it's the self of you wanting you to let go of the ego concepts of limitation and it drives you toward the self in the direction of seeking happiness someday you'll see the only joy there is is of the self expressing more or less or shining forth more or less we uncover it a bit more and we feel happier so every time you're seeking happiness that's grace in operation so the grace is always there but no one will do it for you but you because you are that it's necessary to take full responsibility for everything that happens to us if we want realization God himself cannot give us realization if he could we would all have it the reason why he can't is because we are that God that we are seeking it's nothing external to us because God is right within us closer than flesh and since we are that God we are the ones who do it

[Speaker 2] (3:49:28 - 3:49:34)

the title of this session is having it all recorded July 4th 1966

[Speaker 1] (3:49:36 - 4:14:35)

the path we're on is from here on until we make the goal that's the first point I'd like to make we're on this path until we are infinite second we can do this this lifetime now generally it takes many many many lifetimes for the great great majority of people to make it however we can do it this time for two reasons first we are an unusual group second we have the right direction to make it this lifetime so that if we ever come back in the future it's by choice it's not by necessity usually those of us who want to help others to that point will come back just to help others but that's a matter of individual choice what we do the main thing is to achieve that state now becoming master over life is really a basic and necessary step through which we learn that we are not the victims in life but we are the masters after we master the ways and means of making our environment the way we want it then we look beyond no matter how happy we make our life if it's involved in livingness itself it will never satisfy us because our real state is that of being infinite and being happy in life and living has limitations are there any questions I've sort of brought us up to date now I'll go into what I think should be our direction in the future we have to become more universal we should let go of our own livingness to the point where we can live outwardly more for others if we are universal beings we must be universal beings every human being is is me is the way we should feel you are me is the attitude we should have toward all people now I use the word attitude we can't help the world by giving them things it's just too much needed but we can give them that which is much more than things we can begin giving them the knowledge that we are getting and our attitude to be one of wanting to help everyone who wants help and

never helping those who don't want it that's imposing upon them we should try to help just those who cross our path we don't have to extend ourselves into directions because people will just fall into our lives they'll ask us questions and as we give them the answers we find that certain people will feel that you aren't giving them the right answers that you aren't helping them and they'll ask more and it's really an obligation to answer questions of people who come to you sincerely seeking the right direction.

As we begin to live outward and think less of our little self and more of the other one we are helping no one but ourselves. The world sees it differently, they would probably interpret it as we helping the other one but there's no other one to help but ourselves and actually we get the greatest benefit and we'll never make it unless we have this feeling of compassion, of oneness with everyone with a wish that they too know what we know. So to repeat we have gotten to the point where we have learned how to control life and make it happier.

Now we should try to make it happier for others who want it. This does not mean stopping our own growth that we never stop. We keep working for our own further growth but at the same time we help others.

Every living soul wants peace. They're all seeking happiness. Therefore if you would expect it it would come to you.

Expect peace and I help you. Expect to want to help people find this peace. You spoke of love and compassion.

Define what it means to you. Well love is only understood when you love. Compassion is understanding what the other one is going through.

Compassion is understanding what the other one is experiencing. But the emotional part sort of comes automatically if you live to see the other one happy. Practicing that way of life would bring tremendous amounts of happiness.

The basic point I tried to get across was what to do now that life has become happier and the next step is to live more outwardly if you can. Live for others. Live more for others.

This is another way of saying see God in everyone. See them as perfect. Then you help the most.

Feel that everyone is you because there is only you. There is only God. And God is that which I am.

Really. The basic absolute truth is what? There is nothing but an absolute perfect oneness.

That is I. Someday you reach a point where you just think and things happen. Someday

you go beyond that.

You just know the perfection and there is nothing to think about. Everything is perfect. Therefore there is no thought required.

Everyone makes it. Everyone does. But in terms of time as we now know it the great majority will make it in over a million years from now.

And we can do it this lifetime. And we should. We are all moving in that direction.

The very greatest of the sages are still here. Some embody. Some not embody.

Leading us on whether we are aware of it or not. And all we need to do is open ourselves to their help which is the most powerful help there is. And we will get full realization this lifetime.

I try to follow them. If you follow me you are following them. I take my guidance from them through me to you.

So we are all moving in that direction. But this group is moving much, much, much faster than the great majority of people are. Imperturbability is an indication of how far we have gotten.

Can I be disturbed? Can I be annoyed? If I can I must eliminate that.

We should get to the place where no one and no thing can annoy us. But effortlessness does show how far we have gone on this path. I think a better indicator is peace.

How peaceful am I? The greater your peace the further you've gotten. Your attitude should be the same toward good and bad.

If it's good or if it's bad, where is it? It's in the world of limitation. We want to transcend limitation.

The good thing is the other side of the coin of a bad thing. It's all in this dream world, illusory world of limitation. Good and bad.

So after we learn how to make our life good then we should look upon good and bad as the same thing. It's the opposite side of the same coin. It's all part of the illusory world.

But our attitude toward the world is expressed in the highest when I said about the body. When I said about accepting good and bad the same way. What is it good for?

What is it bad for? This body. Things that are good and bad are for this body.

Aren't they? But we are so much more than this body. We are immortal.

We are perfect. So these things don't touch us. Our attitude should be the same toward good and bad.

Have an attitude of it doesn't affect me. I'm eternal. I'm immortal.

Nothing can affect me. So that attitude toward the flat tire should be applied all the way up to the body. We have been making life better.

Now that we can do that we shouldn't care whether it's better or worse. Because we are not just it. We are not limited by it.

Our attitude toward good and bad should be the same. Right? Do not identify what's happening out there.

It's all in my own consciousness. So what's the difference whether I think a good dream or a bad dream? It's all my consciousness.

It's necessary that you apply what you learn. You have to do it. I can't do it for you.

I'm just pointing out the way you should go. You have to go it. Therefore I have to step away so that you can swim on your own.

I'm telling you how to swim in the right direction. You have to do it. If I were to stay you would develop a dependency relationship.

You would feel good while I'm around. You would unconsciously attach that to me. You would not do on your own nearly as much as when I leave you and come back in and out.

I give you the theory. You get your lab course when I leave in the world. I leave you and the world bumps you.

Every time it bumps you it makes you think. You think in this direction. But what you read is also true.

You do need the assist, the confirmation, the re-establishing of the basic truths and directions. But you get that each time I come. Someday there'll be no need to listen to anyone.

Also there's only a certain amount that we absorb at a time or each time. Now there isn't a time that I don't give you the whole thing before I leave. Many times, right?

The whole thing. But it takes time to digest. It takes time to work it out in practice.

So I say you're getting an excellent way of my coming and going. There's no dependency relationship set up. And this dependency relationship is a thing that happens when people are with a teacher all the time which holds them back.

Now what I'm saying might not be 100% so. If we had a set up where we all lived together at one point, actually all lived together right in the same place, this teaching could go on all the time. You would get your practice working with each other like you and Ken sometimes would.

You would practice letting go of those feelings of opposition until there was none. In other words, the world would be right with you in your friends. See, the way out of the world is through it.

Isolation isn't good until you have completely renounced the world. Until you have gotten to the place where you see nothing in the world that you want anymore. You know that your happiness does not lie in the world.

Then isolation is alright. You have no more desires for the world. Then you may isolate.

But until then, growth is faster and better in the world. Should you isolate, before you reach that point, you are escaping. You are running away from the world.

And that's very bad. But it wouldn't surprise me someday to see us all living together in one place and this growth going on all the time.

[Speaker 2] (4:14:36 - 4:14:43)

The title of this session is The Key to Individual Freedom recorded July 8th, 1972.

[Speaker 1] (4:14:45 - 4:38:58)

What we're all looking for and what we call happiness I think is much better stated as wanting freedom. Freedom from everything and more so freedom in everything. It's not freedom from the world.

It's freedom in the world. Freedom to do or not to do on anything and everything. But this freedom we're looking for is so much other than what we think it is that very few of us really go all out for it.

This freedom which is total that we're looking for is not in a confined state of being a physical body. It is the state of pure and only being. It's the I-ness of us, the is-ness of us, the am-ness of us.

But it is not I am something, I am a body but just the am-ness and that alone when we see that then we see and know that we are infinite beings and that we superimpose upon this unlimited being that we are mental concepts which we call thoughts that I am this body and my name is such and such and this name and form is everywhere and that is the real. We concocted this whole universe and have forgotten that we have done it and we say it is real and it is separate from me and all it really is is a picture in our mind. The only place where you see this world is in your mind.

Put your mind to sleep and there's no more world. Don't wake up from this sleep and there's never a world again. But you are.

So on this infinite being or infinite being-ness that we are we superimpose the thing called mind which is nothing but the total collection of our thoughts and every thought is a limitation. Examine it. See it for yourself.

Every thought must be limited and so by now we have millions if not billions of thoughts of limitation that we accept as being real. So what we have to do is undo the thoughts undo the mind go into that realm just behind the mind which is being-ness which is infinite. Everyone, all life is seeking to return to that state of just pure being-ness and that is a state in which we have this ultimate state of deep very profound peace.

It's a delicious imperturbable peace which is nicer than anything else ever. Alright? So how do we get to this state this ultimate state of freedom?

The most practical method that I can see that you people, everyone here could use that is very effective and that will get you freedom this lifetime and could do it in a matter of months is not ridding yourself of thoughts of which there are billions but of ridding yourself of the things that the thoughts culminate in. These millions and billions of thoughts from the past culminate in tendencies little tendencies of which there's probably hundreds of them and if you drop one tendency you're dropping millions of thoughts your tendencies you can see, they're always there tendency to get angry tendency to react, tendency to want this, tendency you know they're sitting on top all the time you can see them and the thing you need to do is to drop it as you see it now the dropping is easy when you do it it takes less than one second to drop a tendency with millions of thoughts underneath it most of you most of you here have done it you know when you do it, it's easy and if you don't do it, it's impossible you struggle with it year in and year out you drop it it takes less than a second so what's required is to develop this method of dropping these little tendencies that come up when they come up not in the future not to go home with it and work on it but to drop it when it comes up if you do this you'll be doing it all the time it'll take you months and you'll be totally free it's gotta be done wherever you are whether you're working or not working every time you meet people these tendencies come up you can react to them and get into that emotional play up and back or you can look at it and drop it you get into that emotional reactive play with people and you get deeper and deeper into it you drop it as it comes up and you're free of it but the important thing is every day no matter what we're in we have this opportunity to drop these tendencies drop one tendency and you're dropping millions of thoughts from the past this is something everyone here can do alright now I'll give you a faster way you don't want to take months you want to do it in weeks these tendencies all culminate into what we call emotion there's only about eight basic emotions when your emotions come up if you'll will them out drop them with determination say I am through with this it's done under each emotion are these

hundreds of tendencies so if you drop the emotions you drop the tendencies and all the millions and billions of thoughts underneath them alright now if weeks is too long all the emotions come out of one thing only and that is desire if you would drop desire you'd be totally free all the emotions would be gone all the tendencies and all the thoughts underneath it what remains over after the mind is let go of is the infinite being that you are here and now you will have removed the total covering over this infinite being that you are a way to use desire that would be easier I think is to use attachments and aversion when we desire something to hold on to that's an attachment when we desire something that we want to hold away from us that's an aversion so all attachments and all desires all attachments and all aversions are desire we desire it to us or away from us now it's really possible for anyone to drop desire lock stock lock and barrel if he or she so determined the only thing that prevents us from doing that is first not wanting to and second saying I can't those two things will prevent us not wanting to and believing that you can't and the reason why you can do it is because infinite power is available to every one of you if you'll use it and it comes out in a form of determination full determination will do anything I know you're not going to knock desire out one day most of you won't knock out the emotions you'll try but every one of you can knock out the tendencies the little tendencies that come up and if you'll do it and make a habit of it it'll only take months the most, a few years to become totally free but it must be a daily thing, it can't be oh I have this tendency, I'll work on it tomorrow or next week or next month no, you gotta do it right there and then because it only takes less than a second and then the next second you can take another one and the next second another one so instead of doing it once every two or three months you can get a whole year's work accomplished in four seconds instead of a year so I'm emphasizing the value of getting into doing it every day then you do it as it happens and then you're doing in one month what the average person does in many lifetimes and you're doing it in a way in which you can get your freedom very very soon it should be months but you could do it in a few years if you're slow I mean this I'm not kidding you can do it in months how do I know that a guy like me who knew nothing about the path I did it in three months is what I'm talking about had I known the direction it would not have been more than one month because that's when it really happened was the last month I know it can be done and all you need is you and the desire for it the determination now the path is easy it is not difficult if you think it's difficult it's because you're looking in the opposite direction and saying it can't be done and that's why I'm emphasizing it's easy or impossible and that's just the way it is it's either easy or impossible if you do it it's easy if you don't it's impossible and I've been emphasizing working on tendencies of late and I see everyone can do it everyone there isn't anyone who's been working with me who hasn't dropped a tendency you can drop one you can drop two you can drop two, you can drop four you can drop four, you can drop eight they're all gone now the more you drop the freer you become which allows you more power to you than dropping bigger and more difficult tendencies so just drop something now, drop one thing, you'll succeed when you drop one you can drop two, you can drop two you can drop four odd infinitum but the important thing is to do it

every day we should be totally accepting of everything if we're not we are reacting so as the day goes by we have to accept everything bad bosses, bad people hot weather, cold weather good food, bad food total acceptance of this universe is total freedom that means accepting it the way it is letting it be the way it is not wanting to change anything but yourself total acceptance means you have no desires you don't want it to be this way you don't want it to be that way I guess one of the biggest and easiest things to see is your reaction to people that's going on all the time when you're with people drop all your reactive behavior and be free drop one thing and you're totally free drop desire drop eight things and you're totally free drop your eight emotions number one accept that you can drop them number two be determined that you will drop them then you'll find it's easy the real love is being the other one you want to understand someone, be that person will you understand that one if you can experience what they're experiencing identity is the real divine love being the other person oneness with the other person so the real love is so far from what the world considers as love remember if you are a whole infinite being you need no other you're complete total, infinite by yourself so long as we think we need another, we are limited so don't need the other one, be the other one by recognizing what you are you recognize that you are everyone by turning your direction back on yourself and discovering what you really are you discover that you are really every being and that's the way to it I can only point the direction on how to get there, I can't do it for you but you can experience it and I'm sure you've experienced it to a degree in the past I know you have then your whole picture of this world changes then you see the perfection when you see a right you see nothing but beautiful perfection and then this is the true, true picture when we see imperfection our sight is defective in the reality, everything is absolutely perfect that's why they say God is perfect God is all and if God is all and God is perfect, that includes us if we see an imperfection our sight is defective the imperfection is in us if we see it see the perfection where the seeming imperfection seems to be the imperfection is a seemingness and seeming don't see me as a if you see the perfection you're free

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[Speaker 1] (0:05 - 52:17)

Well, I got back to New York, in the lowest and worst state I had ever been in my entire life. And with time on my hand, and totally frustrated, no way out anymore, incapable of getting the answer. I cried out for the answer and I couldn't get it.

And it broke my heart, in the form of a heart attack. Well, after the heart attack I was told not to take a step unless I absolutely had to, because there was a possibility that I'd drop dead at any moment. Of course, this was a terrible, shocking thing, having been so active all my life, and suddenly being told that I cannot be active anymore.

It's a horrible thing. And also, that intense fear of dying overwhelmed me, that I might drop dead any minute. And this stayed with me for days, a real horrible, low-spinning period there, being in an intense grip of fear of dying, of being a cripple for the rest of my life, and that I wouldn't be able to be active.

How could I take care of me? All that. And after several days of that, I said, well, one thing I can do is, still alive, try to get out of it somehow.

Maybe there's a way out. And with the extreme desperation of wanting out, not wanting to die, I began to question, what the hell is it all about? And began to review, what is life?

I must start from scratch. I must put all this aside. And I began to look, see, what am I?

What is this world? What's my relationship to it? What do I want from it?

Happiness. What is happiness? Being loved.

And I thought of all these girls who wanted to marry me. These beautiful, charming, intellectual girls. And that right now, I have not only these girls, not only girls wanting to marry me, but I do have the esteem of my friends.

And yet I'm miserable. The closest thing I sensed was a way to happiness was love. So I began reviewing and reliving my past love affairs.

Looking at the points where the happiness, the little happiness that I had, were. And all of a sudden, I got an inkling that it was when I was loving them that I had the highest feeling. I began to dissect and pull up, pull up and dissect all my high moments of loving.

I remembered one evening, beautiful, balmy evening in the mountains when I was camping in Virginia. We were both lying on the grass, both looking up at the sky. And I had my arm around her, under her head.

And the nirvana, the perfection, the height of happiness was right there. And I was

feeling how great is love for Virginia. How wonderful is knowing all this nature.

How perfect, upsetting. And I saw that it was my loving her that was the cause of this happiness. And so I immediately turned to the other side.

Well, when she loved me, it was great. And I sensed it was not as great as what I just discovered. And I remember the moments when, publicly, this beautiful, charming girl told the public that she approves of Lester.

She loves Lester. And I could feel that nice feeling of approval. But it was not a lasting feeling.

It was just for that moment. And in order to get that feeling, she had to continue saying that. And at this momentary ego approval, it was not as great as that former feeling of loving her.

Because as long as I was loving her, I was feeling so happy. But when she loved me, it was only moments of approval that gave me the happiness that it did. When I saw that it was not being loved that was making me happy, I went into it further.

I knew it was connected with that kind of thing, the happiness that I was having. And I kept digging into it. And I discovered that I was loving when I was feeling good.

Or that when I was loving, I felt good. And I pulled up other incidents to prove to me that this was so. And I saw it.

That when I was loving, I was happy. Oh, when I saw that my happiness was determined by my capacity to love, I said, wow, I've got a handle on this thing. I got my hand onto the chain of happiness, onto a link of it.

And I pulled out one or two or three links. And I decided I'm going to pull on that chain until I get the whole thing out. Get the entire chain.

And I kept reviewing incidents from the past. And where I saw that I was not loving, I would change that feeling to loving that person. Instead of wanting them to do something for me, I would change it from my wanting to do something for them.

Things like that I did. It was the first inkling I had as to what brings about happiness. And it was a tremendous thing because I hadn't had happiness.

And I said, gee, if this is the key to happiness, I've got the greatest. And even the hopes of getting more and more of happiness was a tremendous thing at the time. Because this is what I thought was the number one thing that I wanted, happiness.

Unfortunately, most people are like I was. Most people want love and never feel as though they have it. Only because in order to feel love, you must love.

So, this is a tremendous door opener to happiness. And as I said, unfortunately, most people don't see it. And even when they hear it, don't try to test it out to see whether it is so.

If they would try it out, they would discover that their happiness depends upon their loving. The more they love, the happier they are. Period.

Love. What the world needs now is love, sweet love. You see, these kids are saying, if you love me, you do it my way.

That's the trouble with the world. What I saw was the more I loved, the happier I was. That's how I discovered it equates.

Later on, when I began to move into people again, I used that to further develop my love. Having discovered that I was getting happier and happier, I wanted all of it that I could get. I wanted the ultimate happiness.

So, when I mixed with people, again and again, when they did things that I didn't like, and within me was a feeling of non-love, I immediately would change that attitude to one of loving them, even though they were opposing me. Until I got to the point where, no matter how much I was being opposed, no matter how much they defiled me and tried to rend me asunder, I could maintain a feeling of love for them. My extreme heaviness was becoming less.

I felt myself becoming lighter. In fact, happier. There was a certain greater freedom I felt.

It was an easier concentration of my mind, if you possibly. I began to look better at my mind. What is my mind?

What is intelligence? Suddenly, a picture flashed of an amusement park bumper car entertainment thing where all the cars got their energy from the screen wire above. This screen wire symbolized all intelligence, all energy.

Each driver of the car was taking the amount of energy and intelligence that he wanted from that wire. But steering his car blindly, because he was bumping into other cars, and bumping and bumping. And that, if I chose to, I could take more and more of that overall intelligence.

So I dug at that. I began to examine thinking and its relationship to what was happening. It was revealed that what was happening had a thought behind it at some time prior, and that I never before related the two because of the element of time between the thought and the happening.

But I did discover that all that was happening to me did have a thought in that direction at some time prior. And then all of a sudden I realized that everything that was

happening to me had a thought of it before it happened. And that if I could grab a hold of this, I could consciously determine everything that was happening to me.

And above all, I was responsible for everything that had happened to me, formerly thinking that the world was abusing me. And I saw that my whole past life and tremendous effort to make money, and in the end failing, were due only to my thinking, that I was seeking happiness, and I was seeking it in making money. And whenever the business started to make money, I began to lose interest, because the money did not bring me the happiness I was wanting.

And because it didn't, and I lost interest, the thing collapsed. And I had always blamed others and other things for the business collapsing. And here it was simply my subconsciously knowing that this is not the happiness thing that caused me to lose interest in it, that caused the business to collapse.

When I lost the planning mill and everything, I remembered that when I closed it down, there was a feeling of this tremendous effort, I hope I never go through this again. It was such an extreme effort to make that business play with the extreme odds against it. It just took all my effort, energy, and time right around the clock to get it going under such heavy, difficult obstacles.

So when it collapsed, I had the thought, gee, I hope I never come back from this. But when I did come back in several months and found every building stripped, every piece of equipment gone, I said, oh, those son-of-a-guns, they did it to me. But they'll suffer for it, because this was the only industry in that small town of Magdalena.

Ha, ha, ha, how stupid they are. We undid the possibility of this thing ever starting up again. We went away with a little satisfaction in that.

But I did think that they did it to me, that the market did it to me, that others were the cause for it, until this realization that it wasn't money making that I wanted, it was happiness. And that when the money was coming in, the happiness was not there. Oh, this was a tremendous piece of freedom to think that I am not the victim of this world, that it lies within my power to arrange the world the way I want it to be, that rather than being an effect of it, I can now be a cause over it, arrange it the way I would like it to be.

And that was a tremendous realization, a tremendous feeling of freedom, a realization that money did not give me happiness, that money did not give it to me. And rethinking and looking at others, and I saw how all my friends and all the rich men, when they made the money, they never stopped and relaxed to enjoy it. But they began to drive themselves more and more, to get more and more of it, that what they had couldn't satisfy them.

And here they are going after more of it. It made no sense. There's no happiness in being

me.

I saw the world madly in the wrong direction. So my need and want to make this money was let go of. I also saw that the more we had of things, the bigger my business was, the more responsibility I had, and the more it had me, day and night, right around the clock, the problems of business I would take to bed with me.

And I would wake up in the morning with them, and even carry them through the night in their dreams. I realized that I didn't have these big operations, that they had me. Discovering that my happiness equated to my loving, discovering that my thinking was the cause of things happening to me in my life, gave me more and more freedom.

Freedom from unconscious compulsions that I had to work, I had to make money, I had to have girls. Freedom in the feeling that I am now able to determine my destiny, I am now able to control my world, I am now able to arrange my environment to suit me, enlightened my internal burden so strongly, that I felt there was no need that I had to do anything. Thus, this happiness was so great.

It was a new experience for me. I was experiencing a joy that I never knew existed, never dreamed could be so great. Now that this is so great, I am not going to let go of this until I carry it all the way.

I had no idea how far it could go. I had no idea how joyous a person could be. So I began digging further on how to extend this joy.

I further began changing my attitudes on love. I would imagine a girl that I wanted most marrying my friend or the boy I would want her to marry least, and then enjoy their enjoying each other. To me, this would be the extreme in love, and if I could achieve it, it would give me more of this wonderful thing that I was discovering.

And so I worked on it, and I took a particular girl, I took a particular girl, and I wouldn't let go until I could really feel the joy of their enjoying each other. Then I knew I had it, or almost had it. Then, later on, I had further tests of this in talking to people who were opposing me in no way, and I was trying to help them.

And I would consciously feel the greatest of love for them when they were attacking me, and it was so wonderful. I would, without any thought, thank them so profusely, for having given me the opportunity of talking with them. And it threw them into a dither and question, but I really felt that.

I thanked them from the bottom of my heart for having given me the opportunity of loving them in order of making it as difficult as it possibly could. I didn't express that to them, I just thanked them profusely from the bottom of my heart for the opportunity of having been able to talk with them. Then I knew I had it.

It was the love of a Christ. Contemplating the source of intelligence and energy, I discovered that it too was available in unlimited amounts, and that it came simply by my freeing myself from all these former compulsions, inhibitions, entanglements, hang-ups, that I didn't have to do anything. I didn't have to be subject to anything.

Seeing this allowed this power that was right behind my mind to flow through like it was never flowing through before. I saw that I had dammed up this energy, this power, and all I had to do was pry loose the logs of the dam, and that's what I was doing. I'm discovering these things.

I was removing a log, allowing a synchronous flow, just like a water dam would flow if you just pulled the logs out one by one, and the more logs you pull out, the greater the flow. That was all I needed to do was to remove these logs and let the infinite power and energy flow. There were times when I get this realization of what I am that would put so much energy into me.

I would just jump up on the air from my chair. I would go right straight out the front door. I would start walking and walking and walking for hours at a time, and sometimes for days at a time.

I just felt as though my body could not contain it, that I had to walk or run some of it off. I remember walking the streets of New York City early in the morning sometimes, just walking at a very good pace, not being able to do anything otherwise. I had to expend some of that energy so to use, and as I said, I would not stop until I could see the end of the line when this happens.

I would go higher and higher and higher and say, Oh my gosh, there can be nothing higher than this. And I would try and I would go higher. I would say, Oh, there can't be anything higher than this.

But I would try and go higher. I would say, Oh, there can't be anything happier than this until I realized that there is no limit to it. I would get incapacitated.

I could look at my body and I couldn't move it. I was so top-heavy with ecstasy and joy. I was actually incapacitated.

I would do this for hours going higher and higher and then I would have to work for hours to keep coming down and down and down until I could start being the body again in order to operate it. I saw the source of all this energy and all this intelligence was a characteristic that was basically harmonious. And harmony was the rule of the universe and that's why the planets were not colliding and that's why the sun rose every day and that's why everything went.

And on discovering this harmony, it fell in on me. I would go out into the streets. People would look at me, smile, say hello.

When I didn't want to park my car, people from the sidewalk, two, three at a time sometimes, would get off the sidewalk and help direct me into a tight parking spot. Policemen, taxi cab drivers, would give me their parking spot when I couldn't find one. Everything was going into one at that time.

I don't think I ought to say this, but I never made a red light. At the extreme, a guy from New York City would not make a red light. I began imaging things that I wanted, small things, and they came very quickly.

Then I realized the only thing that stopped me from getting something big was I just didn't dare to think big. So I asked myself, what's the biggest thing I can think of in the way of things? I said, gee, a Cadillac with a specially built body.

So I pictured a Cadillac with a specially built body and I saw myself riding in it, and it was mine, and I dropped it. In about two weeks, an acquaintance came to me and said, Lester, I just bought you the most beautiful Cadillac. He described it, it was the color I had in mind, everything just like I had seen it.

He said a friend of mine bought it, got a specially built body, but he doesn't want it, and I got it for only $4,000. He said that, I looked at him, I didn't have the money. He said, oh, don't worry about the money.

He says, I'll pay for it. However, overnight, I thought about it. I had just gotten rid of my car, it was a nuisance in New York City.

It was far cheaper to go by taxi, and far, far more convenient than it was to own your own car. So I had given up my car, and I said, this car will be just a nuisance like the one I had before. And also, I did not want to be in a position where I would be the envy of man.

And thirdly, I said to myself, well, if I've done it now, I can do it at any time I want. So the next day, I refused it and turned it down. And I tested it again and again.

Of course, before the cataract, I tested on small things, and I discovered it worked. And I realized I was limiting myself. And that's what caused me to think, well, what's the greatest thing I can think of?

A cataract, especially a dead body. And I let go of the limitation, and I visualized that as being mine. And it came to me.

And I dared even further. It was cold, and I wanted a short vacation of two weeks in warm country. And Los Angeles is furthest away from New York City, further than Florida.

So I said, well, I'm having a vacation in Los Angeles over the Christmas, New Year, and Halloween days. In full confidence that everything is OK and taken care of, I walked out

of the house. I immediately bumped into a man I hadn't seen for many, many years.

He said, hey, Lester, I've been looking for you. Remember that money I owed you? I've been wanting to pay you.

I didn't know what happened to you. And he paid me enough money to buy me a round-trip TWA ticket to Los Angeles, which I did, and immediately left. When I got to Los Angeles, they carried to me a call from an old friend who said, oh, I'm so happy you called, Lester.

We just got a new apartment. We have an extra room, and you must stay with us. Where are you?

They picked me up. The next morning, he was in the kitchen, thinking, gee, here I am in Los Angeles without a call. It's like being without your legs.

And I said, well, that's taken care of, and I dropped it. The next thought came to Paul Burrell, an old friend that I had driven some years earlier from New York to Los Angeles. I called Burrell, and he said, I've been thinking of you, Lester.

Where are you? I want to see you. I'm coming right over.

And he was able to see me in a matter of about 15 minutes. We're having coffee over the kitchen table, and without my asking, he puts his hands in his pocket, takes his keys out, throws it to me over the table and says, you've got my car as long as you stay here. I have no need for it.

I'm living near the studio, and I walk to work. I said, thank you. So I had everything I needed by that time, and after all about 10 days, I had the feeling, well, I'm going to go back to New York.

It was about January the 3rd. I called up TWA, and they said, oh, I'm sorry. You have no reservations for 30 days.

You're all taken up, and we can't even put you on a waiting list because the waiting lists are 30 or more people. I said, thank you, and I hung up, and I said, well, here's your reservation. You feel like going, go.

The next morning, I woke up and I asked myself, do you want to go? He says, yeah, I think I want to go. Okay, pack your bags and go.

I packed my bags, I got down to the airport about 10 o'clock, asked where the planes depart from New York, for New York, went to the gate, and the man was loading a plane for New York, and I said, well, that any man shows. He said, oh, yes, there is one, but wait until I load everyone. Just stand here.

While he was loading, a woman asked the same question. He said, I don't know, madam, but if you stand behind this man, we'll find out if they are behind me. He loaded the plane, walked right toward me, put his hand around me, took this woman by the arm, and put her on the plane.

As far as I was concerned, everything was 100% okay. He came back to me, and his jaw dropped, his mouth opened, and he realized what he had done. So I had to calm him down, instead of him calming me down.

When I calmed him down, I said, well, when's the next plane? He says, oh, in about an hour. Oh, there it is coming in right now.

They put me on that plane, which got me to New York two hours earlier than the one he took me off, and it was a nonstop flight. The first one I ever had had cross-country. At that time, they all made at least one stop.

Nonstop flights were new at that time. This was in Beijing, D.C., sixes and sevens, constellations. There were no jets at that time.

It wasn't too easy for them to make cross-country nonstop flights. Then I remember when I hung up and said, he needs a reservation. I said, not only that, I want my first nonstop flight cross-country.

And that was the reason for his putting me off that flight and putting me on the next one. And so I got back to New York, started out with no money, and came back with no money. One morning, about two o'clock in the morning, with hardly no traffic on the west side drive in New York City, I was going along about ten miles above the speed limit, which isn't bad.

Two o'clock in the morning and no cars around. And all of a sudden, from nowhere, there was a policeman behind me ordering me to drive off the ramp. I went off the ramp, and he gave me a ticket for speeding.

The next day, I was going in the opposite direction, down on East Drive, and in the midday, I decided to pass a car. And as I was passing him, I went five miles an hour above the speed limit and got a ticket for it. And after the second ticket, I said, something's wrong here.

What am I doing to cause this? And I was going back to just a few days prior, when I was saying to myself, I should cut out this speeding habit I have. I can't seem to do it.

How can I do it? Well, some good tickets will do it for you. At the time, it was sort of like daydreaming, and I wasn't aware of what I was doing.

But when I asked, what can I do to cause this, that thinking came up. I looked at it, and I

dropped it and reversed it. And the speeding tickets stopped.

And I thought that what that forming I thought was so real and solid wasn't real and solid. It was a product of my mind. And therefore, my solid concrete foundation was cracking.

And I knew I had to let go of it. It was not easy to let go of something that had spent most of my life building up. That caused me to shake.

I could tell that the adhesion of my stomach and duodenum was undone, because formerly, in the peristalsic movements of them that were not together, I used to feel as though my whole stomach were jumping up and down. And after this healing, I never experienced that again. And therefore, I knew that all the other things that I thought were corrected were corrected, were healed.

My heart was 100% okay, because after that I would exercise strenuously. And nothing bothered me. I once walked out of the house feeling fully convinced that I need no money, that I am going to eat.

And as I walked along the street, I met a friend who said, Hi, Lester. Started talking to me and invited me out for lunch. There was another time I went out without money, knowing I was going to eat.

And I saw a five-hour bill on the ground and I picked it up and that paid for it. The reason for my proving things should be that in order to ensure myself that I wasn't kidding myself, I held on to a maxim that I only know that which I can do. And therefore, I proved everything by doing it.

Sooner or later, there's a new thing. I decided one day I want to see it. Tickets I didn't know at that time were impossible to get.

But I knew I was going to see the picture. Walking down Broadway, I stopped into a sandwich shop right near the theater and ordered a sandwich. And the man asked me, Are you going to Cinerama?

I said, Yes. He said, The show is going to begin in a few minutes. I said, Oh, that's all right.

He said, Well, you have your ticket, don't you? And I said, No. He said, You'll never get in there.

I said, Oh, I'm going to see it. I ate my sandwich. When I got to the theater, it had already started.

And I couldn't get anywhere near the window because there must have been 60, 70 people between me and the window. However, the doorman in uniform was standing

right alongside the window. And he looked at me and motioned, What do you want?

And I put my finger up. One. He motioned, Okay.

He got one ticket, drove through the crowd, gave it to me, and told me the price of it. I gave it to him, and I walked right in. I know the show had been on only for about five, ten minutes.

I didn't miss much of it. I had my seat, and I saw a very unusual thing. You're watching a movie, and it feels as though you're right in there.

It was like a little rollercoaster and things like that. It was beautiful. It was a real interesting experience that I had.

So nothing's impossible. And everything falls into line. I didn't even have to break through the crowd or go to the window to ask for a ticket.

He said, Give me a ticket, please. The doorman saw me, asked me what I wanted. Over the heads of everybody, he was tall.

I just put my finger up, One. Got the ticket, brought it out to me, and I went right in. No way.

The wonderful feeling that goes with all these unusual things is not the unusualness of it, but the feeling of God in operation. When you see the God part of you, and you know that your very essence is God, that is the delightful thing. And when things are happening, it's not you, it's God as you're feeling.

And this feeling of God in operation is the most wonderful feeling. The more miraculous or unusualness of it means nothing to you, but the oneness with God is the greatest of all things. When I started my search, I was very convinced and absolutely terrorist.

The only thing that was real was that which I could feel and touch. My world was as solid as concrete. My understanding of the world was as solid as concrete.

And then some of these revelations came to me that the world was just a result of my mind. That the world was an afterthought of my mind. that thinking determined all matter.

That matter had no intelligence. That our intelligence determined all matter and everything about it. But when I saw that the solidity that I formerly had was only a thought itself, my nice, solid concrete foundations began to crack.

20 years of build-up began to tumble. And my body shook. And shook so much, I just shook for days.

I just shook like a nervous old person. I knew that that concrete view I had of the world was never going to be again. But it didn't drop away gracefully with ease.

For days I actually shook. Until I think I shook the whole thing loose. Then my view was just the opposite of what it had been once previously.

The real solid thing was not the physical world. It was not my mind. But something which was much greater.

The very essence, the very beingness of me was the reality. That it had no limits. That it was eternal.

And all that formal thing I saw was the least of me rather than the all of me. That the all of me was my beingness. I saw that I was responsible for everything that was happening in this universe.

That I was responsible for the least action of the farthest individual or person of being in this universe. Because my beingness was the one and only beingness that was the cause of everything. It was my beingness that did the thinking.

My beingness created the mind. My beingness created the mind. And the mind created the body.

The basic source of everything was simply my beingness. Someday you'll see it. It created this whole universe.

Trust me, you'll see it someday. You'll see what you need when you see that. The slightest thought you have for anything comes to you immediately.

A harmony of living. Well, after this three month period, I wanted to prove everything. Knowing that I was going to try to convey this to the rest of me.

The first thing I decided to do was to become a millionaire. To prove to the world that anyone can be a millionaire. Just by the conviction of it, anyone can be a millionaire.

So I went into the real estate business with no cash. And I was buying apartment houses through mortgages and loans. But no effort.

These things were coming into me until I had built up 23 apartment houses. 20 to 40 units each. It fell into me so easily.

Then after I had it accumulated, then a higher thought came to me. Now drop this. It's just a shirt on your back.

And from here on, produce everything you want at will when you want it. And since that time, that has been operating for me. Everything I need comes to me as I need it.

And that's the way life should be for everyone. Just like it is for the sparrow. Do the birds have to work hard, struggle, and calculate and pile up in order to live?

[Speaker 3] (52:17 - 52:17)

No.

[Speaker 1] (52:18 - 1:11:22)

They're just provided for. The animals are thirsty. Do they have to have maps to find out where water is?

No. Instinctively, they read right to it. And if God will take care of the animals and the birds, He will certainly take care of us.

There's no need to accumulate. Accumulation is obviously a sign of insecurity. Everyone's convinced that he must do what he's doing in order to survive.

And that's the only reason why he must do it. Everyone is right because I think he makes it so. Whatever I think will happen.

If I think all people are crooked, my experience with all people would be there trying to be dishonest with me. And if I trust everyone implicitly, I know from experience I have trusted. When I was in a real estate business, one man who was known to be dishonest I handed him $6,000 in cash to go borrow a building.

He took the money and says, You trust me with this? He says yes. And he went for a gesture that I'm sure was most unusual for him.

He hugged me and said, You've got nothing to worry about. And we went out and we got the deal. We bought three apartment houses.

It turned out to be very profitable. And I split the profit with him. Every deal had to be a very harmonious deal.

Everyone in it had a gain. And made sure if there were a broker in it, he got his full commission. If the seller was selling it, he benefited by getting what he wanted.

The building sold. And if there was a lawyer, he got his share. Everyone benefited in every deal.

And that's the way deals, all deals, should be. There's no need for anyone to suffer from a deal. Everyone should get what he wants out of it.

To be able to benefit. Every seller wants to sell. Every buyer wants to buy.

Harmony is the basic law of the universe. After a three month period, I attended a

metaphysical group just two short blocks away. Dr. Schaeffer's group. And he would call the students up to the front and ask them to give a talk to the group. And when he first times he called me, I told him I didn't want to go up. And so he bypassed me.

And then after he stopped asking me, I realized, this is silly. The only reason why I wasn't doing it was the old tendencies remain. But the effectiveness of them is totally gone.

The compulsiveness is done away with. Even though the tendency remains. It's like a burnt rope.

It looks like a rope. It seems to be a rope, but it has no strength. You go to pick up a burnt rope, it just falls apart.

And so seeing that, I volunteered to go up and give a talk. First time in my life, here I am up in front of a group of about 60 people talking on frequencies and vibrations. And I got up there, and I was so surprised.

I wasn't nervous. I was looking at them. They were looking at me.

And as I was talking, I had a second thing going on in the background. Gee, this is easy. I never knew it was this easy.

And that was my first experience in my lifetime. Getting up in front of a group and talking. That was probably 1953.

The super sensitivity drops away because your ego drops away. Whereas before I was hearing them all the time. If I heard someone coming out with an anti-Semitic remark or anti any other remark, I saw them, I had compassion for them.

I saw them hating. So I just had a feeling of more love for them because they needed it. The only one they were hurting with their anti was they themselves.

They can't hurt anyone else with it. The other one else wants to feel hurt. And once I was on Madison Avenue or Fifth Avenue, I forget which, with the most beautiful and very best dressed women of the world go shopping during the daytime.

I looked at them, looking in the windows of those very expensive shops. And I looked at them. And I looked at the mannequin.

And I looked at them again. And I looked at the mannequin again. And I did it a third time.

And I couldn't see any difference. I said, holy mackerel. And that's what I thought was beautiful.

They're just mannequins. They're interested only in the skin, the outer skin of their body,

dressing it, pampering it, spending untold sums of money on it. And the only real beauty is they themselves, not the outer skin.

So what became beautiful to me was a person of high love, the soul of a person. And I remember an incident where I was saying to two fellows of a girl I had known, gee, isn't she beautiful? I could tell by their looking at me that was something wrong.

And I said, well, isn't she? And they shook their head no. And I looked again.

And I says, oh, I see what you mean. And she was, in their eyes, or in physical eyes, a homely girl. But she was quite spiritual.

That's a bad word. She was high in her capacity to love. And basically that's what is behind all beauty.

Love. Can you see it? So my concepts of beauty did a flip-flop.

The ones that I thought were, oh, they're the most, they're the greatest, turned out to be like mannequins. And others whom I would have thought horribly homely turned out to be beautiful. I was so at home, anywhere and everywhere, that in Dr. Schaefer's classes where he taught, always the finest. Everyone was so well-dressed and so neat and so proper that I had the nerve to come in with a beard, my hair not combed and dirty slacks on. Of course, everyone noticed it, but very properly, no one said a thing to me. But I sat there, one hundred percent at ease, in spite of all them looking kind of dagger-eyed at me.

I did it on purpose to prove to me that I had no reaction, no ego left. I always held the maxim in the back of my mind that I only know that which I can do, which is an excellent check upon oneself. I only know that which I can do.

And so I would do it, test it out. And if I did find any reactivity, if I did find anything not up to perfection, I immediately went to work to correct it until it was the ultimate and that particular thing was achieved. I did everything to the extreme limit to be sure I had nothing left on it, no more hang-ups on any particular thing.

The trip to L.A. was for the purpose of proving that I had discovered and knew. And always with that maxim I only know that which I can do. I believe I went step by step from smaller to bigger and bigger things.

That's what I was really doing. That was a big one to walk out with any money and go to Los Angeles. And so I packed my bag, walked out of the apartment, with absolute full confidence that I was on my way to Los Angeles with no doubt that it would not happen.

And so it did. And it's not a test, it's a proving. Test implies doubt.

Any doubt would stop it from working. I went out without money because I wanted to

prove I could have anything I wanted without money. Well, you don't need money then.

When you demonstrate things, you never think of money. You never should think of money. Because instead of the thing, you'll end up with money.

But thinking you need money to do things is a doubt. Really, higher consciousness determines for lower consciousness. That's why people serve me.

Yet it's true for everyone. Whenever we think, every molecule in the universe moves to fulfill that thought. And I knew I was going into that movie.

Most people think negatively and are creating that for themselves. Most people think with very much limitation and create that for themselves. But I was thinking, I was thinking, I was knowing I was going into that movie.

I was so absolutely convinced that it had to happen. But there's only one mind. There's only one intelligence.

And we are all in it. And so this man's mind was turned and tuned in my direction. Anyone who has the absolute conviction of anything causes that thing to come about.

Anyone who has the absolute conviction that he can be a millionaire can be a millionaire. This requires no subconscious doubts to it. Because the unconscious doubting would get in the way.

When you're in tune with the universal mind in which everyone is in, your power of its use, your ability to use it is greater really than others. And it affects them that way in your direction. It's a high state of love.

You're swimming in a high sea of giddy, punch-drunk mess in which everything and you love everyone. You can even go up and hug and kiss a tree. And that goes over to other people and causes them to want to love you and do things for you.

I saw that love was doing for the other one what the other one wanted. It was a giving without any expectation of receiving for it. And here I was wanting something in return for my being nice.

That was the reason why I was being nice. I wanted something. When I first knew Virginia she had gotten very sick.

And I dutifully visited her and spent a lot of hours with her when she was not too attractive a condition. And she had thrown up on a chair. And I sat down in it.

And she was so horrified and apologetic about it. And I very gallantly said oh that's nothing at all. I said I don't mind it one bit.

And I kept just wiped my pants off and sat down. That was being nice to her to win her over. And I knew it would and it did.

So I went back to the incident this incident and I saw that I was really very annoyed by it and very uncomfortable. And then I just acted as though it were nothing only to win her. And when I saw this selfishness I resolved uh-uh this I dump.

This I let go of. And I did. And I changed the feeling right there and then of wanting to do this just to get her my way to one of just feeling love for her.

Each time I would see these incidents I would recognize now originally I thought it was really love. I would first recognize that it wasn't love and I would let go of that and then feel love for the girl or person which is a nice feeling. You like and approve of that person the way they are.

You accept them just as they are. That incident was a little souring of the sweet love. Instead of then I knew I had it.

I think it would be better to say this was good news to me because like in other things I was able to carry it to the extreme. I could love people who were opposing me.

[Speaker 2] (1:11:24 - 1:14:37)

I struggled to keep the businesses going but inwardly... So I just kept going with it and I have no regrets about doing it either. I think it is part of what molded this body-mind mechanism.

On the other hand when this body started teaching I realized they couldn't do it the same way because that's not how it's wired. This body-mind teaches in a very different way and that's not right or wrong, good or bad, better or worse. It's just the way it is.

If you compare what I say to what Lester says sometimes there will be contradictions because Lester was speaking to an audience that didn't have the Sedona Method and they were people who were looking to him even though he was trying to dissuade them from that. They were looking for him to be the guru. Even though he kept saying no I'm not they kept looking at that so sometimes he got brutal with them to try to get them to see that he isn't.

Again he was speaking to a specific audience and whenever you're speaking to a specific audience what comes out is what's appropriate for that audience. Remember none of these people were letting go except occasionally by accident. There will be contradictions between what I say and what Lester says and what I recommend you do is follow your own knowingness.

If you resonate more with what Lester said about a particular topic go with that. If you

resonate more with what I say about it go with that and don't worry about mixing it up. It's not black or white.

One thing Lester did help me see while he was alive, although actually he tried to help me see while he was alive I didn't see it until after he died, is that life isn't black or white it's grey. Most of us think it's either this way or it's that way. But in my experience in most cases it's this way and that way.

And the mind hates that because the mind in some ways is a lot like a computer. It's either off or it's on. It's right or it's wrong.

It's good or it's bad. It's in or it's out. You can't be in and out.

You can't be right and wrong according to the mind. But in my experience yes you can because those are all just concepts. None of them are real.

...wanting to wasn't interested but I wasn't aware of the fact at the time. If everyone were in harmony. And I also used to think that was the only way to go.

But that dropped away. I'm thankful for that because I'm in a really wonderful ...open to having a relationship because I just believed everything Lester said. Even though he told me don't believe any of it.

... He said check it out. Even when he was teaching in that particular way he said over and over and over again don't believe anything I say.

Find out what your truth is. But I just said well if he said it it must be true. End of story.

...provides in super abundance when we get in tune with it.

[Speaker 1] (1:14:40 - 1:30:11)

There would never be such a thing as shortages. There is unlimited infinite energy available to us as well as a super abundance of everything we would want to use. That's when you're in tune with nature.

No effort is needed when you're in tune with nature. Efforts required when you're working against nature. You're not in tune with it.

This world was put here for our use and play. The idea of nature needing to be conquered is a very negative idea. What needs to be conquered is our negative ideas.

Then only positive things happen. The only way to feel love is to love. You can't turn it on like a faucet.

It's a process of dropping your hate. Hate and love are two opposites of a pole. The more hate you have, the less love you have.

To get to love, you've got to drop hatred. This concept of I'm going to love this one. You can't love any more than you've got no hate in you.

Agreeing with someone is more loving than disagreeing with them. That's all that means. It doesn't show how to increase love.

Everything I say is required and helps one increase love. I communicate with them, talk to them. That helps.

That's lower level approach. For people to increase one's love, communicating with people helps. Why?

Because first we recognize them. We're getting away from our self-centering when we do that. Then when we talk to them, we discover that they are like we are.

That helps us better identify with them and identify with them as love. As we talk to them, strangeness drops away. Most of us fear the strange, the unknown.

So talking with people tends to do away with the unknown and the strangeness of them. And therefore we feel more affinity for them and they for us. So communicating with people is one way of increasing one's love.

Changing a feeling I had in the past can help me now because when I review it and I see it was non-love, I feel love in that incident right now. So I'm converting what was non-love to love at this present moment. There's nothing about subconscious.

When I now review something that was not with a feeling of love, but right now I feel love. I am at this moment increasing my loving. I use those incidents again and again to turn on love and feel it and learn to love.

In those former incidents I was trying to get love and not feeling so good as I could feel right now when I feel love. One can if one wants to become a millionaire. Every person can be a billionaire or a trillionaire or a quintillionaire.

If that were consciousness, this truth that I speak of works. Inner conviction does it. Your thinking does it.

When your unconscious thinking that is negative on a thing is overwhelmed by the conscious thinking to the contrary that you can, then you can. Right now you're unaware of what you had for breakfast yesterday. But when I mention it to you, you start thinking on it.

You start looking for it. And those thoughts come up into consciousness. You remember it.

I had bacon and eggs. A rash of bacon. Before I asked you the question, you were not

conscious of the fact that you had a rash of bacon for breakfast the day before or a week before.

Am I asking you that? It brought it from the unconscious into consciousness. I always had the idea that a draft would give me a cold.

And it used to actually give me colds. One day thinking on it, while I was sitting in a breeze enjoying it, I said, boy, this is the same thing that I call a draft that gives me colds. And here I'm enjoying the thing and not getting a cold.

It was a cool breeze. I said, that's silly to hold on to that thought that a draft gives me a cold. After that, I never got a cold again from a draft.

I changed that unconscious thought that drafts give me colds to one that a breeze, a cool breeze, is nice and does not give me a cold. That actually happened to me. Thoughts are the only things that dam up the infinite being that we are.

But they don't necessarily have to. We can have large thoughts. For instance, I'm a billionaire.

I can be a billionaire. I am a billionaire. I can fly like a bird.

I can swim like a fish. Run like a deer. But we're absolutely convinced in our thinking that we can't run that fast.

So our thoughts are limitations and even a large thought is limited to the largeness of it. It's still not infinite. You can always have more, can't you?

And more and more and more. And that's what would happen in thinking. You can always have more and more and more and more and more.

First you want to get a hundred thousand. Then you want a million. Then you want more millions.

And you want hundreds of millions. And you want billions. And hundreds of billions.

And today we have trillionaires. And the trillionaires won't stop. They'll try to become quadrillionaires.

If they become quadrillionaires they'll want to be quintillionaires. If they become quintillionaires they'll want to be septillionaires. I'm not sure of that one.

Octillionaires. Sept would be nine. Yeah, the thoughts determine the amount of the infinity that manifests for us.

So you drop thoughts of limitation and take on thoughts of less limitation. I was so ill when I started I had one foot in the grave. And when I saw that my thinking was cause

for what was happening to me I immediately saw my body from my chin down to my toes as perfect.

And instantly I knew it was perfect. I never even thought of the idea of checking it out. I knew the lesions and adhesions of my intestines.

Intestines due to perforated ulcers were undone. I knew everything within me was in perfect running order. And it was.

As I saw that the source of all intelligence was right behind my mind. That my mind was filtering through bits of it. I allowed more and more of it to come through.

And digging for this wanting to know, what am I? And seeing myself revealed to myself more and more as an with less and less limits on it. I wanted to go all the way on that.

And I began to see that the only limitations I have are the ones that I accept. So looking for this unlimited being that's I already had an inkling of that I was. I got insights of this tremendous unlimited being that I am.

And on seeing that I right there and then realized well, I'm not this limited body that I thought I was. I'm not this mind with its limitations that I thought it was. And I undid all body limitations and almost all mind limitations just by saying I am not it.

Finished. Done. Period.

That's it. I so declared. It was obvious to me that I wasn't that body and mind that I had thought I was.

I just saw it. That's all. It's simple when you see it.

And I let go of identifying with this body. And when I did that I saw that my beingness was all beingness. That beingness is like one grand ocean.

It's not chopped up into parts called drops of bodies. It's all one ocean which caused me to identify with every being. Every person.

And even every atom in this universe. And that's an experience that's so tremendous. It's indescribable.

You see that the universe is first you see the universe is in you. Then you see the universe as you. Then you know the oneness of this universe.

Then you are finished forever with separation and all the hellishness that's caused only by separation. Then you can no more be fooled by the apparent limitations of the world. You see them as a dream.

As an apparency. Because you know that your very own beingness has no limits. And

should you choose to express them you can.

However you don't because of your compassion for others and the fact that they cannot take it. You hold it in the background. You hold it away from them rather than impose upon them.

And that's why the Masters rarely, rarely ever show their abilities. What they want is the other one to discover that the other one has all these abilities. Nothing is impossible when you get into that state.

[Speaker 2] (1:30:14 - 1:30:28)

There's only one mind and if we're in tune with it everyone fits together perfectly. No one has to be told even what to do. I've designed a whole series of exercises that really help you.

...was mine.

[Speaker 1] (1:30:30 - 1:30:40)

That the body was mine. I began to question who am I? Who has this body and mind?

[Speaker 2] (1:30:43 - 1:30:48)

And what I saw was that I was an unlimited beingness.

[Speaker 1] (1:30:52 - 1:32:49)

That this beingness was the cause of everything and yet was not subject to whatever it caused or created. And this beingness being unlimited the only limitation was created by the mind limiting itself or by my limiting the action of my mind. Beingness is simply existence.

Isness Amness It's the I that I am. It's the I-ness of me. And that part is without limitation.

When you discover this the first thing you recognize is that there's no need to be a victim of your environment. To be a victim of nature. That you can consciously create your circumstances to be the way you would like them to be.

And from then on your consciousness is one of I have everything I need as I need it. Everything is in perfect attunement.

[Speaker 2] (1:32:50 - 1:33:04)

Everything is Which programs do you suggest if you want to introduce someone? Everything is good. DVD.

That's a great introduction. If they're interested then the next thing would be just the basic. That becomes your world.

[Speaker 1] (1:33:06 - 1:33:18)

Everyone makes his world by his mental conceptions. Everyone sees the world in accordance with his ideas and conceptions.

[Speaker 2] (1:33:23 - 1:33:39)

There's going to be a new Sedona Method audio program. Change your thinking and your world will change. I did in my closet.

Not in a live seminar. The thoughts that are in your mind that you're not looking at.

[Speaker 1] (1:33:40 - 1:34:33)

And he thought I'm not looking at at this moment is unconscious. The moment I look at it we call it consciousness or conscious. So when the unconscious thinking is the stored up accumulation of all our past thinking that we're holding in the background and not looking at it for the moment because we don't want that.

It's what looks to us like a tremendous piece of work to hold in consciousness everything.

[Speaker 2] (1:34:33 - 1:35:35)

It's going to be $1600 worth of courses compressed into an audio background. We call it unconscious. You just offer that once a year?

Yes. And that's always in March? Well, the next two are going to be in March.

After that I don't know. Again, one of the things that's happening at the moment and the only way to so a lot of the scheduling may be changing. Is to make them conscious and then on a conscious plane we can change them.

That's what I was doing while I was making that. So I'm just wondering if you know what the prerequisites will be for that? Yes.

When and if I do an instructor training, the prerequisites will be a 7 day retreat, a 9 day retreat, having completed all the audio programs, being an active level 1 coach and probably being a certified level 2 coach. So that's enough of that.

[Speaker 1] (1:35:38 - 1:39:33)

If you let go of all of them, you disappear. Because the body is a limitation. The body would disappear.

You wouldn't disappear. The logs in the dam are the subconscious thoughts. Which when they're pulled out, the infinity behind the dam can flow through you.

The reason why people do not discover this is first they're not looking for it where it is. They're unconsciously all looking for it in a thing they call happiness. But they do not know that this happiness lies in their discovering that they are beings with no limits.

And by force of habit they accept that they are limited to their bodies. To their troubles. And the accepting of it is the continuing of it.

And as we continue it, we make it better and better and better. So our problems and our difficulties get better, get more and more and more. When they go to the extreme like they did with me, it seems that only then are people shook up enough to re-question the entire thing.

Enough to see that the way that we are going is not the way. That our happiness does not lie in fame, fortune, and being loved. When things get to the extreme, they realize that seeking those three things invariably end up in frustration and unhappiness.

And then, when they hit the extreme, there's only one way to go. Not the way that they were going, looking for happiness and materiality. But to go within and question, what is this all about?

Then they will discover what I discovered. Anyone can do it. If first he hears of the way out, and second, believes that this is the way out, and third, wants it so much that it becomes first in his life.

More important than anything else. More important than seeking the happiness the way he had been seeking it. Then he discovers that he is unlimited.

That his joy has no limits. That the real natural way of life is perfectly harmonious. That nature is harmonious.

And that all he needs to do is get in tune with it.

[Speaker 2] (1:39:34 - 1:40:12)

And live it. That you're looking back instead of at what's here. So look at what's actually here.

A feeling of embarrassment, fear. Now, if you drop those labels that you're calling embarrassment and fear, see what's actually here. It's dropping away.

[Speaker 1] (1:40:22 - 1:41:52)

All these things that are done, and my speech wasn't well, and my boss gave me a raise,

and so-and-so trying to take my job. All these things are going on on a subconscious level. As you hold to one thought, these subconscious thoughts quiet.

They get still. They drop into the background. And that quiets the mind.

Now, I think one of the most important things in quieting the mind in meditation is interest. When you're very interested in something, in getting an answer to a question, you'll override all other thoughts. So if with intensity we want to know what is God?

Who am I? What's this world? What's my relationship to it?

Any of those questions, if there's a real burning desire to get the answer to it, and we hold that question with intensity, then all thoughts will drop away. And the mind becomes extremely concentrated. And then the answer shows itself.

It comes from within. The answer is there all the time. The quieting of the thought allows us to see it.

[Speaker 2] (1:41:53 - 1:42:10)

To see the answer that was there all the time. You'll recognize that you just focused on what's here, and you realize there were sensations. And without the story, the sensations do the same thing.

They just go like that, and they're gone. And it's not magical or mystical.

[Speaker 1] (1:42:11 - 1:42:17)

When that desire is intense, we get answers.

[Speaker 2] (1:42:18 - 1:42:22)

...do completely on your own. There's nothing again magical about this room.

[Speaker 1] (1:42:24 - 1:42:26)

...thinking is what I thought it was.

[Speaker 2] (1:42:27 - 1:42:30)

It has to do with again recognizing what is.

[Speaker 1] (1:42:31 - 1:42:43)

...mind could be. But I was at the end of the line. They told me I was finished.

I only had days, 11 weeks.

[Speaker 2] (1:42:44 - 1:43:22)

...about these sensations, pictures, and sounds based on memory. And we give them all sorts of meaning and importance. And so what?

Okay? Okay. Good.

First, I have a lot of anxiety now. Oh, good. Good.

What's happened is before, you've been doing this with your emotions. No, it's just because before I arrived here, I have expectation. I thought that I'm going to get enlightened after this class.

[Speaker 1] (1:43:22 - 2:11:52)

I thought it was nonsense. What a weak-minded people who believe fairy tales and things like that. But it was only because of the intensity of the desire to get the answer.

I had to have the answers that things began to come, and they came relatively quickly. Over a period of three months, I went from an extreme materialist to the opposite extreme. The material was nothingness, and only the spiritual was the all.

But the wish to get the answer was so strong that in spite of that mind being one of the noisiest of minds, the answers began to come. And I automatically fell into things I knew no words for them, like samadhi. I would concentrate on something, I'd lose awareness of the world, I'd lose awareness of the body.

And I would be just pure thought. The thought itself would be the only thing existing in this universe. That's absorption.

When the meditator and the thing meditated upon becomes one, you lose consciousness of everything but that one thought. That's a very concentrated state of mind, and the answer is right there. Then another thought would come up.

I first started on, what is happiness? What is life? What do I want?

Happiness. What is happiness? And I saw happiness depended upon my capacity to love.

First I thought it was I wanted to be loved. And I said, well, that wasn't it. And I saw it was my capacity to love that gave me happiness.

And what is intelligence? And I'd hold to it and hold to it, and oh, I'd see it. There's only one intelligence in the universe, and we all have direct line to it.

And this went on, in a matter of three months' time, I believe I saw the entire picture went all the way, only because of the concentrated approach. I know nothing about the subject. I know nothing about the direction, the way, the path.

But I wanted to know what is this world? Who am I? What's my relationship to it?

What makes it tick? And then you see that the whole world is nothing but you, that there never was anything but you, all alone. You thought there was only one.

But that isn't the final state. You come out of it, and there's still a certain amount of mind left. So you go back into meditation until there is no more mind controlling you.

When you've eliminated all the habits of thought, all the tendencies of mind, you're free. Then you can use mind. And you are the master director of it.

It no longer determines you. You determine it. You now are over 90% controlled by the unconscious mind.

Yeah, well, the conscious mind is easily controlled. The subconscious is not because it's a mechanism we set up of not looking at our thoughts, making them operate on automatic pilot. We did it to the entire body.

It's all automatic now. And then we did it to all thoughts but the thought we were interested in at the moment. We don't want the thoughts in the first place, so we push them away.

We are happiest when there are no thoughts. Sometimes when you work with your hands you're occupied. You're very happy, right?

Why? Thoughts are out of the way. Or even subconsciously it's quieter.

We really don't want thoughts. Thoughts are the things that make us unhappy. Even the happy thoughts make us unhappy.

Because if we're going to enjoy something then we're concerned about the possibility of maintaining this, which we know it's not going to last. So the thought of the pleasure at the same time invokes the experience of that it's not going to last. So even thoughts of happiness are limited.

Because the real happy state is the no-thought state. The state of omniscience. It's beyond thought.

Now we start on meditation. But meditation does seem to be a question in many people's minds who have meditated for years and years. And the best type of meditation is with questions.

When you just drop into a nice quiet state without questions you get a good feeling but no progress of getting the knowledge for the capital case. You're moving toward the quiet state. So if we want to take the shortcut we start off with the questions we finally have to answer.

Who am I? We want to keep this with meditation. So meditation should be with questions for more rapid growth.

It is where the jnanis get the advantage over the bhaktis. This surrender and devotion throws us into nice feelings. And they're good.

But a jnani goes further. He says, all right, don't stop there. Get the answer.

It's only when we fully know who and what we are that we're at the end of the road. So the fastest and best way to meditate is to pose a question, get quiet until the answer shows itself and go to the next one until all answers are there. I was very lucky that I knew nothing because intellectual knowledge about the subject is an obstacle.

The ego substitutes the intellectual knowledge for the real experiencing of it. I was very, very fortunate not to have had any knowledge of it. However, I prod you in this direction.

Don't believe anything. Start from scratch. Build up your knowledge on a solid foundation of proof, step by step.

Everyone must do this. And the only useful thing to us is that which we experience. I relate it to driving a car.

If I say, I know how to drive a car, you turn the key on, you step on a clutch, you put it in gear and let the gas out and gradually you go forward and so on. I read that in a book. I get into a car.

Can I drive a car? Not until I experience it can I drive it. The same thing on the path.

We must experience everything. We must, of course, adopt the attitude that what these great ones are saying is so. They have experienced it.

However, I must check it out and prove it for myself. And the basic truth is that there is only one reality. There is only one absolute truth.

And that is that this whole world and universe is nothing but God. But better than that, is nothing but my very own self. God is far away.

He can be miles and miles into cosmic space. But my very own self is right here. It's something I know about.

It's something I can almost make concrete, my very own self. So, using self as God, I think it's far more practical than putting him out there, putting him apart from us. But each one must start from the bottom and prove this whole thing out to themselves.

And as the proofs begin to come, the more they come, the more we accept what the great ones say. Until we experience the whole thing. Every aid should be a means of

quieting the mind.

Now, if meditation is difficult, we can prepare the way by chanting. Chanting puts our minds on the chant itself and the thoughts of the day drop away. That quiets the mind.

Exercising the body, doing certain asanas and so forth do the same thing. And anything that helps is good, whatever it is. But the basic thing is to quiet the mind.

The mind is the only thing that keeps us from seeing our infinity. The mind is nothing but a collection of thoughts of limitation. And in meditation we try to quiet that mind so we can see this infinite being that we are.

Meditation should never be passive. We should never try to force the mind to go blank. Meditation should always be with questions for the best.

Meditation. The more we practice meditation, the easier it is to do. To get the real deep insights requires a certain momentum.

And when meditation gets to be more enjoyable than things of the world, then we go at it with vigor and enthusiasm and desire for it. And then we just can't wait until we get back to it each day. And we get that momentum going.

The mind gets quieter and quieter until this infinite self is just glaring at us and we just laugh. Maybe with all this talk on meditation we ought to try it. Have a lot of centers they concentrate on.

The tip of their nose, the navel. The best place is up here. Between the eyebrows.

Concentrating here takes your mind off other parts of the body besides it being the center for the third eye. The astral eye, the spiritual eye. It pulls us away from the lower centers of the body.

Come up here. So if I were to recommend a spot, anything that helps helps. The heart's a good place because it is a center of feeling.

And feeling is closer to the self than thought. It depends on your background. If you're a Vajrajnani, it would be the heart, but not on the left side, on the right side.

If you're a yogi, either the navel or the tip of the nose are up here. And the place you like is the place you have been using in prior lives. Now when I did my concentrating, it wasn't in any particular location.

It was wanting to have the answer that I concentrated on. Every thought has to have desire behind it. Otherwise you wouldn't think.

Isn't that so? So there's more than one desire. The only thing you eliminate is desire

itself.

Not desire for this thing, desire for that thing. You have billions of desires to eliminate. It would take more than forever.

But eliminate desire and you're finished. Nothing else to do. I'll probably break the triangle down into more...

I think I'll start with desire in the top and then come down to attachments of earth and break that down into probably emotions and tendencies and thoughts at the bottom. Growth is so simple. There's nothing complicated about it.

It's getting rid of these thoughts that culminate in tendencies, that culminate in emotions, that culminate in desire. Run them out and you're totally free. That's all you have to do.

Run out desire itself. Think on that. Desire breaks down to attachments and aversions.

If you have desire, who has it? You have. If you have it, you cannot have it.

Unless you want to hold on to it, then you can have it. Actually, it has you. You have it.

Control is a desire. Everyone desires to control every other one. Run out desire and you run out wish to control.

Desires, tendencies, thoughts are all the effect of the ego. Knock them out and you knock out the ego. Vaichara looks different to me now than the way it used to.

I used to give it to you like Bhagavan. Just discover what you are. I can see now that it's more than that.

It's knocking out what you're not. That is growth. Because you people can get into a high state and stay there.

You don't knock out what you're not. So in Vaichara, when you see what you are, you must knock out what you're not. And if you're white, you're not black.

If you're cold, you're not hot. So when you see what you are in Vaichara, you're not the opposite. And you knock out the opposite.

And even in Vaichara, that's the growth, knocking out what you are not. It's possible to see yourself and move away from the mind. You just submerge the mind.

That's not growth. I think you've all had sites of the self. Why don't you remain that way?

Because you submerge the mind. You put it aside for the time being. You felt great.

And after a while, the mind re-emerges and you don't feel great. So in Vaichara, you've got to will out what you are not when you see what you are. When you see you're unlimited, you know you're not that limited body.

You've got to knock out identification with that limited body. So again, the growth is willing out what you are not. Even in Vaichara.

But you see, Bhagavan doesn't emphasize that, does he? And I don't think I used to either in the early days, did I? Because it's so automatic.

If you see you're unlimited, how can you see that you're limited? This is the way it seems to you when you're there. From down below, you've got to knock out that which you are not when you see what you are.

You see, when you get up there, like Bhagavan is, you no more see what you are not. You forget about it. Well, when you get into the self, you see you're not the body.

So you don't identify as the body anymore. But the growth is not seeing yourself. The growth is now identifying with the body.

And if I move up again, I'll say the same thing. All you've got to do is just see what you are. Remember that.

Even in Vaichara, growth is willing out that which you are not. And you go high to see what you are so you can see that you are not the body-mind and you can will it out. You drop it so easily when you see what you are.

When you see what you are, there's no doubt whatsoever that you're this limited clump of garbage, clay, mud, slim, excrement. There's no doubt about it. So it seems automatic.

When you see what you are, you automatically see what you're not. This body is the opposite extreme of what you are. You can't be any more limited than a physical body.

It's the other extreme end of your infinite beingness. It's one step lower than being a human physical body. And it's not too much lower, not being an animal physical body.

The physical body is the bottom end, the opposite end of infinity. And this is what you hold on to for dear life, silly. So again, the way should be so clear to you.

The only growth is dropping what you are not. Dropping identification with the body-mind. And everything else is just aid to do that.

Any questions? And the whole subject summed up is, thou art that. Drop all these thoughts to the contrary.

What remains over is the infinite you. Isn't that difficult? Isn't that mystical?

To keep yourself from realizing it. You read about it instead of realizing it. Reading is not doing you any good.

I really believe it's holding you back if you read. You've heard me say that it's as difficult for you to be yourself as it is for you to be a female. That's true.

But that's something you ought to work on until you see it. That's where effortlessness fits in. It takes as much effort for you to be yourself as it does for you now to be a female.

Now where's all the effort? I say the fate should be not God, but happiness. Because everyone I think is more or less consciously seeking it.

And actually anyone seeking happiness is seeking their very own self. Looking for it externally where it isn't. And feeling their self only momentarily when they stop thinking.

The only time you feel yourself is when you stop thinking. Thinking covers over the self. Thinking covers over happiness.

That's why when the desires are fulfilled the thoughts stop. We're not striving for it anymore. We're happy.

But it isn't the attaining of the thing that causes the happiness. It's the stopping of the thinking of how to get it. That stops the thinking and allows the self to be.

And that's what happiness is.

[Speaker 3] (2:11:53 - 2:11:55)

It's the self being more or less.

[Speaker 1] (2:12:00 - 2:20:04)

Renunciation. True renunciation is in the mind. And is neither achieved by physical renunciation nor impeded by the lack of it.

That's what we said. That's what Thay said in the beginning. It's not taking the world as real or running away from the world.

A renunciate knows that there is no happiness in the world and being. True renunciation is in the mind and is neither achieved by physical renunciation nor impeded by the lack of physical renunciation. A renunciate knows that there is no happiness in the world in people or things.

That the only happiness is in beingness. Being the self that we are. He accepts all and

everything as they are.

Resists nothing. Covets nothing. He is therefore at peace in equipoise.

Tranquil and serene as he is desireless and harmonizes all conflict. Summed up renunciation is giving up of the ego. The continuous method is daily letting go of the ego and daily being more in the consciousness of the self.

True renunciation is of desire passions and attachments. This will expand one's love to embrace his own family all people the whole world. It is the divesting of the smaller to merge into the all.

It is the letting go of the lesser for the greater. Give up I and mine rather than my possessions and all is given up in one stroke and the very seed of possessiveness is destroyed. One renounces mentally not by location.

The only real renouncing is in the mind. Renunciation is not a withdrawal but is a widening of love. Renunciation is renouncing desire passions and attachments.

It is important for people to know that they can renounce in the world. Renouncing in the world because of the state of beingness today is far more difficult than renouncing when one is away from the world. It is far easier to renounce in isolation than it is in the world.

It is getting rougher and rougher. Rarely the individual who can renounce while remaining in the world. It takes a very advanced being to be able to do that.

Because we're so swamped by the accumulated tendencies of the past and we are so much operating on automatic control being automated by these past tendencies that we very easily slip into the stream of the world and are actually sunk by it. So, even though it's not necessary to isolate, it's very, very helpful and is needed by almost everyone. Only because the ego habit is so, so strong.

And this is worn out by the number of disciples who remained faithful like in in Peshawar in this lifetime. There's only two who remained devoted up until the end. The tendencies today are so strong the past tendencies of asanas, the past habits of thoughts are so strong that rarely the individual could make it on his own in the world or even make it in the world after leaving an ashram.

But it can be done. But it's rare. Therefore, it's advisable to isolate as Ramakrishna said, and then when you're strong enough that you don't sink, then go into the world.

You see, he had to take even his twelve disciples, he had to take them out of the world and train them first so that they could go into the world and not be caught up in it. Again, I'm emphasizing how difficult it is today because of the Kali Yuga. I think we're covered from all sides.

First renunciation is renouncing the ego. That can be done in the world or out of the world. It can be done by a householder or by a monk.

It's far more difficult for a householder because he's in a dangerous situation where he can sink. I guess, all in all, the very best way is to isolate for periods of the time. Go back into the world, out of the world, back into it, in and out.

I think it's the very fastest means of growth. There's hardly anyone who, of all the people who've been listening to me and hearing me say all these things, who hasn't sunk. So in a way, they seem to feel their own strength and then decide, well, I'm going to use this in the world.

It's impossible to use this in the world. Once you start trying to use it in the world, the world is real. Well, make life better.

Get more things. Get more health. Help the others to know this.

Things like the fact that straight and narrow is the path like a razor's edge.

[Speaker 3] (2:20:06 - 2:20:11)

This narrow path is a razor's edge. In a moment, you step off it and fall.

[Speaker 1] (2:20:15 - 2:28:51)

Now I'm emphasizing how important it is to keep up the vigilance every day. You let it go for one or two days. However, no effort we make is ever lost.

All the effort we make is moving us in the right direction. But the question is, when do you want to make it? This lifetime or several lifetimes from now?

If you want to make it this lifetime, it has to be all out. Each step shows you the way. See, when you drop into Samadhi, you begin to get your realizations.

Everyone thinks, oh boy, that's Samadhi, that's it. That's the beginning. The ego elimination and quieting the mind go hand in hand.

The ego creates all the thoughts. Every thought is to satisfy the ego. So the more you eliminate the ego, the more you eliminate thinking.

And when you do it enough so the mind can remain quiet, at least at moments, that moment is Samadhi. It can be described in words what the feeling is like. They call it absorption.

You're thinking on something. What is the world? You keep thinking and thinking and all other thoughts drop away.

And as thoughts drop away, you lose awareness of the world around you. As you keep thinking on it, then you lose awareness of your own body. You forget your body.

You forget yourself. And then when you forget the world, you forget yourself. The only thing in mind is that one single thought.

And that's the only thing existing in the universe at that moment, is that one thought. And since there's only the thought, you are it. It seems that there's only a single thought in this universe.

And when you hit that point, the answer is there. You come out of it in a state of ecstasy. You're so high.

You're also ego-ulated because you got a tremendous answer. But it encourages one to do it again and again until all the answers are gotten. And as you get each answer, you're moving closer to the fullest answer of the question, who am I?

What am I? Now to get to the state of samadhi takes that momentum that I've talked about. It has to be daily, every day.

And we have to want this more than we want anything else. We have to want this meditation, this directing of the mind more than anything else. It gets to be a real delight.

You enjoy it more than anything else because you're getting quieter. And it's the quietness of mind that gives us happiness and joy. So when you reach a certain point, I call it getting over the hump.

When meditation is more enjoyable than anything else, then we're over the hump. Then we can get this momentum going. We meditate enough so that we lose consciousness of the world in our body.

And then we're in samadhi. We're in a state of absorption where the thinker and the thought become one. And then the answer is there.

And that wipes out tremendous amounts of false knowledge of the ego. It wipes out tremendous chunks of ego. And the more ego we wipe out, the deeper we can go into quieting of the mind the next time.

When the momentum gets started, never let go until you go all the way so that there's no more ego left. Because if you stop at any time, you'll be sucked back into the world by the amount of ego that's left. Or if you're extremely high into it, you'll get sucked into being a ruler of a world or even a universe.

Some of the times he talks about this in his book, you go so high and leave a little ego left and you get to be ruler of a world or a solar system or something like that. And then

it's going to take you, in terms of our time, millions and maybe billions of years to go the last bit away. The place you can go fastest is right here.

The higher you go, the slower the rate of growth. Because this is the severest uptrodding we get right here in this life that we're in. It's the most difficult.

The higher you go, the easier things get. The more everything is okay. The less need there is to grow.

And this is the trouble in the astral world. It's such a delightful world that very few people there grow. They come back here and do their growing.

But things are not so delightful. It's not coming from the things. It's coming from the stilling of the thoughts of desire for the things.

The thoughts are quiet. The mind is quiet and the self is right there. The self is always there.

It's perfect. It's infinite. Here and now.

You can't change that. Nothing we can change are the concepts to the contrary. Concepts of ego are the concepts to the contrary.

So you've got to be careful you don't get caught up in that thing. At the beginning it's alright. It gives you encouragement.

You master the world. But you've got to be careful that you don't get caught up in trying to remain a master of the world to the degree that your ego has let go of it. Love is something you can't turn on nor can you turn it off.

It is what it is. It's according to your state of beingness. What the world calls love is other than what we're talking about.

Your capacity to love, your level of love inwardly is the same all the time. But at one moment you let it out more than at another moment. The amount that you have you can only let out to the degree that you have it.

But it always feels high because it's your highest capacity to love. In a high state of love you love everyone equally. Whether they are your own family, your own children or strangers.

[Speaker 3] (2:28:52 - 2:29:03)

The love is exactly equal. That's another way to tell the high state of love.

[Speaker 1] (2:29:06 - 2:58:20)

But only to the degree we have it can we express it. And when we're feeling it at our highest point, that's always high to us because that's the highest point we know. But you get into a state of ecstasy where it's overwhelming at times.

It gets to be this ever new joy welling up every moment. And you reach a point where you become incapacitated by it. And your eyes above that by it dropping into a state of deep very profound peace.

What was sort of an excitement thing turns out to be a serenity thing. And that's the peace that passes all understanding. It's a peace that can never be deterred by anything.

Even if you see a bullet coming at you it wouldn't disturb it when they are. Remember you can use everything that's happening in the world to grow by an excellent chance to undo a lot of ego. The way you fortify yourself is to keep the practices going.

Meditating every night, every morning. Never ever let go. You must withdraw when you're in the city.

Every night and every morning. Gather yourself in to get the necessary power. If I could start with something to tell you my impressions of you.

It appears to me that since I was here last time people seem to have greater more intense problems. This is for all people in general, not no one in particular. And also for the majority of people that I was talking with, which is more than what we have here.

Just tonight alone before I came I spoke to five different people who are not with our group. They weren't with our group last time either. Now this intensification of problems appears as though people are going backwards.

But it isn't true. People are beginning to rise to this state where they can outwardly express themselves. Where problems are now coming out into the manifest rather than staying held in the mind.

When people are very apathetic it's difficult for them to express. It's difficult for them to do. So the problems remain around in their mind and most of them don't come out in the world.

When they get just one step above that they're still in this apathetic state which is a very low state and they're beginning to acquire some of the capability of doing. And then their problems become manifest. And it seems as though the world is falling in on them.

There's actually a state of growth to move up from the tamasic, the complete tamasic state and come up into the beginning of the rajasic state. And that's the state of tamasic rajasic. Are you all familiar with these terms?

Tamasic, rajasic, sattva, abhijan. So when we come up into this tamasic rajasic state we begin to do with tamasic tendencies. So we're somewhat destructive.

And that includes ourselves. So we become destructive to ourselves, we have problems and things seem to get worse. Sometimes we think we're going backwards but actually we're moving ahead.

Now the step above tamasic rajasic would be pure rajasic. One of doing it. Right in the middle you're equally destructive and constructive.

Move up another step you move into the rajasic sattvic area where you're a big doer constructively. You step up from there you go into the sattvic state. You don't have to do, you just have to be.

So the overall picture that I see is that the world is moving into this, moving up into this tamasic rajasic state and everyone seems to have bigger and better problems. Now it's not everyone, of course the percentage of those on a path is less than the percentage of those in the world. They're all involved in this.

You see it expressed in the race issue, juvenile delinquency, Vietnam, Cyprus, Congo, prevalent everywhere today. The way they're coping with it is in a tamasic way, a destructive way. Problems don't have to be solved by killing each other, by violence, by looting.

Problems could be solved by discussion and should be. But it's a step forward from a lower state. The world today is in a very low state of beingness.

It's usually called the materialistic age. You haven't read Sri Yukteswar's holy science on the cycles. It lays out the various cycles of Earth and how we go from the top to the bottom to the top every 24,000 years.

We came out of the lowest stage of 500 A.D. You know what the dark ages were. We're moving into the second stage and we're having the growing pains of getting out of the first into the second. But the second is not a highly spiritual stage.

It's a stage where technically we advance tremendously. The third stage begins the state of we know this is a mental world. We stop fighting each other and we begin to love each other.

And the fourth state is a state in which man knows his beingness in God. However, at any time, whenever anyone chooses, he moves into the highest state. We don't have to stay at the level that the world is in in general.

And those of us who are on a path are pulling up out of this general level of the world. Aren't we lucky? To the world everything is hopeless.

They feel helpless. We know there's a way out. No matter how much it hurts.

We know there's a way out. We have a hope. And what's the way out?

Not looking to the world for happiness. Not looking to people for happiness. But looking for the place where happiness is.

And that place is right within us. Within our consciousness. It's our natural inherent state which we have through ignorance undone by imposing concepts of limitation.

I need this. I need him. I need her.

And if I don't get these things, I have trouble. I am hurt. Growth is only letting go of these concepts of limitation.

Or, on the positive side, going within and seeing this unlimited being that we are. Anytime we have trouble, anytime we have a problem, we're trying to be the ego. We're trying to express the self through the limited ego and it's too small.

It gets squeezed and it hurts. So if there is a problem, the thing to do is to ask yourself what am I doing? Where is my ego demanding, seeking, and so forth?

If the answer comes, if you see how ego-like you're causing this so-called problem, you pull the cause up from the subconscious into the conscious and once it's conscious, you naturally let go of it. The reason why one doesn't let go of it is because the reason the thought that initiated this difficulty is subconscious. So either we make the thought conscious and let go of it, or we know strongly enough that we are not this body, this mind, this world.

We are the self and when you feel the self, the fear of the self is nothing but unlimited joy. What more do you want? Now you've got everything.

It might sound quite indicting when I say any problem, any trouble, is ego-motivated. But that you'll find is true. When you be yourself, there is no problem, there is nothing that will not fall into line perfectly, harmoniously, with no effort.

The more ego-motivated we are, the more difficult the world is, the more difficult it is to accomplish something, the less harmony there is, and the greater the misery we have. And it's really as simple as I'm putting it. What's not easy is to let go of these wrong habits of insisting upon being an ego.

The habit that's wrong has been well ingrained over millenniums or maybe hundreds of thousands of years. But all of us on this path are now letting go of these things and we don't let go easily because the habit has been there over a long, long period of time. However, the moment we choose to let go, then we can.

If we say we can't let go, it's because we really don't want to. The desire to let go of the misery isn't strong enough. But actually it's as simple as this.

Not easy, but simple. But once we accept it, see the simplicity of it, all we need to do is affect it. And no one can do it for us, but we ourselves.

You have to let the ego sense go. The ego is, I am an individual leftist. And I have a body and I can do things.

That's wrong. If I am the self, there is no Lester. I have to get Lester out of the way and let self, the God, operate.

Actually, you'll move. You'll sort of float through things. But there's no effort.

If there's effort, it's ego. Now of course you're going to have to use effort because you're not starting off as the fully realized self. You see, when this girl goes to the extreme, she lets go and things happen effortlessly.

That's letting go and letting God. Professing faith, professing all these things doesn't do it. Actually having them does it.

The fact that she has troubles, faith, is absolute proof that she doesn't have the conviction of God. Because God is all. God is perfect.

And if God is all and God is perfect, everything is perfect. What is there left for me to do? And if you take that attitude, so be it.

When there's no effort, there's no ego. When the effort is extreme, there's extreme ego. And you're going to use effort until you're fully realized.

Now there'll be times when you'll use no effort and everything will fall perfectly into line for you. So at times you'll be yourself. Be the witness.

Be not the doer. Let it happen. God's world, whatever's happening is good.

Be it good or bad. It's the same thing. Whatever's happening in the world is happening in the illusion anyway.

What difference does it make whether you have a dream? If the dream is good or bad, it's still a dream. But the reality of you is perfect, all joyous, all glorious, all happy.

You're always free if you'll see the truth. There's nothing out there but your consciousness. Everything you see is in your mind.

Right? Where do you see anything and everything? In your mind.

Take away that mind. Where is everything? Time.

And you do this when you lay yourself down to sleep. You let go of the mind and this whole physical world drops away. So whatever is out there is your consciousness.

So if you set up another person and a problem, that's your consciousness. See the perfection. That's all it will be.

The moment you recognize a problem, you're stuck. All there is is a singular oneness throughout and you are it. That's why I say you can't get rid of a problem.

Because you recognize it, it's real. And the moment we see the real thing, the perfection, there is no problem instantaneously. If we will just be our natural self, but we're trying to be a limited ego, that takes effort.

It takes effort to be limited when your natural state is unlimited. And the more you try to be limited, the more effort it takes. But to be your unlimited self, it takes no effort.

Just like your friend, when she got to extremes, she let go, and everything was straight now. No effort. All the time she was trying and trying, things were getting worse and worse.

I say, all she had to do was be herself. And if she locked herself in a chamber somewhere with a padlock, the thing would have come to her. You don't sit down and wait.

You don't do anything. You just know that everything is perfect. And then the slightest thought you would have will come into being immediately.

There's no limitations on God itself. Even if you thought this way at a North Pole, wherever you go, it would have to come into being. If you let go, because you're invoking your infinite power, nothing can stop it.

Praying is for those who are not beyond praying. When you know as much as you know, to whom are you praying to? If you are that, why do you have to pray to it?

See, praying admits duality. I pray to God. That's why Master says, demand.

He doesn't say ask. And when one prays, one should pray for one thing only, more wisdom, so that you eliminate all need for any prayer, for any asking. However, it all depends on one state of understanding.

Most people in the world today need to pray. It's a beginning. But prayer admits duality.

Now this is the weakest point in the Christian world, duality. God is out there. And we know that God is within, even though Jesus said, seek ye the kingdom of God within.

We still look for God without, and he's not out there. He's only within. He turns out to be our very own being.

The word I is God with nothing added to it. When you just say I, that feeling of I, that's the self, that's God. But when you say am something, that isn't.

Or I am something, that isn't. But just pure I, and only I, that's all you see and all you know, that's God. That's why they say God is closer than flesh.

It's I. How close is I? It's closer than the flesh is.

And that is God, reminding you of what you know, that you are that self. Just hold on to the word I only. I, I, I, I.

And you'll be more exhilarated than you feel now. Just try it when you're alone. Just I, I.

And not I am a body, I am a mind, but I, I, I. That feeling of being. I think the word that describes God more than any other single word is beingness.

God is all beingness. We are, when we look within, all beingness. Pretending we're a tiny part of it, a limited body-mind.

But when you look within you'll see that we are all beingness. So beingness, beingness is God. Beingness is also awareness, consciousness.

So it's the same word. Later on you'll see them as identical, beingness, awareness, consciousness. So be yourself and there never will be a problem.

Seeing a problem in a world is trying to be a limited ego-body-mind. If you think you have a problem, you do. If you'll just accept that God is all, God is perfect, that's all there is.

And look at perfection, that's all you'll ever meet with. You have to wipe out the word problem, can't, don't, won't, all negative words. In the future when man is in a state of harmony, all these words will disappear.

The higher you go, the more you see the perfection. The more you see problems, the lower you are. What you're talking about is problems.

The people who see them want you to be the way they are. They'll tell you that you're wrong. And this is one thing you have to be on guard against.

As you grow, those who are not up to you will try to pull you down to where they are. Now it's not how much you recognize a problem and say, oh boy, this is a problem. That shows unselfishness.

It's how much you love that shows unselfishness. When you love, you're very constructive, whether you're out swinging or not. Just feel love.

You don't have to do a thing. You'll be doing more good for the world than all the do-

gooders put together who are out there in action. Because thought is far more powerful than action.

It's the basis of action. It's the initiator. It comes before it.

It determines action. A high being sitting in a cave somewhere all by himself is doing far more good for the world than all these organizations that combine and get into action. Now we're back to what we were talking about before.

The bottom stage is inaction. The middle state is a very active state. The top state is inaction.

Now the bottom state is a one of inertia. It's destructive. It just wants to stop everything.

Actually destroy everything. The top state lets everything be just the way it is because everything is perfect. The middle state is the action state that pulls you up or pulls you down.

Now as you start coming up those who are in the active state with the tamasic destructive tendency will try to pull you down to where they are. Where's your conviction if you go with them? If you go with them your tendency is to believe more the way they do.

Now the right way is easy. Any time it's difficult it's the wrong way. The right way is letting go, letting God and everything falls into line perfectly.

No effort. But when we have to do it's not God. It's an easy ego wanting to do, to change things, correct this world and so forth.

Whatever will help you to do and be what you think you should do and do.

[Speaker 3] (2:58:20 - 2:58:21)

That's what I don't know.

[Speaker 1] (2:58:23 - 3:04:48)

To know who and what you are is the very best thing. There's been moments when you let go and felt your real self. How does it feel?

You're infinite. Omniscient. Omnipotent.

Right here and now. Be that. Stop being this limited, miserable Jim.

You want to help the world? Go help yourself. The more you're capable of loving the more you're helping the world.

What's that sentence? Parliament cannot write the world, but people loving can. The President of the United States must necessarily represent the sum total consciousness, sum total thinkingness of all the people of the United States added together.

Divine laws supersede man-made laws. Consciousness determines everything. That's all there is out there.

It's consciousness. What happens to us individually is our consciousness. We don't like what's happening to us in the world?

All we have to do is change our consciousness. And the whole world out there is different. What do you think of that statement?

That you are omnipotent, omniscient, omnipresent. Stop being what you're not. A body of mind, a limited being.

So simple. No solution to problems in the world. You go on forever and ever solving problems in the world and you'll have more and more and more.

As long as you recognize problems, they exist. The thing that makes you let go of problems is the severity of problems. What we do is we stick our hand in a fire and say, oh, it's hot.

My hand is burning. Boy, do I have a problem. I come home and I say, why stick your hand in a fire?

That's all. If you have a problem, you're putting your hand into a problem and yelling it hurts. And acting as though you're not putting your hand into it.

You act as though you're not doing it. But that problem is only in your consciousness. It's in your mind.

Change your mind. Change your consciousness. And immediately the world out there is changed.

Try it and you'll see that it's so. Or think back and you'll see that these things have happened already. The better answer to what to do is to keep holy company.

Rather than listen to them and try to please them. Mix with people who are with you in your direction. You'll have no problem finding people who are not.

Almost everywhere you move, people are not. So why make your friends that way also? And that's why it's good to have groups.

That's why it's good to meditate in a group Wednesday, Friday, Sunday, Monday, Tuesday, Wednesday, Thursday, Saturday. And then in between just mix with people

who are conscious of the positive. That's the very prime good of coming together as a group.

Your direction is you're constantly reminded of your direction. You're with people who are striving in that direction. And you're in an atmosphere that is moving actually opposite to what the world wanted to move in.

So keep holy company as much as possible. Greetings. Love to each and every one of you.

Welcome back to our beautiful Sedona. No one here wants to change me. Especially when I say it's simple and it's easy.

But of course I'm crazy and everyone else is right. But I'll keep saying it to you until you let go of that wanting to change me. And almost overnight you'll go free.

[Speaker 3] (3:04:49 - 3:04:50)

Why?

[Speaker 1] (3:04:52 - 3:54:49)

Because you are already free. Acting and pretending as though you're not. Are you?

That's it. Is that difficult? Just be your beingness.

Do you have any choice otherwise? No. You are free.

Always were, always will be. Just stop acting unfree. How?

Let the mind go quiet. How? Get rid of your agflat and your mind is quiet.

Simple and easy. If you do it. If you don't do it, it's impossible.

So what does it take to do the most simplistic thing there is in the universe? Which is to be yourself. To be infinite.

To bring it down to the push and pull. I think I'm going to add something to step number one. Which says you should want really freedom more than you want anything else.

I think I'd like to add to it Convert all your wants. Convert all your desires to one desire. To go free.

Convert all your desires into the desire to go free. And I'll guarantee you you'll get it in a matter of weeks. If not a few months.

Convert all your desires into the desire to go free. You see what happens then? Everything you go after in the world other than freedom is in the opposite direction of

freedom.

Every direction you go into in this world, other than that of freedom, is in the opposite direction of freedom. You're looking to the world to discover yourself. You think this thing can do it or that person can do it.

And I don't know how many of you have discovered that there's only one single happiness. One single joy. And that's when you quiet your mind and you just be.

Isn't that difficult? But if all your desires are not focused in on the desire of going free, you're looking away from freedom. You're looking to get it where it is not.

Isn't that simple? Is there anyone who doesn't see, understand what I just said, recognize that what you're going after isn't there. The desire that you had will not give you what you're looking for.

That the only joy is you being you. And you'll stop chasing rainbows. You'll stop all the time being outward.

And you'll start being all the time inward and releasing the desires, the wants. First get them under approval or control or security. Then release them, otherwise you're wasting it.

You can release anger. But it's not effective enough. Releasing one unit of approval or control is releasing one unit in every feeling.

So releasing approval or control is releasing hundreds of times more than just releasing on anger. It would take you forever to release all your anger. It's too much of an accumulation of it.

This goes for every feeling. You've been accumulating them for millions of years. But under approval or control you can wipe them all out.

The number one desire, the number one want is for absolute security for this body, right? In order to get that security, if I can get you and everyone else to approve of me, I'll be safe and I will survive. Right?

If I can't, then I want to make you approve of me so I'll be safe and survive. That's control. So the first wish, desire is for security of the body.

The second is approval. The third is control. And the fourth, fifth, odd, infinite item is on the chart.

But knocking out the first one, wanting to survive, will undo every other feeling. When you no more want to survive as a body, you have no more want. Then you'll discover the big joke you played upon yourself.

That you are eternal. That you can keep the physical body going forever and ever. But there are much better ways than cooping yourself up in a very fragile physical body.

You can be a whole, complete, perfect body. And it looks like this one without its defects. Or you could go all the way into the total, whole, complete, absolute, imperturbable peace.

Which is just beingness. Which is just consciousness. You're just conscious.

Not of bodies and your body. You're just conscious. Maybe the nearest thing to it would be like a daydreaming state where you're thinking of nothing.

Everyone can experience the ultimate state because you're in it all the time. And you experience it when your mind goes quiet. It's only the mind that takes you away from it.

It's only the mind that makes the noise. Isn't that simple? It really is.

And it's easy if you do it. You do it when all your desires focus in to one desire. To be free.

After you are convinced that freedom is the most desirable thing there is, you kid yourself and you think now that, yes, I want freedom more than anything else. Were that true, you'd be free right now. Yes, I want my freedom, but all my little toys and play acts and games in the world, I've got to take care of them also.

All the play acts of the world take you away from your beingness in a direction where you're trying to experience the beingness externally where it isn't. And when your mind goes quiet, you discover you set up the entire externality. You set it up, it's only in your mind.

And when your mind goes quiet, you discover it. Quiet your mind. You'll know what the world is.

I can't tell you what the world's going to be like to you because it is to you what you make it. It's nothing but the out projecting of your mind. Now what changes is your attitude toward the world.

When you see it for what it is, you'll see it like a night dream appears to you after you awaken from the night dream. It's there, but it's a dream that never really was. And so what is your attitude?

Subconsciously your mind is sucked right into all that action by those feelings. That's what the mind is. It's a composite of those feelings.

The mind is nothing but perturbation. Be there such a word. Every thought is a disturbance.

How do you live without thoughts? Effortlessly by intuition. You don't have to do a thing after your mind is quieted.

You just witness without even moving, without lifting a finger. You witness everything. So what does it take to do that?

No more Agflap. See the Agflap, all the feelings or programs put in as pro-survival of the body. Have you seen that?

So subconsciously, as long as you have a feeling, you're on guard in order to survive. But it's so much of it, you look away from it as though it isn't, and you call it subconscious. But as long as you have feelings, subconsciously, you're in a tremendous turmoil.

You're on guard lest you die all the time, 24 hours a day. I felt like saying 25 hours a day. If I can get you to see the points I'm making now, it should help you stop chasing rainbows.

Chasing after happiness where it isn't. It's so obvious that you cannot satisfy a desire. If you satisfied a desire, it would be gone.

No more desire, right? You're satisfied, it's gone. How long would it take you to satisfy all your present desires?

A short time. You'd be in a state of satiety and your mind would be quiet. But the more you try to satisfy a desire, the stronger it becomes.

Because there is no satisfying of a desire. There's only a releasing of it. You must become desireless by focusing all your desire into the desire to go free.

Knowing that that's where your ultimate happiness lies. You see, you're not convinced that your ultimate happiness lies in being totally free of all your feelings. If you were, you'd just undo them.

You'd let them push out. Every bit of, every feeling is trying to push itself out, trying to expend itself. And you're sitting on top of it, holding it down with that much energy plus a little more.

If you just stopped holding the suppressed stuff down, it would all run out on its own in a matter of minutes. It would be like puncturing a pressure kettle. You'd be free.

Do you see how much you're holding on to the bondages, the things that are keeping you bound? Every desire is like an iron chain around you. Count up all the desires and you have all the iron chains that are binding you.

So to sum it up, you've got to convince yourself that the ultimate happiness is freedom. And the ultimate freedom is no Ag-flat. And that when you do that, then you'll naturally

convert all your desires into going free, and you'll do it quickly.

The reason why we want you to achieve goals is to bring up the anti to it, the blocks, the negative feelings, so you can release them. After you release them, you get convinced, then go for it. Go all out for it.

And you'll discover you can think and instantly have things. I think everyone here has had experiences of things coming without effort. Just for the thought of it.

If it happens once, it can happen twice. If it happens twice, it can happen four times. If it happens four times, it can happen sixteen times.

If it happens sixteen times, it can happen sixty-four. And on and on until it's all gone. Then you'll just think and let the world happen.

You notice our whole approach is letting go of. We're never with effort trying to extremely do something. The pounding of the positive thinking world.

You've got to allow the world to be what it is. There's one effort you must use and that's to convert all your desires into one desire. To go free.

That's the effort you need to use and should use. Take all that effort that you're wasting out there on the world. Put it into wanting freedom only.

And you'll get it quickly. Now the times you can grow the fastest are when you're up high. Most of us will use a method when the world is hurting so badly we can't stand it anymore.

Then we release. You should release when you're up. When you're up high you can bend down low and deep to get a hold of the fear of dying.

The fear of living. The wanting to survive as a body. The fear of separation.

It's when you're high you can tackle the bottom line. Security. Now when you have no more fear of dying that's it.

Or when you're free you laugh at dying. It's just the opposite of what you thought. The greatest death you ever went through was being born.

And when you die you get a sense of freedom that's the greatest you ever had in the experience of this body. So again, focus all your wants all your desires into the desire to go free. Get all the egg flap out and be what you are.

Unlimited. Get rid of your egg flap and then your thinking will create without effort. Get rid of your egg flap and be the number one singer, the number one actress in the world.

You won't have a need for it though. You're in a situation every moment of your life. Is

there a time when you're not in a situation?

When you're asleep. You'll never know what you're going to do after until you go free. You might carry through on being the number one singer and then let it go.

You don't need anything. You are the all when you're free. You don't have to go for everything.

Everyone is you. Everything is you. It's your creation.

But again, if we think we can't, we make a goal of it, it gives us an opportunity to release. But you want to be super intensive now. I'm telling you, drop that.

The whole thing. Why keep working and pushing it? Get rid of your egg flap.

You're released once, you can release twice. If you're released twice, you can release four times. You can release the whole thing.

Why don't you release the whole thing? Because of the first thing I said, you have desire for rather than freedom. Desire is your enemy.

Desire is your number one enemy. Take your number one enemy and use it against itself. Take your number one enemy desire and convert it into the desire for freedom.

You'll be fighting fire with fire. How does that sound to you when I say take your number one enemy desire and focus it in on the desire to go free? But it does puzzle me as to why all of you discover that releasing is a great thing and that you do not take it all.

You just don't take it all. Why? Can you tell me?

Your programs take over. Your programs have a mind and a power and a punch and they hit you, right? Congratulations for taking responsibility for your programs.

Because as long as you give your power to the programs you're finished. But who gives the power to those programs? Who holds on to them?

See, it's back to want. You don't want to see them. That's the basic principle and the method is letting go of want.

Want, want, want, want, want. When there's no more want you discover you are the all of the entire universe. I still see it as you're needing to focus all your desire into the desire to go free.

I think we ought to make that step one of the intensive and super intensive. Not wanting freedom more than we want approval or control but taking all our wants and focusing them into the want to go free. That'll do it.

It's simple and it's easy if you do it. So what I'm saying to you now is do it. In general all the time you're out in the world you're going in the wrong direction.

You think your welfare and security lies out there in the world. It's only when you're releasing that you're in the right direction. Coming to courses like this is the very best thing you can do is stopping going in the wrong direction for a while to concentrate on going in the right direction.

It's about time you got together under one roof like brother monks and sisters with the resolve to go free immediately. You fulfill that desire your mind goes quiet and you're being and it feels great. Recognize what that good feeling is.

There's one single joy, happiness only in this world. That's when you're being your being is. Discover that.

You'll expedite your going directly for it instead of trying to fulfill desires. Now because it made you feel great you'll naturally want to do it again and again and again and again and again and again and again and again and again from here until eternity. Desire mind enemy.

Desire mind, am I any enemy is a good motto to keep in the back of your head or put it in any language you want. I was quoting I think it was Uttaswar wrote a song or somebody wrote a song desire my my enemy. But desire is your enemy.

Because desire is simply the agony of lack. This morning I would like to help you identify with the three states that we are conscious of and help you discover where you are at and where you need to go and then how to go there. I would like to keep it mostly up there and I've written it all down and I think it would be very good for you to copy it and take it with you.

Because if you understand these sentences that I will put down here you will be there. So in the future you can look at them read them and try to make that knowledge your knowledge. When you do that's it.

So to identify where you are at you know there is you and that's simply when I ask are you and you say yes that's it. Which sets up your mind which sets up your body and world. And so you are aware of these three things.

Now the real you, your isness, your amness, your existence, your areness, etc. It's all the same thing. It has no limitation.

It's whole, complete, perfect, eternal. And when you identify with that that's it. But you have already set up your mind which is ancient by now and is extremely overloaded with programs and their resultant thoughts.

And your biggest program is I am this body with all the incumbent millions of things I

need to do to keep it surviving. And these things keep you busy 24 hours a day. Working at them, resting from them, working at them, and resting from them.

So try to find out where you're at. Remember the experiences you had when you were up here at number one. Remember how wonderful that state was.

It will encourage you to keep trying until you can sustain that state all the time. Number one is the real you is the changeless you. Number two and three is the ego personality you.

Is the fiction you. Is the story you. Is the program you.

In two and three you gather up and hold all the limitations that you have placed upon yourself over the millennia. So what do we need to do? Backtrack the way we came.

Start undoing the concepts of being a body, of being a mind. And of course you all know how to do that. Release at your basic programs.

Approval, control, security. And the three states in here, as you know, is your beingness only. If you're being your beingness, there is nothing else.

When you're being your beingness there is no otherness whatsoever. And what you see is I only out there. As I said before, if you really understand what I'm saying, you're there.

So please write these down, take them home with you and work on them until you are established there. With a capital T. The doing state of course is your position, your place in the world.

The higher up you are, the greater you are with freedom, the more you are doing, the higher your place. The president and beingness is higher than the senate, which is higher than the house, which is higher than the average public. They have at least enough to be mostly in the doing state.

Of course these are your corporate heads, all the big doers, all the big achievers. And down here we have 95% of the population who are in havingness, who think their thing lies in having. If only I could have this, if only I could have her, if only I could have him, if only I could have this car, if only I could have a Rolls Royce, a Maserati, if only I could have a million, on and on and on it goes.

And you're constantly identifying with things, that things give you your welfare. You move up, get into courageousness and ride around both sides of that, you're in doingness. Often beingness we don't even have 1% of the population there.

It's a small fraction of 1%, who do nothing but all the time identify with their beingness. They are the Christs, the Buddhas, the Yoganandas, the Ramakrishnas, etc. They are

never out there in the world working for a living.

So up here we have a small fraction of 1%. In the doingness area you have about 5%. Smaller doers are professionals, they go out on their own.

Small business people, people who don't have to punch a time clock, people who don't hold jobs under someone else. Holding a job is a slave consciousness. I can only live by working for someone else doing what they tell me to do.

Had we not the slave consciousness on this earth, no one would be working for anyone. It would be a totally complete cooperative society. So you see where we have gotten ourselves to.

We really went down to the bottom but we are now coming up from the bottom, going up, up and away. Havingness is your bank book and possessions. I think that's kind of obvious.

There's three things that you identify with. You, your beingness, your mind and your body. Now the real you is your beingness.

And when you're identifying with your beingness, you're in the most wonderful state there is. And when you're identifying with the body, you're in the worst state there is. And you're in constant trouble.

And you're trying to survive a thing that will not survive. And you're spending all your time doing that stupid silly thing. Now as you release your programs, you identify less with the body and more with your beingness.

And when the programs are out, it's only natural for you to identify with your beingness all the time. And that's it. So next time you get up here, remain there as much as you can.

And from there you can really get up the garbage. It's impossible to write it down. You cannot describe beingness.

In order to use words, you have to come down from beingness into mind. Mind can never comprehend beingness because it's below it. You can remember it was great and want with your mind to go back there by dumping the programs.

No programs, you're there all the time. If you get these concepts, it'll help you keep moving upward. And when you get there, using that state to remain in that state by getting the deepest garbage up and out.

When you're up there, you could theoretically like that and dump all the garbage. I am not all a garbage. Done with it.

It's theoretically possible if you'll do it. But the least you can do is when you're up there, work to dump the feelings that are coming up. And if they're not coming up, duke down.

Dig down. Look for them. You can look down.

And because you're up, you're very able to handle them and release them. Just opening and letting it out is stopping holding it down. All that pressure would push out.

Resistance. We're using energy to hold down all that suppressed ag-flat. So yes, when you stop holding it down, it goes out.

When you're up there, it happens much more so because you're not going to stupidly hold that garbage down as you do when you're spinning in it, swimming in it. When you're down in it, you think the garbage is you. When you're up there, you know it isn't.

So you're willing to let it go out. When you're released, you're up. When the garbage is in play, you're down.

See, you are always your beingness. You've got no choice on that. Let me see you not be.

Can you do it? Even those who try to be by committing suicide don't succeed. They get a sense of being more alive with a better body.

It's impossible to not be. This is a ridiculousness of the whole thing. Thou art that which thou art seeking.

You're an infinite being. It's your beingness. Identify with it and that's all there is.

I have five words that indicate the free state that you can use as a goal to be achieved. Five of the most important words in your vocabulary Five of the most important words in your mind. Any one of which when obtained has you in a state of freedom.

Number one, you get to the place where no one and nothing can ever disturb you again. Even death facing you doesn't disturb you one bit. And you could watch yourself you could watch your body being squeezed out slowly with a big smile on your face when you're up here.

Nothing, not even death itself can disturb you. Not even approaching death. Desirelessness is mental quiety mental quietness.

Desire is the agony of lack which when fulfilled momentarily stops the mind from its agitation and you are being your beingness and it's great and it's a pleasure and it's happiness. What you don't see is that it was not the thing, it was not the person, but it was the quieting of your thoughts that made you happy. There goes all hanging on relationships.

You don't need the other person to be happy. Now I'm not saying break up all relationships. Know what it is.

Your relationship is filling a need a desire. Release the desire then you might continue the relationship and you might not. If you do your whole effort is to help the other one discover what you discovered.

So a relationship should be basically wanting to help the other one go free. And if it isn't that I say it is sick as all of you know from your experiencing. Your greatest misery in life is from your relationships.

You get moments of pleasure and tremendous amounts of pain. All that disappears when you identify properly with your beingness and have the wish to release the attachments the approval, the control over the other one. If you want an expression you can say the other one is God.

My children are God's children. Release. Let go.

Let God and your children will come up the best. So desire is our number one enemy. It's an artificially created lack which we continually try to satisfy and never, never, never satisfy it.

There isn't a single desire you've had that you've ever satisfied. Because the more you try to satisfy it the stronger the desire becomes. It's impossible to satisfy desire.

It's very possible to release. You see, if you could satisfy desire you'd have everything once and you'd be satisfied. But in trying to satisfy that desire you just want it again and again and again and forever.

So desire is a number one enemy. And when you let go of that agony of lack you discover you have everything. The universe is yours with no effort.

And so number three comes into being. Since the universe is yours what effort do you have to go through to get it? None.

Life actually becomes effortless. And since everything is mine, there's no need to struggle, scratch and fight to get it. And so we get the inner sense of actionlessness.

Reminds me of a time when I first discovered this. I was walking down 57th Street toward Hamburger Heaven between 6th and 7th Avenue. And I says, Paul!

We have never moved! And I'm walking along. We have never moved, Paul!

And I'm so excited. Telling him we have never moved as we're walking into the restaurant. And since that time it's never left me.

I have never moved. The real I has never moved. It can't.

It's omnipresent. Where's it going to move to? But the fictionalized body on the screen of the mind concocts a movement.

[Speaker 3] (3:54:50 - 3:54:51)

But it's not real.

[Speaker 1] (3:55:03 - 5:07:18)

Your mind is like the screen in a cinema shelf. It's changeless. It's white.

It's pure. It's actionless. It's effortless.

It's imperturbable. But projected on that screen can be people, fights, wars, floods, fires, riots. But what does that do to the screen?

Nothing. And it's exactly that way for us. However, if you're watching a movie and you think you are the character, that character is suffering, you're crying.

Likewise, you identify with this body in all the programs you set up for it. If you don't identify with the body, if you don't identify with the screen, with the projected pictures on the screen, you discover you are the imperturbable, desireless, effortless, actionless being, just witnessing. When these things set in, you hold the sense that I have never moved.

And from that point you witness the world go by, the same way you witness a moving picture. You see the entire world that way. To help you get there, I set out helpful directions in several groups that seem to group together.

If you will constantly keep identifying with your beingness, you will stay in such a beautifully high state. It will help you establish it for all time. Try to keep identifying with I am.

Another thing is to hold the thought I, I, I, I, nothing else. Because when you say I, just alone without anything with it, it's your beingness. And when you're free, that's the sense of consciousness you have, just I all the time.

As Vivekananda said, when he reached the end of the line, he discovered there never was anything but I all alone. There's nothing but I-ness. And the I-ness projected all the supposed other-ness.

But since it was a projection of the I, it is the I. Number three, be not the doer. If you are identifying with your beingness, you don't see yourself as a doer.

I can remember when I first started talking to people, they would say, you're a teacher.

And I'd say, no I'm not. They'd say, yes you are.

And I'd say, no I'm not. I could not see myself teaching, talking to anyone other than me to me. If I'm talking to me, I'm not being a teacher.

So try to get the sense of be not the doer. Be the beer. That's not B-E-E-R.

That's B-E apostrophe. Okay, now number four is a very important one. It's going to save you so much effort.

There's only one single happiness, and that is when you are being your beingness. By quieting your mind in satisfying desires, it's the only happiness there is when you're being your beingness. And you wrongly attribute it to the thing in person.

So if you'll make it a habit of noticing that all the feelings of happiness you experience are when you're quiet and just being. If you will do that, you will stop chasing lifetime in and lifetime out for happiness out there where it is not. It's so important when you discover that all your happiness is when you're identifying with your beingness because it takes the majority of effort out of your life.

And when you do those things, you will identify with everyone as being you. You will identify with every atom in this universe as being you. And the real knowing is being.

There is nothing to know except one thing which is to be. Which, knowing that, you know everything. Real knowing means being.

That's what everyone in his or her every act is seeking. That is the knowledge with a capital K. But that knowledge is not knowing something, it's knowing to only be.

Coming down just a bit, see nothing out there but your sum total thinkingness because that is exactly what it is. All your thinkingness, most of which is below the level of consciousness, is what you're seeing out there. It's your picture projected from your mind.

And you're only seeing it in your mind. It's only your mind that says it's out there. And a proof of that is when you go to sleep.

Where does the world go? It's gone. So where is it?

It's in your mind. You wake up the mind, there's the world again. Put the mind to sleep, that whole world is gone.

Even if you've lost a close relative, a close one, you go to sleep, that death is gone. So where is dying? But in the mind, there's nothing out there but your sum total thinkingness, most of which is subconscious.

When you realize that, if you don't like it out there, you change the picture in here, and the picture out there changes instantly. And as I told you, each one has his or her own picture. We all think we're seeing the same thing, but we're only seeing our own pictures.

And it's brought out so succinctly in an accident which is not related to us. Five of us look at it, we hand in five reports as to what happened. Can you see how distorted we get on things that concern us?

We can't even see what's external, actual out there that doesn't concern us. So how accurate are we in seeing the other one's picture or what's going on? We only see our sum total thinkingness out there.

If you don't like the picture out there, change yourself. What is actually out there is your beingness. The reality of the world is not world as the illusion we see it.

The reality of the world is the beingness behind it. And that beingness behind the world is your beingness when you identify with your beingness. So there is in actuality nothing out there but your beingness.

And when you see that, you see number three here, no objectivity, only subjectivity. Instead of seeing yourself in the body and your body in the world, the body is in you, the world is in you and the universe is in you. Just like in a night dream when you're sleeping.

You could bring a whole trip to Mars into your bedroom there. And as far as you're concerned, you're flying to Mars. So where was that trip to Mars?

But within you, in your bedroom, in your dream. It's exactly the same way in the so-called waking state. This waking state is a sleep state.

Until you wake up from it, you're not aware of that fact. But as you keep releasing, someday you're going to see this state with the waking state is as real as a night dream state is real after you wake up from it. You wake up from this dream called waking state, then you see that this whole thing was just a dream that never really was.

All that effort for nothing except misery. So your world becomes subjective. It's in you.

It's not external to you. It's your creation. So work to totally quiet the mind until there are no thoughts.

The mechanism called mind changes from being a very turbulent ocean where you see waves all the time, that's the way it is now, to all the waves disappearing. All the tiny ripples disappear. Then it's a waveless ocean with no boundaries.

And your mind becomes that way. Totally quiet. Not even a ripple.

And when that happens, you become intuitive. From your eye, everything comes out of it anyway. The eye of you, your beingness, is omnipotent, omniscient and omnipresent.

And when you quiet the mind, you naturally identify with your beingness and are intuitive only. To bring it down to practicality, when you're intuitive, you can talk to anyone on his or her subject and help them learn more, even though you have never studied it. Even details and facts.

You're coming from omniscience. There was a time I did this, the first years after I got free. And it's like, see, you don't move.

You watch your body like you're watching other bodies. You watch your body talk, you listen to your body talk, and you say, gee, that's interesting. See, that's the personality side of you watching the free side, the intuitive side.

All study becomes useless when you're in touch with omniscience. So all these teachings of spirituality in this direction, in that direction, in another direction, over the thousands of years, hasn't helped much. All that teaching has activated the mind.

The only answer can be gotten by quieting the mind so that you will naturally identify with your beingness. And three, do not identify with your body and mind. Take it as a character out there.

Give it a, it's just do. Do not overdo on it. And again, you've heard me say, does this chemical have more power than I have over this body?

This is the pill generation we're into now. Everything can be cured by pills. How does a pill get more intelligence than we?

It's ridiculous. If it helps us, it's our intelligence saying this pill is going to do something. It's not the pill doing it, it's our saying that the pill will do it.

Give the body it's just do. Don't overdo with it so that your attention can go more toward beingness. Overpaying attention to the body keeps you bogged down into being that extreme limited carcass which is an absolute no win in the first place.

It goes. From the moment you get it born, it starts dying and finally succeeds in dying. So why put all that attention to it?

We ought to have carcasses around so people can play with them. It might wake you up because that body is going to be a carcass and as I used to say you ride around in a car. Is that you?

No, that's a car case. A carcass. This is a car case.

Like an automobile. You're not the automobile because you move around in it. You're not

this body because you move around in it.

So a car case and a carcass are very similar. So give the body its just due and spend your time identifying with yourself. Spend your time releasing the blocks to identifying with yourself until you end up with no attachments and no aversions.

You should have things you should have things for use with no attachment and no aversion. And when you have no attachments and no aversions you will have everything for a mere effortless thought of it. So if you have any concepts of giving up on a path it's one single thing you give up.

That's your miseries. Your limitations. But on a path you take on more and more and more until you have the universe.

Don't allow your mind to sabotage you by saying you're going to lose everything if you go free. Don't allow your mind to sabotage you by saying I will die if I go free. And these feelings are strong within you right now.

I will die if I go free. If you didn't have that you'd be free. You know the way.

Allow all that suppressed energy up and out. If you didn't sit on it, it'd all go out and you'd be free in minutes. Don't allow your mind to sabotage you.

It fights for its survival because we programmed it that way. It's like how the computer in the picture 2001. But since we programmed it to keep us bogged down we can always deprogram it so it cannot touch us.

So now that you've got everything there's nothing more for me to say. Be yourself. You've got no choice on that.

That's the ridiculousness of this whole world of living. You're infinite. You're omnipotent.

You're omniscient. You're omnipresent right here and now at this moment. Concocting a mind which says otherwise.

I'll still say any aid that aids is a good aid be it gator aid. Sometimes I think an alligator on a backside might make it go up. And that's the way we really go.

We give ourselves such heavy bites and fights. We eventually let go and go back home. I don't want you to think I'm putting down the aids that help you.

If you need an external aid and it helps use it. When you understand that external help then you'll move above it. Now there's no giving up anything on this path.

We're at the bottom. There's only one thing we can give up. And from here on it's got to be bottoms up.

There is no giving up as you go free. There is a tremendous taking on of more and more and more until eventually you have the all. First you'll see every person as yourself then you'll see everything as yourself then you'll see the whole universe as you.

And once you are the all there's nothing you need there's no more desire no more attachment no more aversion and you're free. And as I said the world won't disappear for you. It's like an oasis on a desert.

You see water. You even see trees growing around it. But when you go over to it you discover it was an illusion.

It's just sand. Once you go free you walk the desert you'll still see that oasis. With this difference you won't go there to drink.

And this is what you need to learn about the world. Stop going there to drink. You just get drunk.

Stop looking to the world for your joy. Look to yourself for all the joy because that's the only joy there is. When you're having happiness anything pleasurable any joy it's only because you've quieted the mind for that desire.

And when your mind is quiet you're being your beingness. That's the only happiness you can ever experience. Discover that for yourself.

Stop chasing those rainbows. You've been doing it for millions of years already. And you now have a choice to go on enjoying over eons.

It'll take you eons to do this. Or you could go from here right back home to the top. This is the advantage of being at the bottom.

You're close to the top. You're closest to the top of any area there. The heaviness the encrustation the binds that we have put upon ourselves and we never forget really what we are are so heavy the desire to break out of the bondage is so great we can go straight up this way.

From this state of being in a physical body we can go all the way home in a matter of months or less. The fact that very few people do it does not make it true that you cannot. When any one of you decides to so do it so be it.

When you decide you want freedom more than you want anything else. You can do it in months. You don't even have to discover the how-to you've already got it.

No feelings. The mind goes quiet and that's it. I think the main reason why you're not going all the way is a subconscious fear of dying if I go free.

Now this subconscious fear of dying is actually the fear of losing your ego. The ego does

die. The sense that I am this limited body Lester dies.

But in place of it comes something infinitely better. Your whole purpose for coming here is to discover this free being that you are. Everything you do is moving in that direction but looking for it where it isn't.

It is not external. It's not in more money more playmates. It is in you discovering what you really are.

Unlimited free beingness. And that you set up the whole world as you see it. There is nothing out there but your picture.

And we superimpose our picture on the same space that others superimpose their pictures. And each one of us is seeing only our picture. But this fear of going free is the fear of losing the ego sense.

Now what happens after you lose your ego sense is simply the body moves around but you know the body for what it is. What used to be the all of me turns out to be the least of me. One infinitesimal speck of me is this body.

Because I'm omnipresent. Not just in this spot. Every one of us is everywhere present.

All the time focusing in on a little body saying I am this little body. Trying to keep the body surviving forever. Who succeeds in keeping the body surviving forever?

You see how stupid it is? We see the body's dying all the time. We are dying everyday.

We are struggling for survival everyday. It's an absolute no wind direction. We see it.

By the way, Wendy's is a good place to eat. Why? On a table they have ads from the 1800s.

I was looking at it yesterday and they do the same voodoo things that we do. How to keep from going bald, singe your hair. They have all these singe.

They have all these unusual ways of healing the body and etc. etc. that we use now.

Put different names on it. Call them wonder drugs. You wonder why.

But it shows you it should give you a sense of the impermeability of everything because everything you're reading about may give you addresses if you live in New York City that you've been around and very close to and you know it's not there now the things you're reading. It shows you the impermanency of everything. I'm trying to shake you loose of your life hold on a body.

Give it it's just do and spend your time releasing, going free. If you really like the body that much you can make it go on as long as you want to. You can make it as youthful as

you want to also.

There are some rare beings who stay at the age of around 18, 20 all their life. Our friends on our nearby planets most of them look 16, 18 as high as 20. Very few look older than that.

And they're 1 to 2,000 years old. We can do the same thing. But in the process of breaking free of the body learn that you're in control of the body.

It's only your thought. But use this. Heal the body instantly.

Walk over red hot coals and don't get burned. Tom Bell was in town here some weeks ago and took a group over burning coals. You can do that and much, much more.

Get rid of your shackles. It'll start you. Going through this it'll free you from being bound into the physical body.

You could walk on hot coals and then walk on water and things like that. You're beginning to transcend the physical body. You're going to need this.

This morning I was reading breakfast in the bakery down here a Christian science newspaper on all the hows and wherefores of nuclear attack, how to stop it and you don't get it the first 5 minutes, the next 20 are most important but the last 2 minutes on the way down goes on and on. This is Christian science. Explaining the best ways to stop a nuclear attack.

I'm giving you a way now. Discover that you're the creator of the body. You could walk through a nuclear explosion and it wouldn't touch you.

You could put your hand in fire and it wouldn't burn you. You might need these things in this decade. As they talk about undoing these nuclear things they multiply them.

Not only in numbers but in ability. You see the direction. Stop wasting time.

Release the act flap. Go free. You're gonna do it anyway even if it takes you a million years.

Why not now? You've got the method. No more wanting approval or control.

Freeze the mind enough so you can dig down into the number one program. Wanting to survive as a body. Fear of dying.

You pull that out, you're free. You pull that out, the little remaining garbage you can dump so easily and then you'll just remain as you really are. You'll be out of the struggle.

Boy, if I got this power to walk over hot coals I got the power to teleport. I got the power to at least arrange my life so I don't have to struggle anymore. In that sense it could

help.

If I can walk on hot coals can I arrange my life ideally? Of course you got that power. Powers do not free us.

The experience of people who get interested in them is that they get stuck in powers. Now powers are just working the world shortcut, that's all. Powers are inherently yours.

All the power there is in the universe is yours. All the powers are yours right now. But if you show yourself one of them, I might encourage you to show yourself another one and another one, and then you start unshackling, you might let go of all the powers and just be.

There's a lot of people do miracles and they're not aware of it because when they do it, it's so easy and concentrated, they get back into the world they don't even remember it. Like these old ladies lifting cars and kids lifting automobiles. The emergency concentrates them.

They're on one thing totally concentrated. I got to lift that car off my friend or relative. With no doubt, they just lift it.

I just got a funny picture when I was on, living on Central Park South. I'm getting in the elevator and the operator is a very strong man. He just can't open a bottle.

I said, I'll do it for him. I just with a little twist took the thing off and gave it to him. It's all thought.

He used to stare at me every time I went up. That was something peculiar to him. And when you identify with your beingness, you recognize the only thing that is is your beingness being all beingness.

That's the only absolute truth that never ever changes. Everything else changes because it's untrue. If a thing is true, it's true forever.

If it changes, it wasn't true the moment before. So everything changing is not true. It's an illusion.

It's an illusion created by us. But try to remember, as you let go, you don't give up anything. You take on more.

Who got more miserable from releasing? Anybody? You might think so.

Because as you free yourself of the heaviest, as you free yourself as the thing that's right on the surface now, it uncovers more that's deeper. And you might attribute the deeper vision to the releasing the heavier, subtle thing right on top now. And the more you release, the more sensitized you become.

So whatever you feel, you feel more self. Because before you were blinding yourself to feeling it. You were driving it down in the mind, making it subconscious.

And so when you make it conscious, you're aware of it, and it feels as though it's something new coming up. But it was always there. So you might have a thought that, gee, I'm getting worse.

I never felt so sharply. But you'll discover that you don't remain nearly as long in that heavy state as you did before. Even though you feel it more so, you'll feel it for a far shorter period of time.

Take responsibility for everything you feel and experience. That this is my heavy desire for this thing that I want so much. Who's dominant?

It or me? Does the desire come to you in the body and tell you I am in power over you? No.

No. So take responsibility. Whose desire is this?

At least it'll put you in a position where you can, if you choose, release that desire totally. And never be bothered by it again. For me, it's a terrible thing to teach that Jesus died for our sins.

If he died for our errors, we don't have to correct them. No, he died to prove immortality. To show us the way to immortality is to die to the physical body.

Then you'll get your immortality. That's just a misinterpretation of some of the leaders in religion who did not understand. The Pope is for hope.

He goes down to South America and there's the people down at the bottom. He gives them hope. My thinking is they'd be better off without it.

Then they either have to sink or swim. The hope keeps us going on and on and on in the misery. Yet from a certain space, of course, hope is good.

No hope, you die. But take responsibility. When you're enough in want, you let go of it and be in affluence.

I the self create the mind that has the want. So who's responsible? I think it's good to emphasize the kiss theory.

Keep it simple. A wish for the rest of me to go free. Which is everyone.

Plus before you come in you make certain decisions and you'll carry them out. Before you're born you see your whole life ahead of you and you make good decisions. Good, strong decisions.

And you carry them through. As I said before, when you go free there's one of two things you'll do. You'll just isolate the period of the body or you'll come back and help the rest of the people do what you did.

The majority of people just leave. Why? This is an illusion.

A very small minority come back and they're the Christs, the Buddhas, etc. For all you know I might just not be anything I'm saying. How do you know?

Only by doing it yourself will you know. It takes one to know one. All the time putting your thoughts out to protect the body.

Not for one moment would you be taking a look-see at that beauty that you discovered. Not for one moment would you look at it. Because all the time you were struggling for survival.

And it keeps your mind busy all the time. See, as your mind gets quiet you begin to see the beauty. The perfection.

The perfection. So the mind is the enemy. You have to quiet it.

Every thought is a thing of limitation. So the best state is a no-thought state. When you quiet your mind you just come from your knowingness.

You operate intuitively. See, theoretically you can do it like that. I am not the mind out, finished.

No one does it. Now, I spent many a year trying to think up a shortcut, a one-shot way of going free. See, we all have accumulated the encrustation of the mind.

And we need to undo it. And it's so heavy, there's so much there, that we go along with it. But should you make a decision enough of that mind, then you can do it weeks, months.

Because then all your desire focuses in on the desire to rid yourself of the mind. And you just keep releasing all the time, all day long, even though you're with people. You've probably experienced the state where it comes up and floats out, comes up and floats out.

It's got to get to that point really, there's so much of it. Releasing occasionally helps. But if you want to get it all out, that huge accumulation, it's got to be constant.

It's in the six steps. You've got to make it constant. And all day long it's floating up and out.

You see the feeling, and you see it release. It's sort of like sitting back and watching it,

watching the show go on. People who have let go of a long time habit of smoking, I've always got them to first accept that it's okay to smoke.

Now that's hard for them to do. It's much harder for them to accept that it's okay to smoke than it is to let go of smoking. You can apply that to yourself.

You see, like, put it on the smoking. If it's not right to smoke, I'm taken up with it's not right to smoke. So much, I can't even begin to think of letting go of smoking.

I'm fighting the fact that it's not good to smoke, and people say so, and even I know so. It might give me emphysema. So it must.

It's so much easier to release when you first accept, and then you can let go. How many of you wait until you get high before you release? How many wait or go high to release?

There's your problem. You're not doing it. What are you doing?

You're wanting to feel good, so you're waiting until you get down, and then you release to feel good. And because there's only one to feel good, that one release can make you feel good, and that's it, for the time being. And so you feel not good again.

Then you'll release again to feel good again, thereby dragging out the whole process. Now, if you would release for the purpose of wanting to go free, then it would take you months to clean out all the garbage. But you're not releasing to go free.

You're releasing to get out of the misery. It's a drawn-out process that way. In the beginning, you have no choice.

You're so bogged down in heaviness and misery, you need the incentive to get out of the hell to cause you to release. But now that you've moved up, that should be past history. The reason for releasing should be to go free.

The highest feeling, the highest state you'll ever get is total freedom. Do you believe that? Okay, so why don't you go all out for the highest state and go free?

Because you're holding on to the heavy state, which equals ego. Ego is the cause of all misery. Ego is the manner in which we separate from the all of the universe, from the oneness of the universe.

Ego must go if you're going to identify with the oneness of you. Ego is a compilation of all the agflat. You start from being the all to putting a fence around you called I, Lester, I, your name.

By setting up a mind, which is only the sum total of your thoughts, feelings, and expanding it outward more and more with more thoughts and more feelings. And the more you do that, the more you're moving away from I, my being to I being Lester, with

a mind that's almost unlimited. And therefore, we can move away from the oneness to the extreme.

And this is what we have done. But the reason why you're not going free quickly is you're releasing the feel good. And that causes you to stop when that goal is accomplished.

Whereas if you were releasing to go free, you wouldn't stop. You would bless every opportunity that would come your way to gain an additional piece of freedom. Every down would be a wonderful opportunity to you.

Every down is a marvelous opportunity to release and go up. You're not falling into the later steps of the six steps because you're missing the number one thing, wanting to go free. And replacing it with wanting to satisfy the ego.

The I personality sense. Chasing after the highest state externally in the world. Where for each ounce of pleasure you take, you get pounds and pounds and pounded with pain.

This is so obvious if you just look at it. The things that you thought were most pleasurable in life have given you the agonies, the greatest agonies. Basically the opposite sex.

As you move up your sex desires should be released. And you reach a place where there is no sex. There is no male, female.

You look at souls without a tag, male or female. But every desire is a extreme bondage. Every desire is saying, I lack that.

The all lacks nothing. The all is everything. The oneness includes every last atom.

And so you've pulled yourself away into a little personality and are trying to keep that personality surviving. And that's more important to you than taking this tremendous high state, which is yours by nature, which is inherent, which you cannot change, but you can look away from it and assume this little ego body-mind. You're not looking to go free, and that's why a whole gang of you are not all the way by now.

You're looking to satisfy this body-mind, thinking therein lies your welfare. And every day it's proven to you that your welfare does not lie there. You never win.

For each ounce of happiness you take via the body-mind, you get hit with so much pain. Every thought has a certain amount of pain to it. Why?

It pulls your attention away from your beingness. When your mind is quiet, you're in the most wonderful place there is. But every time you go into it, it's a disturbance of the inherent natural total peace, equanimity, tranquility.

That is natural. But again, the reason why you're not establishing that tremendous state is you're looking for it where it isn't. You don't want freedom.

You want that terrible game of playing ego and having moments of pleasure with long periods of pain. So I'm suggesting that you wake up to this fact. Release when you're high.

That ought to be put down in your notes with big caps. Release when high. Go high to release.

Everyone has exactly what he or she wants in the sum total of our wanting. Mine's only creative. When you want freedom, you're going to get it quickly.

And I say months because it'll be your number one priority. And regardless of what's going on in your life, you'll keep releasing. All that suppressed energy is trying to push up and out and you're trying to hold it down.

Stop holding it down and every bit of it would leak out. It would push right out. Holding it down is holding on to the ego programs.

You've got to recognize that first you want to be a limited ego. Then you've got to accept that that isn't it. Just by looking at your life.

It's been miserable for millions of years. We all think we're so smart and boy are we dumb. For an infinite being to live in the extreme limitations that we do.

How smart is that? But that smartness that we feel and think we are is subconsciously knowing our beingness. And the dumbness is forgetting that.

That it is our beingness that is omniscient and smart. So we must get to the place where we identify all the time with our beingness. And when you do that you see the mind body world as an out projection of your mind that you set up and so what will be your attitude.

And good and bad are exactly alike in that projected movie. It's a projection. That's the thing you've got to get to know.

What's the difference whether it's black or white, good or bad, hot or cold. It is a projection out there. An imagination an imaging in my mind a thing that I set up.

I am not that, I am my beingness. When you identify with your beingness the mind matters not because you know it for what it is. When you identify with your beingness the mind and all its garbage matters not because you know the mind for what it is.

The sense of ego contains all likes, dislikes all thoughts. You must get your attention off it and put it on your beingness which is there all the time. Is there any time when you are not?

No. This infinite beingness that you are is there all the time. Identify with it.

Hold my mind is not it. My body is not it. My mind and body are out projections from it.

Identify with your beingness. Release when you are high. The higher we are the closer we are to our beingness.

Highness quietness equate. When you go high you got the energy up here. Here you have the least energy.

Anapathy you have thrown in the towel. Up here you got the highest energy. So move up into this area and then dig for the fear of dying.

Down here you are drowning in it and you cannot let go. Up here you can confront the fear of dying. And when you get that out mostly you can clean out the remaining relatively easily.

Aim to go up here to release from. If I would have said these things to you some time ago it would have been meaningless because you are so drowning in your Ag-flat you just can't see straight. The only thing you see is the Ag-flat.

But every one of us has moved up into this area. Knows what it's like. Can put ourselves there and then dig down deep and confront the fear of dying.

The insecurity. The fear of living. And by so doing you get rid of all fear.

Fear is not natural. What does an eternal being have to fear? About dying especially.

So from here on make it a point to get up here. Feel high and then dig for the fear of dying and release it. Your point of focus shifts from body-mind just on to beingness only.

You stop thinking about whether this chemical or that chemical is going to do this or that to me. You don't think, am I going to get approval or control? No matter what anyone says to us it does not hurt us because we are infinite beingness.

How can what someone says interfere with that? They cannot. And so you move toward the imperturbable state and I know no better yardstick of checking where you are at now by the degree to which you can be bothered.

Move to that place where no one and no thing can bother you anymore. And remember the ego is the mind-body and the mind has to be quieted and then you identify only with your beingness and that's the ultimate state. And that's what I wanted to say to you today.

Get out of the pits, go up here, complete the job. It only takes months or less. If step one is in there wanting freedom more than you want the ego nonsense, the other steps fall

into line and you get down to step six where it's a delight all the time because you just go higher and higher and higher and higher until you can't go higher anymore.

There's no place to go. You're all over the universe. You're infinite.

And that's simply all the time identifying with your beingness. I am this. Then you'll see the whole truth that there is.

There's nothing but I, my beingness. Everything else was an imagination, an illusion. So I say go for it.

Keep it in mind. Go high and release. Of course if you're down release to go high so you can release more deeply.

Don't stay there. Move on from there to higher. You're right.

Most of us have been using it to escape the misery. I'm saying don't stop. Go higher until you can't.

There's nowhere to go anymore. You're all over the universe. Use the highness to release.

You have been using releasing to feel good. That's it. And you stop.

You're ridding yourself of millions of years of accumulation. But it can be done in months. How do I know?

I did it back in 52. Not knowing what you know. Had I known the method instead of taking three months I really believe it would have taken one month.

Because the first month I just released on approval love. And then I was spending the second month releasing on wanting control, change. And then the last month these are approximate zones.

I saw the fear of dying. And I worked on that. So I was really going one at a time.

Approval, control, security. The aversions to the world are difficult to see. Your attachments are obvious and you're chasing them all the time.

But the aversions you push out of the way. So when you go for a goal up come the anti's. Oh I'm afraid I can't and all that stuff.

So it's a gimmick for getting up the aversions to the world. Getting them up into sight so you can let them go. If you don't get a thing into consciousness you cannot see it or handle it.

So achieving in the world is a way of getting up the negative. The only reason why the

world doesn't serve you with affluence and abundance of everything is you have thoughts to the contrary. And they're suppressed.

Moving to get things in the world the contrary feelings come up. And you release them. Because if you cannot be successful you're holding on to programs that hold you down and you don't see them.

That which you don't like, don't want to see, don't want to be. You want to avert it. That which you want to avert.

And the opposite side is attachment. That which you want to hold on to. Those are two big words.

Attachments and aversions. They keep us bound. If you are the all how can you have an attachment or an aversion?

There's nothing apart from you. And you end up with the feeling the universe is mine. From infinity to infinity.

The universe is mine. And it is.

[Speaker 3] (5:07:20 - 5:07:20)

Ha ha.

Lester Levenson 164mp3 part 1 of 3

[Speaker 12] (0:05 - 0:18)

The following recordings were made by Lester Levinson in 1974. He's talking about freedom, so listen with your heart.

[Speaker 1] (0:20 - 17:38)

A good starting point to warn you on this point. There are seven sheaths, or rather five sheaths that they talk about in the Eastern teachings. The physical body sheath.

Five sheaths that cover our infinite being. There's the physical sheath, there's the pranic energy sheath, there's the mental sheath, there's the discriminative aspect of mind sheath, and the last sheath is called the bliss sheath. Do you want to close that door so we don't hear that phone?

Now in all my years I've seen everyone fail to get through the bliss sheath. It's called the Ananda sheath. They get to a place where life is nice and easy.

Their relationships with their friends become nice. Their businesses are all good. And then they say and they feel, well I'm going to really keep it going this way.

And you can't. When you try to keep your joy coming from the world, you're going to reach a point where you feel as though the whole sky and world is falling on you. There was a whole group in California that some of you know, who reached this bliss state where everything was roses and honey, everything was going beautifully.

And I warned them, move above this now. And they wouldn't. They tried to keep it coming.

And the vast majority of them went through terrible catastrophes since. There is no such thing as an all good world. If it's a world, it cannot be good.

We have to transcend this world. And I'm giving you a warning now that when you get into this Ananda sheath, this bliss sheath where everything falls into line so beautifully for you in the world, do not stop there. But just go the next step beyond it and then you're free.

And all your joy is only in your being. Your joy is not coming from the world anymore. The world is no more a beautiful, heavenly, harmonious place for you.

You are the joy. You are the happiness. You're not taking it from the world anymore.

You've got to break through that bliss sheath to the point where all your happiness is only you being you. And if you don't break through that, you get tracked back into the

world like everyone has so far in my experience. Had any one of dozens and dozens and dozens of these people just taken one step more, they would have been free forever.

Then it doesn't matter what you do in the world. You can do anything. You can be a king or you can be a beggar.

And it's all the same to you because your joy is only you being you. Because your beingness is infinite. Your beingness is the ultimate.

Your beingness is what you and everyone else is seeking. The ultimate state where you are. Only pure beingness.

It's the I of you. I amness. So again, I warn you, be careful when you hit that bliss state where the world is so beautiful and everything is nice.

Now, I believe it's the first time that anything like this has ever been tried. And what we're trying to do is give the highest teaching out at a level that's acceptable to people where they are today. You've heard masters say, like Ramana Maharshi, all you need to do is to drop your varshanas, drop your tendencies.

That's all you need to do and that's true and you're free. The reason behind that is simply this. The only thing standing between you and your infinity is your mind.

The only thing between you and your being totally unlimited is your mind. You have been operating this mind for billions of years. Millions of years in the physical and billions of years before the physical state, before that.

This is one reason why you find it so difficult dropping it. But to tell you to disidentify with the mind is to tell you something you're not doing and you think you cannot do. So the masters come out, all right, drop your tendencies.

The tendencies are another way of dropping your mind. A tendency is a predisposition, is a feeling. It's a feeling that has been built up from the beginning of time up until now so that every tendency you have started billions of years ago and all your thoughts have culminated into your present feelings, tendencies.

So that if you drop a tendency now, you're dropping an accumulation of thought that is billions of years old, Earth time. You see, the effectiveness of dropping a tendency is the culmination of thinking on a particular thing that's been going on since the beginning of time for you. You drop a tendency, if you drop a tendency totally, you drop billions of years of accumulated thought that went in to make up that tendency.

That's the effectiveness of dropping tendencies. If you want to go free this lifetime, that's the lowest level approach required to go free this lifetime. If you work on incidents, on thoughts, you got billions of years of past history to undo.

It'll take you billions of years to undo it. Every other therapy in the world is working on thoughts, incidents, etc. And that's why they're not getting very far.

I know of no attempt to approach it from dropping the tendencies. And I think the reason why they don't is they just don't understand it. Mind is so complicated, nobody understands it.

I say mind is so simple, there's nothing to understand about it. What is mind? It's the sum total of all your thoughts.

Is that complicated? It's the sum total of all your thoughts. Now, you're being infinite, you can't do anything about that.

You've got no choice on that, you are infinite right now. And when I look at you, I always see that infinity. And you're always saying to me, I, the infinite being, am extremely limited.

And I say, no, look. And you say, yes, but I, the infinite being, have this problem. This goes on and on and on.

Because you don't take one moment out to see this infinite being that you are. And yet some of you do. And you feel so high and so good when you see it.

But then you fall right back into the tendency to have it. Another word for tendency is habit. You fall right into the habit of saying, no, I'm subject to this excrement-producing, beautiful mechanism that throws garbage out of every single pore of it and through other extremities, phlegm, feces, urine.

And there's nothing more disgusting to us than the insides of a human being and we're glorifying this piece of crap. Someday you're going to see that the least of you is this piece of junk. But you could see it right now if you would just look at what you are and at that moment disidentify with the body.

Or see that the body is just a creation of your mind. And that's where the body lies in your mind. Get behind your mind and you'll see your infinity.

But you're so played with these tendencies it's almost like you're trying to look at the air from the bottom of the ocean. You've got that whole ocean between you of tendencies. However, anytime you choose, you can drop the whole thing.

But most of you just don't believe you can. Believing that you cannot makes it cannot. You gotta let go of I can't.

Because if you think you can't, you're making it that way. Now because this is coming out at this high level of dropping tendencies there's a power behind this course. Which is the power of the high beings who want you to do just this.

And you'll feel it if you just open yourself to it. Get with this course. Do the things that Bridey's putting out for you to do each lesson.

And all the masters are behind it. Because it's being put out at a masterly level. Instead of getting into these groups which are primarily sex things.

Countergroups, S-Men, all these things that are primarily sex. Which keeps your body bound. You're getting a course that is in a direction that the masters would give it to you at.

And therefore they're supporting you. You don't have to believe me. Check it out.

Let the power come through on this course and you'll see yourself moving freer and freer in very big giant steps. I think Neelan can back me up on this. I guess I'm not telling any secrets and Kathy wouldn't mind.

She made tremendous strides in the course. Tremendous. Strides that take the average person in this world millions of years to do.

She did in that course. And every one of the girls gained tremendously from it. But I do believe Kathy took more than anyone else.

Took more, that's all. Open yourself to it. The masters are there.

The power is there. Go with it. Bridie's going to tell you to you do it yourself thing.

See, no one can free you but you. No one has bound you up so tightly but you yourself. So you're the only one who can do it.

Bridie will tell you, you must do it. So if you get with it, you got the possibility of going free right on this course that Bridie's going to give you. And if you don't go free, you got the map, the formula, the way to go free so that when you're finished with it, you continue right on until you are free.

I'm supporting this course with all the power that I have. And while I was doing that, I saw that I was not alone. I saw the masters right behind me, pushing me.

Until the time I said, don't you people feel the power in this room? I had to say it because if I didn't talk about it, I would have lost consciousness. It was so powerful, the power coming through from that.

I spoke about it only to keep me here. And I believe every one of them, I don't remember, did they all say they felt it? I know some of them mentioned it.

Now that power is there for you fellows. That's the power from the masters. Making a big push to free you because you're taking it at a level that they would give it at, at a level

in which you can go free shortly, very quickly.

[Speaker 10] (17:48 - 17:54)

Time when you're not feeling. Except when you're free.

[Speaker 1] (17:54 - 18:24)

When you're completely free, then you're not feeling. But the person who thinks he or she is not in a feeling, is very much in feelings. And the skill of a counselor is to get them, to get a handle on one feeling.

And take that one feeling up. And when they say, I don't feel anything, to get the person to see that they are feeling something. This is the skill of a counselor.

[Speaker 3] (18:26 - 19:47)

One of the important points, I think, which came out of this sort of thing you've been talking about there, was this. A great deal of my intensity and anxiety, stemming from the fact, was coming out of the body. And worry and anxiety was causing all this myriad, myriad, of clever, detailed problems that no one, including me, would ever be able to fathom, because of their intricacy and complexity.

What Frances did was quite simply this, what I never thought I would be able to get out of. Instead of being into all of that, she said, what happens when you worry? My feeling was, I'm so worried.

Now, if I'd gone on, it would have been about this and about that, what happens when you worry? So from then on, for the next few days, I was able to stop myself from going into severe, intense anxiety in my mind by just simply saying, I'm so worried. What happens when I'm worried?

Someone comes and helps me. What happens when someone comes and helps me? I'm safe.

And it just cut out that whole vast chunk of my mind, to which I would never find any answer anyway. There was no answer in there. It was being prompted by the worry, by the anxiety.

[Speaker 1] (19:47 - 20:10)

This is what I mean by, if you hit a lull, take that feeling up. See, that was an example of when you're in a lull, take that feeling up. Or he was stopped by anxiety, worry.

And she took that feeling up.

[Speaker 3] (20:12 - 20:17)

Instead of saying, what is it I'm worried about, you know, and why is it I'm, you know.

[Speaker 1] (20:17 - 20:29)

But see that, you see how heavy a lull that is, anxiety, worry, is a big, heavy block, blocking that feeling.

[Speaker 3] (20:29 - 20:31)

Because once you've dropped that.

[Speaker 10] (20:31 - 20:31)

But she took it up.

[Speaker 3] (20:32 - 21:22)

Here's another thing I discovered later on. After I'd been doing that for a few days, I said to Francis, now this is great, this is fine. But there's something else under here, because I managed to take the top slice of it off as it were.

What does worry mean? Attention, security, boom, boom, we're fine. But there is something down there that is actually prompting the anxiety.

In other words, for a few days I was simply saying, the reason I worry is to get attention. It satisfied me for a period of time, and then I saw that there must be some reality, actually. But what I discovered, what I'm saying is that by taking my feelings up, that which was the cause of the anxiety presented itself quite clearly without the thinking process of probing for it.

[Speaker 1] (21:22 - 21:22)

And what was that?

[Speaker 3] (21:25 - 21:47)

Wanting approval, basically. Going into myriads of other things. I can say that quite easily now, you know, and yet it took me a long time to see that it was that.

I wouldn't think that that's what it was. It had to be all these other... Because this happened to me when I was young, and then that happened, and...

[Speaker 1] (21:48 - 21:51)

See, that's the habit of all these therapies, they get you to...

[Speaker 3] (21:51 - 21:53)

It's simple, that's all it is.

[Speaker 1] (21:54 - 22:02)

It's just that someone said it's simple, and it's easy. The simpler a thing is, the more correct it is.

[Speaker 3] (22:03 - 22:21)

Well, now I see for myself what is meant by the fact that all fear is based in the fear of dying. I understand it now for myself that the root of all anxiety is, you've got to, you know, you've got to come here because I'm so... I've managed to stay here.

[Speaker 1] (22:26 - 22:35)

Fear is a horrible thing, and everyone has it so strongly. If that can be dropped, wow.

[Speaker 3] (22:37 - 22:59)

Well, it does, I think anyway, it just... It's funny, it's never even entered my head now since I've been using it because your own beingness is so unquestionable that I haven't even intellectualized, you know, what would happen if my body dropped to me or something like that because you're...

[Speaker 1] (23:00 - 23:03)

You're not thinking you're that body.

[Speaker 3] (23:04 - 23:12)

You're not even... I'm beginning to see now what it's all about, that it's about not feeling. I think I'm beginning to really see it.

[Speaker 1] (23:12 - 23:14)

What it's all about is not feeling.

[Speaker 3] (23:18 - 24:13)

And it's a terrific point about taking your good feelings up as well because I used to get so intense sometimes with what I would call joy and happiness. Maybe it would be with my music or going to mass. So I was doing mass, I would get so...

I mean, it was just... I had to suppress it. And I would become very unhappy afterwards and would wonder what was wrong because I just wouldn't know what to do with it, you know.

I would get so happy. Now I see that even my happiness is a terrific wanting, you know,

approval. And you can stay even all the time.

It's like you stay even all the time, which is just... I think I just imagined that it's supposed to be... You know, and it's so nothing.

Yeah, that's a good way.

[Speaker 1] (24:13 - 24:49)

It isn't nothing. It's a no thing, you know. It's just being.

I wish that people would take over the teachings and spread them to those who want to be spread over.

[Speaker 3] (24:52 - 24:53)

How can you do that?

[Speaker 1] (24:55 - 25:06)

You've got to go free first. If you're not free, you'll get clobbered. You really have to be free, otherwise you cannot go on teaching.

You'll collapse.

[Speaker 3] (25:07 - 25:52)

It's so obvious now, more and more to me. This is another thing, and Fran just mentioned it to me at one point. That would be good, sorry.

There's a bit in something else comes, I think, and it's compassion. It's a word I never would even have thought of using before. But you see how much we are all desperate for love.

I think there's the counseling. You mentioned counseling. It's bringing us out specifically now, because now I see in my mind all these people all over the world going for help.

You know what it is they really want? A love, approval. That's all anybody wants.

Weeks and months and years go by of going into their problems and telling you this, and that happened, and all you're saying all the time, really, is, Please listen to me.

[Speaker 10] (25:52 - 25:53)

Listen to me.

[Speaker 3] (25:53 - 25:54)

Please listen to me.

[Speaker 1] (25:54 - 26:05)

Even when you go to a medical doctor, people, doctors know this, all doctors, the majority of their sick people are not sick. They just want attention.

[Speaker 3] (26:06 - 26:07)

Why do you make yourself sick?

[Speaker 1] (26:08 - 26:09)

To get attention.

[Speaker 3] (26:10 - 26:54)

Please, I'm sick. You have to help me. Gosh, get in Mommy's bed, quick.

Books, sweets. It's just that. I mean, unbelievable.

Is he ever getting in Mommy's bed? In Mommy's bed. He'll tell me he hates me.

He used to knock on the floor. Didn't tell you it was time I needed to get up sick. Ah!

I need it! Now! Oh, great.

That's why being sick is so great.

[Speaker 1] (26:55 - 26:58)

Going to the toilet is used by kids a lot to get attention.

[Speaker 3] (26:59 - 27:02)

And being hungry. And being hungry.

[Speaker 1] (27:02 - 27:04)

Or falling down and hurting themselves.

[Speaker 3] (27:09 - 27:38)

I suppose the point is, like, imagine how often you tell somebody that. If the button's pressed, you know what I mean, you're looking for love. Nothing's going to stop you.

You're looking for it. You're tripping over it all over the place and you can't see that it's there. Until...

There's something about this method that makes you very secure. Yeah.

[Speaker 1] (27:41 - 27:53)

You're dropping your false securities. That's what makes you secure. Your false securities.

[Speaker 3] (27:53 - 28:02)

Until you feel yourself, and then you know you are secure. You always were secure. That's been the biggest thing for me, and it gives terrific security.

[Speaker 1] (28:02 - 28:04)

The absolute security is yourself.

[Speaker 3] (28:04 - 28:08)

OK, and you're saying you're dropping your false securities, right?

[Speaker 1] (28:08 - 28:09)

Right.

[Speaker 3] (28:09 - 28:41)

Remember that last time? What is it that made you lose the security that you received? Oh, well, yeah, I even saw that my desperation was a security to me.

The terrific desperateness which was underneath everything I've ever done in my life. You know, the strong desperation. It's one of the biggest things that has helped me in our time of need.

I saw. It's my security. I believed that my desperation was going to get me what I wanted, and that's why I couldn't give it up.

[Speaker 1] (28:41 - 28:46)

That's why we have desperados. Do you know what a desperado is?

[Speaker 3] (28:47 - 28:48)

I've found it.

[Speaker 1] (28:48 - 28:51)

It gets the security by taking it with a gun.

[Speaker 9] (28:55 - 28:56)

I wasn't making fun of you.

[Speaker 3] (28:56 - 29:19)

No, even if you were, it wouldn't bother me. I was just thinking of the fact, though, that, you know, you see it another way. If I'm desperate, somebody has to come and help me sooner or later.

You know, it's just like the extreme of it. But there is a security built into it. Eventually, you see that you don't really need anybody.

[Speaker 1] (29:20 - 29:24)

Right, when you get the security, you don't need anybody, even your own.

[Speaker 10] (29:25 - 29:25)

Mm-hmm.

[Speaker 1] (29:36 - 30:02)

Taking a feeling up is tracing a feeling to a more basic feeling until you get the source feeling of wanting to control or wanting approval. But everyone has done it. You know what it is.

What is there to talk about how to do it?

[Speaker 3] (30:03 - 30:05)

Well, not everybody knew in the beginning.

[Speaker 1] (30:05 - 30:27)

Oh, well, in the beginning, you have to be helped a bit. That's where I think counseling would be doing just that, like you did with Fernie. You get into the feeling.

They can't see. You keep juggling until they see the feeling, then trace it back up to the source of approval or control.

[Speaker 3] (30:28 - 30:36)

But, see, you didn't tell me what to do. What I'm saying now is what do you tell people to do? I did that because it worked on me.

You've never said it before.

[Speaker 1] (30:36 - 30:39)

Frances, you've been getting it from me for 10 years, this thing.

[Speaker 3] (30:40 - 30:41)

Not how to trace the feeling back.

[Speaker 1] (30:42 - 30:45)

Oh, I've been using this ever since I know you.

[Speaker 3] (30:46 - 30:48)

Well, okay, then that's what I was using.

[Speaker 1] (30:48 - 31:00)

I was always trying to get you into the basic thing that you want approval. Let's use love if you will, or control. I've always tried to get people into basic tendencies.

[Speaker 10] (31:00 - 31:00)

Right.

[Speaker 1] (31:04 - 31:08)

Been going on for years and years and years.

[Speaker 3] (31:11 - 31:22)

But if you talk to someone who doesn't have this background, what do you say to them about tracing the feeling? You don't give them a series of questions to ask to trace it back?

[Speaker 1] (31:23 - 31:24)

How do I do it?

[Speaker 3] (31:25 - 31:26)

I don't know.

[Speaker 1] (31:27 - 31:29)

You've had it for 10 years or more.

[Speaker 3] (31:29 - 31:34)

I'm talking about with someone now. If you talk to someone who's just had it for 10 years.

[Speaker 1] (31:34 - 32:29)

You get them to see that more basically that feeling is something else. And if it doesn't hit approval, then you see that more basically it's something else until they see it in the basic approval or control. Okay.

You get them first to get a handle on their feeling, get to see their feeling, get to know their feeling. That's the first thing you do. After you get them into the feeling, then you try to get them to trace that feeling back and back until it's reached wanting approval or wanting to control.

I think when the counselors are ready to go, I'll probably spend time with them. I've always had this.

[Speaker 3] (32:29 - 32:30)

You never have to.

[Speaker 1] (32:32 - 38:48)

Nobody's counseling except Kathy right now. I mean, out there. When people get in the world, it's a different story counseling in the world than it is in here, you know.

You meet far more of a challenge out there. Now, this subject is sometimes called truth, religion, psychology. As I see it, these are all the same subjects.

I should say the same subject, but the approach to it is from a different angle, and therefore it gets a different name. But it is the thing that every one of us is looking for either consciously or unconsciously. It's the actual goal in life for everyone, for every being.

And so few of us in the world today are in this direction. Everyone is looking for happiness, but they're looking for it in the wrong places. They look for happiness where it isn't, and therefore we have this unnecessary and unusual condition today where we have almost everything we want in the material sense, and we have less happiness now than we had 30 years ago when we didn't have the things that we have today.

Now, my object is to try to give to you what I have seen to point out to you the direction which, if you will take it, you will find this happiness. And the best way for me to get this across to you is to have you ask questions, and in the process of your asking questions, I try to point out the way or the direction in which you should look for you to find the answer. As I know this, it's a strictly do-it-yourself thing.

I point out the way you get the answers. Unfortunately, it cannot be taught as an intellectual subject as we learn things in school. If it could, everyone could be given this wonderful state of constant happiness with no sorrow just by being spoken to.

So the method comes out to be one of evolvement where it evolves from within outward. And the place where we find this happiness is within our very own self. So most of my answers, if not all, try to get you to go within, to look there for the answers.

We should take full responsibility for whatever happens to us because we are the cause for everything that happens to us in life. Everything that happens is initiated in a thought prior to the incident. But because we have put in a thing called time, we forget that at some time, and sometimes long before the thing happened, we had that thought.

Someone comes along with a thought of theirs, and when the two thoughts complement each other, two people meet. But again, we have to go within to discover that our thinking determines everything that happens to us. And that thinking is conscious and unconscious also.

And it's the unconscious thinking that is. Let me tell you one that's hard to believe. When I started approving this law, it was worse in small ways, and one day I said, my gosh, it's working.

All I need to do is to dare to think big. And so I said, what's the biggest thing I can think of? A Cadillac car, special built body.

I had a picture of it, and I was driving it already, and I let go of it. Well, in about two weeks, an acquaintance came to me and said, oh, that's right, I just bought you the most beautiful Cadillac, special built body. He said a friend of mine bought it and doesn't want it, and I got it for only $4,000.

I said, thanks. He owed me $50. He said, $4,000?

I looked at him, he said, don't worry about the money, I'll pay for it. Honest. What do you mean?

Oh, no, no, that was a conscious thought.

[Speaker 9] (38:48 - 38:58)

I know, but you're conscious that you were... I was proving the operation of the law. Yeah, you were trying to get a Cadillac, which you got.

That's what I'm trying to get at.

[Speaker 1] (38:59 - 39:28)

You know, I said, gee, I can have a Cadillac just by thinking Cadillac. That's what I'm trying to get at. I pictured a Cadillac.

I saw it. I was sitting in it. I could feel the...

a pulse rate in the car when I was driving it. It was mine. And I let go of it.

As already accomplished. He said, that already accomplished is a big part of doing this.

[Speaker 2] (39:28 - 39:37)

Does it help to identify yourself with that which you want? That which you picture.

[Speaker 10] (39:38 - 39:38)

Yes.

[Speaker 2] (39:38 - 39:40)

Well, actually, that's what you did.

[Speaker 1] (39:40 - 40:14)

When you got the opportunity... Yeah, I was in that car. I was one with it.

Now, anyone can do this. If he or she will. But it takes a thought uncluttered with other thoughts or to express it another way, it takes a conviction.

If you're absolutely convinced, that'll do it.

[Speaker 10] (40:15 - 40:17)

A conviction.

[Speaker 1] (40:23 - 40:39)

You don't have to know metaphysics. You don't have to be good. You just have to have a conviction.

That'll bring it about. Because the mind is an instrument of creation only.

[Speaker 10] (40:39 - 40:41)

And this is what's... Hm?

[Speaker 1] (40:44 - 42:03)

This is what's... By trying it first in small ways, it's not too hard to dare to demonstrate a very small thing. When that works, that gives you more confidence in it.

Try it a second time, a third time and it builds up. Eliminate the concept of limitation and you're back to your natural, unlimited state. Someday you'll laugh at all these efforts you're going through now because that which you're going to find out you are in the future, you are right now and always have been.

You may be kicking up a big fuss, trying to become that which you are. Where can you see something that isn't in your mind? Can you?

[Speaker 2] (42:05 - 42:07)

Everything you see, where do you see it?

[Speaker 8] (42:12 - 42:21)

There is a reality beyond myself. It's true, it takes this instrument to realize it. But there is a reality beyond myself, isn't there?

[Speaker 1] (42:22 - 52:59)

I don't think so. But look, everything that you perceive... Last session brings to mind a word called Liberation, with a capital L.

Liberation being another substitute for the word Happiness with a capital H. And because of what happened, it allows certain things to come out that were good. Liberation is Freedom, which is freedom of choice on anything and everything.

Freedom to do or freedom not to do anything you choose. When the group first started, you didn't have this freedom in the group. This was the only thing that I remarked about in the beginning because there was a hindrance in what we were trying to accomplish here.

Now, anything I give, I give freely, and that means on both sides. I give it from my heart. At the same time, you don't have to accept it.

If you accept it, that's fine. If you don't, that's fine. We never try to force anything, and anything done by force is wrong.

Never accept anything because I say so. This is just the opposite of freedom. If you accept it because I say so, you're accepting hearsay.

If you accept it for checking, that's good. Check everything I say. Check it out.

Not until you see it should you accept it. Freedom is choice to do or not to do on anything you want, and that is to accept or not to accept what I'm saying, and you should never accept it until you see it yourself. Before we can see the absolute reality, the changeless reality, we have to see the reality in the world.

Why? Why do we have to see something we have to dump? Because when we don't see the reality in the world, it's because of aversions to the world.

Attachments and aversions blind us to what's out there. That's why everyone looks at something and sees something different. If we all had no attachments and no aversions,

whatever we would see, we would see alike.

Every attachment, every aversion blinds us a bit. So to get to the reality with a capital R, we have to see what's in the world first. Never see it just the way it is.

When there's an accident that happened only one way, even though six people saw it happen maybe six different ways, we should be able to see the accident just the way it happened. Then we see the reality in the world. After that, we let go of the reality of the world by seeing the real reality.

The world becomes a dream. Just the way it happened. You're aware that people see accidents very differently, right?

They can't all be right. But yet there was one way in which that accident happened. That one.

But it is very good to see what's going on in front of your eyes exactly the way it's going on. When you talk to groups sometimes, you'll make a statement. Minutes after, someone says, well, he said just the opposite of what you said.

The reason why that happened is that person has preconceived ideas. The concepts are all set, and they only hear what they want to hear. They hear just the opposite of the way you're saying it.

Well, that's a block on the road to freedom. We should have no fixed concepts except one, that we want the absolute truth. Outside of that, we should have no fixed concepts.

It's very good therapy. It is excellent practice to try to help others. Someday everyone does that.

You live, not for your little self, but for your big self out there. You identify with all people, and your life becomes one of giving to others, just wanting others to be what they are, infinite beings, infinitely happy. It's your attitude that you maintain of seeing only God out there.

When you're fearing any emotion but this high love, it's the ego expressing. When you feel this pure love, it's the God-you expressing. So when you have any emotion, you're covering up the God-you.

I think it was in the Verities I took off on what emotion is, like it's never been took off on before, that there is no emotion but the feeling of lack of love. That's all it is. The more we feel the feeling of lack of love and wanting to re-establish the feeling of love, and to the degree that we feel that lack of love, we call it fear, hate, envy, jealousy, it's a different degree of the feeling of lack of love and the wanting to re-establish it that we call emotion.

Love itself is not an emotion. It's a very, it's the quietest of all things. This is something you never get into much in this group, is the psychology, emotions.

I went that tortuous road of psychology way back in the days of Watson's Behaviorism. Don't say yes to that. That was back in the early 30s, that was popular.

And I stayed with psychology right through the years. Ended up with Freud, very intense with Freud. And I studied everything that he wrote that was translated into English, I really studied.

And the whole thing behind Freud is purging yourself of the inhibitions and the compulsions. He calls it catharsis cathexis. The psychoanalyst tries to get you back to the times you set in these compulsions and inhibitions, have you relive it and free yourself of it.

And I discovered what the Freudian way took a year to do. And Dianetic Scientology you could do in one evening. And I discovered by metaphysics that what you were doing in one evening could be done every evening for millions of years.

There was so much of this inhibition and compulsion not only from this lifetime but from many, many lifetimes before that it was a forever process. That rather than that when we get to see who we are we just dump this ego with all its inhibitions and compulsions and in one lump sum we let go of the whole thing. And that, it's really the only way because while you're trying to get rid of these compulsions and inhibitions you're acknowledging the ego and you're validating it and you're sort of bogging yourself down because of that.

So the fastest and really only way is to recognize who you are. And when you do that scorches the ego. And you scorch it enough to burn it to pieces.

And it's finished.

[Speaker 5] (53:01 - 53:17)

Do we actually create a healing or do we learn to accept with peace and rise above pain or illness or death?

[Speaker 1] (53:18 - 53:24)

It depends on the way you look at it. The first one is here and the second one is here.

[Speaker 5] (53:25 - 53:42)

Well what brought it to mind was the other night you said about the time Gandhi wanted out of the car and he had to six feet. Why couldn't he heal his feet? Or didn't he want to or was it not worth his trouble?

[Speaker 1] (53:42 - 53:43)

He didn't want to.

[Speaker 7] (53:44 - 53:51)

In other words he was able to accept with peace above it. Now is that more than he thought was healing?

[Speaker 1] (53:52 - 53:59)

To him yes. But actually it was his own.

[Speaker 2] (54:06 - 54:16)

Because after all it's only your own concept of any word that gives you a real solution if you don't stick with your own concept.

[Speaker 1] (54:18 - 55:03)

All these words mean the same thing. Love is acceptance, identification, understanding, communication, truth, God, you, me. It's all the same thing.

And it will be to everyone if they look at it to the same point from your very own center. If you look at it from your very own center you'll see that it's all the same. Your very own center being your very own self with a capital S.

The real you that you are. Not this fake ego that we're trying to make a big thing of.

[Speaker 8] (55:06 - 55:10)

All our schooling, all education, everything.

[Speaker 1] (55:18 - 55:54)

That's why I said education actually is a system of learned ignorance. It's a miseducation as it is today. All the important things in life are never taught.

No matter how many years you go to college you don't get any courses on happiness, love, life. All these subjects that are so important that everyone is seeking. There's not a single course in any college in this country on it.

[Speaker 2] (55:59 - 56:12)

Everybody thinks of that course. They don't have any proper response on teaching. Or they came up to play.

[Speaker 1] (56:21 - 57:19)

It's an attitude of givingness. It's not an act of givingness of things. Now giving things could be part of it, and giving things could be just the opposite of love.

I can give you things because I want you to like me. That's not love on my part. That's trying to bolster my ego.

However, the greatest givingness that can be given is to give understanding, to give wisdom. If a man asks me for a meal and I give it to him, five hours later he needs it again. But if I give across to him the principle on how to produce a meal, he'll never go hungry again.

So the greatest givingness is understanding, wisdom.

[Speaker 2] (57:20 - 57:38)

I was going to say before that Paul was talking about the other person doing things which may seem to be against you to gain this end. But really, he's merely attempting to gain love by doing this for someone in his field.

[Speaker 1] (57:39 - 57:58)

And therefore, if you understand that, that understanding, there's no influence to gain love or love. That seems to be this misconception. Now, carry that through to the extreme and you'll see that every person in his every act is seeking love.

[Speaker 9] (57:59 - 58:12)

All right, and if I know that, and it seems that he's doing something against me, I know he's doing something for him and therefore he can't give me against me. I know that.

[Speaker 1] (58:14 - 58:22)

And as long as you know that you are correct, nothing can be done against you.

[Speaker 10] (58:26 - 58:29)

Well, if that person is doing it for himself, then it's a good thing.

[Speaker 9] (58:31 - 58:44)

Right, Teddy? Yes. Micro to micro.

Micro to micro, that's right. But if a person hesitates to give things, it's because he feels he doesn't have it all and that he may be taking something for himself.

[Speaker 1] (58:48 - 58:52)

It's in the attitude, not in the act of giving or not giving.

[Speaker 9] (58:52 - 59:03)

I see so many people who are trustees actually get frightened when they see people giving things and I don't see the difference. If they are so capable mentally, certainly they have all the things they need to give.

[Speaker 2] (59:06 - 59:17)

Sometimes, too, the pain would basically stop behind the condition that you're about to give them. Wow.

[Speaker 8] (59:17 - 59:29)

I feel like you were asking about the heart's function. If I feel love for the heart disease, then I give to the heart's function, so to speak.

[Speaker 2] (59:31 - 59:46)

If I would want to actually fight the heart disease, I would see the imperfection in the thought, in the brain, and know that love is the answer to all problems.

[Speaker 1] (59:50 - 1:01:27)

No matter what the problem is, if you will just apply love to the fullest extent possible and succeed, that problem will drop away immediately. Just don't get aggravated. Just know that everything is fine, everything's all right, and just feel love and you'll see that problem resolve itself.

No matter how difficult the problem is, when there are problems, if we would love more, they would disappear. When the love is complete, the problem dissolves immediately. Love is communication.

Communication and love go together. Communication is getting across an idea. I say, Frank, blah, blah, blah, blah, blah, and you say, oh, yeah, blah, blah, blah, blah, blah.

There's an idea from me to Frank and acknowledgment of it. That's communication. We both see eye to eye on the same thing.

[Speaker 2] (1:01:28 - 1:01:40)

Now, this is very important. What did you just say? We both see eye to eye?

All right, now let's forget about this eye. Right? Yeah.

[Speaker 1] (1:01:42 - 1:01:47)

Well, that eye to eye meant it's an expression. I didn't mean the physical eye.

[Speaker 10] (1:01:47 - 1:01:50)

Right, okay. Eye, eye.

[Speaker 1] (1:01:51 - 1:03:13)

Ha, ha, ha, ha. See, see. You can easily test this out in your own life that if you increase communication with an individual, you increase the love between the two of you.

This practicing communication, say something to them, have them acknowledge that they got it by repeating it, and go on and on that way. And the love between the two of you will keep going up and up. Increasing communication increases love.

And the other way around, increasing love increases communication. You'll notice that the more you love, the more you're able to communicate with people. Can I add something, Bob?

It's a very interesting thing that can be tested very easily. Just increase communication, and you'll see love. Deal with someone who's against you at the moment.

[Speaker 2] (1:03:14 - 1:03:48)

You betcha. Because, you know why? Because, as Paul said before, if someone appears to be doing something that appears to be against you, there is a lack of communication between I and I.

And if you do, if you open up that channel to increase the love between I and I, there is no longer anything that this man is saying that is more important to you because your awareness of him is raised to such a degree that there is perfect understanding between I and I. Isn't that right, Kate?

[Speaker 9] (1:03:50 - 1:03:53)

I didn't see whether Lester's just been there or not.

[Speaker 10] (1:03:53 - 1:04:11)

Laughter Another thing happens as love increases.

[Speaker 1] (1:04:11 - 1:10:20)

Reality in the world increases also. The more we're capable of loving, the more we'll see things exactly the way they happen. Now, if you practice increasing your reality in the world, your love will go up too, just in the same way that if you practice increasing communication, your love will go up.

Or, the converse, the more we love, the more we see things the way they are in the

world. If we were all very loving people, every time there'd be an accident, we'd all see it alike. Let's further up, Harry.

If you have the love complete, there never would be an accident. Love is communing. Love is communication.

Lending support, wanting for the other one, what the other one wants, that is love. The greatest help or giving one may give to another is to help the other to get the understanding of truth. In this way, one gives the other the formula for happiness.

Love is the cohesive force of the universe. Love is attracting, integrating, and constructive, and so affects everything and anything that it is applied to. Parliaments cannot write the world, but enough individuals feeling love can.

I think that's an interesting point for our present times. You cannot legislate a correct world. Parliaments will never straighten this world out.

Only when the individuals, when the majority of people in this world have an attitude of love will the world be a nice place to live in. Will it be harmonious? Almost all people mistake ego approval for love.

Because it is not love, it is not satisfying. Consequently, one continuously needs and demands it. And this produces only frustration.

Boy, the next one is a hard one. Let me just read it and skip over it. Love is not an emotion.

Or maybe I shouldn't skip over it. When I say love is not an emotion, emotion is energy in motion. It's an intense active, disturbing thing, an emotion is.

The emotion of love is the most peaceful of feelings. And in that sense I mean that love is not an emotion. People need each other and think it is love.

There's no hanging on to or fencing in of the other one when one loves. Human love does not want to share its love with others, but rather wants its own personal satisfaction. Real love wants to share its love and the more it is shared, the more joyous it is.

There is no longing for in love because longing is separation. Love being oneness, it does not allow separation. True love cannot be gotten through marriage.

It must be there before marriage or developed during marriage. Love cannot be applied to one and not to another. It is impossible to love one and hate another.

When we love one more than another, that one is doing something for us. That is human love. When one loves people because they are nice to him, that too is human love.

True love is unconditional. In true love, one loves even those who oppose him. See, the next sentence is a real test of where we stand on the subject love.

We should love everyone equally. This is a tremendous yardstick for checking yourself on growth. Equal-mindedness toward all beings, loving everyone equally, is actually the top stake.

[Speaker 9] (1:10:24 - 1:10:57)

Isn't the secret of love really a realization that you have all and he has all? Therefore, there is no separation. Because if you say, he's got something I haven't got, that's where a difficulty comes in.

It's like sitting on a pile of sand. You have a pile of sand, I have a pile of sand. I put a little mark on it and say, I want your river.

And I say, well, you've got a pile of sand and you just have to make a mark on it. You have a river. If you say, I want your river.

It's nothing but a pile of sand. It's just a word, river. I have all and you have all, so there's no fusses there.

That's right.

[Speaker 1] (1:10:57 - 1:11:00)

When you see the truth, everyone has exactly the same amount.

[Speaker 9] (1:11:00 - 1:12:01)

It's infinite. So if you want what I've got, it's simply because you don't see you're already sitting on a pile of sand, then you can have the sand too because you're sitting on it. That's simple.

So I say, you've got the sand. You say, well, I want mine. You can have mine because it's infinite sand.

I don't care. If I say I can't have, well, that's a difficulty. I say, well, I'm not sitting on infinite sand.

It's making an untruth. It's making a lie out of the truth. So love is really pointing out, well, you're sitting on a pile of sand like I'm sitting on a pile of sand.

Take the sand. And this is all the thoughts we're getting through our thinking. But we say, no, we don't.

We've got something. I have something. You don't have something.

Isn't that all the cause of our difficulty? Yeah, it's awakening to the fact that we have everything. And this comes first, doesn't it?

People in love.

[Speaker 1] (1:12:04 - 1:12:05)

How do you work at it from both sides?

[Speaker 9] (1:12:08 - 1:12:22)

Well, I can't love something. If Harry's got something that I haven't got, how can I love Harry if I don't? I want it.

It's only if I have it and he has it. And if he has it, he can't take anything from me. So we both love each other because we both have it.

We don't fight over the air.

[Speaker 2] (1:12:24 - 1:12:30)

Well, if you say to Harry, Harry, I love you because you've got something there that belongs to me. Ha!

[Speaker 10] (1:12:31 - 1:12:32)

Yes!

[Speaker 9] (1:12:35 - 1:12:57)

Isn't that right? Because together we admire and feel good towards the things, or towards that same infinite capacity that we have. Isn't that right?

There's no separation in our capacity. Your imperative is the same as my imperative. You know, what's in fight?

There's none. So all we can do is enjoy the same thing.

[Speaker 2] (1:13:20 - 1:13:23)

I think that Harry's doing meditation on his own.

[Speaker 10] (1:13:24 - 1:13:25)

I think we're working on it.

[Speaker 1] (1:13:31 - 1:14:00)

When the revelations start coming, they come. Just don't stop and let them keep coming.

It's been there all the time though.

That's the odd part of it. All we do is open our eyes to something that's been there all the time.

[Speaker 9] (1:14:01 - 1:14:04)

But it's usually something exactly different than what you thought it was.

[Speaker 1] (1:14:05 - 1:14:10)

Yeah, the concept was wrong. You let go of the wrong concept, and there it is.

[Speaker 2] (1:14:13 - 1:14:20)

Yeah, that's why you say the truth is right behind the thought. That's just the case.

[Speaker 1] (1:14:21 - 1:15:28)

Stop the thought. Stop all thinking. It is impossible to get love.

Only by loving can one feel love. The more one looks for love, the more one doesn't love. Kind of indicting.

One should strive to love, never to be loved. To be loved brings temporary happiness, ego inflation. When one loves fully, one can have no concept of not being loved.

When one loves fully, one can have no concept of not being loved. I think that's a good one.

[Speaker 8] (1:15:30 - 1:15:34)

That's Kenny's idea. It comes back to this thing of beingness.

[Speaker 2] (1:15:35 - 1:15:45)

You know, if we experience our beingness, we can't feel any desire, or we don't care what feeling.

[Speaker 8] (1:15:46 - 1:15:50)

I think, really, that is critically significant.

[Speaker 1] (1:15:50 - 1:18:31)

It doesn't change. It's one iota. When love is felt for the enemy, it makes the enemy impotent, powerless to hurt us.

If the enemy persists in trying to hurt us, he will only hurt himself. One does not increase

his love. One merely gets rid of one's hate.

That's what he brought up before, right? We can't increase our love because that's our natural state. Behind these concepts of non-love is always the infinite love that we are.

You can't increase it. All you can do is peel away these concepts of hatred so that this tremendous loving being that we are is not hidden. Actually, we don't keep increasing our love.

We just keep doing away with the limited concepts of hate that we've had before. By hate, I mean anything that's not love. Fear, envy, jealousy, apathy.

All those attitudes are different degrees of hate, at least the way I use it, they are. So we really don't increase our love. We undo our attitudes of hate.

Our attitudes of hate. Our attitudes of, our thoughts of limitation. The greatest sin of all sins, the downfall, is the ego sense.

I am an individual separate from the all. That's the real fall into mankind. Everything we do prostitutes God, practically.

Not only prostitution, almost everything does.

[Speaker 2] (1:18:37 - 1:18:42)

The sins are the meaning of the sins. What is backwards?

[Speaker 1] (1:18:42 - 1:18:50)

What else is backwards? What does it mean? Nothing.

Smith. Who ever heard of Smith? What does it mean?

[Speaker 7] (1:18:50 - 1:18:52)

It's nice. N-I-S.

[Speaker 1] (1:18:52 - 1:18:53)

It's nice.

[Speaker 10] (1:18:59 - 1:19:03)

You know, evil is spelled backwards.

[Speaker 1] (1:19:04 - 1:19:08)

It's lived. We've got to be careful of that backwards stuff.

[Speaker 10] (1:19:20 - 1:19:27)

I was just feeling my love. I'm feeling it myself. Only you can feel your love.

[Speaker 8] (1:19:31 - 1:19:37)

You have your way, I don't have mine. That's his concept.

[Speaker 1] (1:19:40 - 1:19:48)

You know, while you were mentioning that they don't have any courses on joy or happiness or peace, there's a couple of colleges.

[Speaker 2] (1:19:48 - 1:19:53)

In the colleges I taught, well, the one that comes the closest is sex education.

[Speaker 1] (1:19:55 - 1:20:05)

And you're being facetious again. That word I is the exact same I, no matter who uses it.

[Speaker 2] (1:20:07 - 1:20:11)

Maybe we all see I-I a little more often.

[Speaker 1] (1:20:20 - 1:20:34)

When you get to top state, you have a consciousness. There's a constant I-I-I goes on in the top state. That's all you see, hear, feel, think, know.

It's I-I-I-I.

[Speaker 10] (1:20:35 - 1:20:38)

Which is your beingness.

[Speaker 1] (1:20:42 - 1:20:47)

And it's beingness that never changes. Beingness always is.

[Speaker 2] (1:20:52 - 1:21:06)

It's becoming the opposite of being. I don't think you have to become before you be. No.

You have to be.

[Speaker 1] (1:21:07 - 1:21:17)

The becoming is an apparency. You are. I am what I am.

It's an amnesia.

[Speaker 2] (1:21:21 - 1:21:38)

Well, I guess the way I visualize it is, you're you. You're being, but before you can see, you have to take off these coats, jackets, or whatever you're...

[Speaker 1] (1:21:39 - 1:21:41)

Blindness. Blindness.

[Speaker 2] (1:21:41 - 1:21:43)

But isn't that the becoming?

[Speaker 1] (1:21:44 - 1:21:51)

It's the apparent becoming, yes. But you are, so how can you become? It's only an apparency that you are becoming.

[Speaker 2] (1:21:55 - 1:21:59)

Well, it seems like to me, you're not there yet, so you have to...

[Speaker 1] (1:22:00 - 1:22:11)

It seems that way. You're right. So therefore, it seems as though you're becoming.

But that's a seemingness, that's not the truth. The truth is you are, here and now.

[Speaker 2] (1:22:17 - 1:22:19)

Well, I guess...

[Speaker 1] (1:22:21 - 1:22:53)

I mean, to me what you're saying, I can't quite understand it. I'm in West Covina, I just haven't got there yet. No, you are there now, but you've got this very limited concept that you're only here.

That you're only that body, and only through that body can you be somewhere. That's not true. If you would see the truth, you'd see everything going on at home, right now, as you're talking with me.

He's talking with me.

[Speaker 2] (1:22:55 - 1:23:09)

He's talking with me, but I hear the... So am I, right, gentlemen? Absolutely.

But when you see him here, it's always... But he can go back there any time he wants to.

[Speaker 10] (1:23:11 - 1:23:12)

Well, he is there, really.

[Speaker 1] (1:23:21 - 1:38:17)

But these are things that we can't talk ourselves into. These are things we have to realize on our own. We have to see it through our own mind's eye, so to speak.

Otherwise it's just words. Someone who doesn't think he's omnipresent says, that's ridiculous, I'm right here. So until we realize this, it has no meaning, really, for us.

But I say try to realize it, and boy, what meaning it'll take on, when you find out you are, always have been, always will be, omnipresent. It's a good chance, it's a good opportunity to grow when people are saying things about you, opposing you. It gives you a chance to practice the real love.

It gives you a chance to practice the real peace. As far as they're making sounds with their mouths, there's no reason why you should feel bad about it. Opposition is a very healthy thing.

It provokes growth. So love is a thing that the world sings about, writes about, has movie pictures about, and knows very little about. Love is portrayed in the movies as always a male and a female, winning each other.

The real love is winning the universe, not just one person, but every individual in the universe. This is the next group. In the practical end of it, I left out square all with love.

This is an excellent gimmick. During the day, if we try to fit everything into love, whatever we're doing, it will make for rapid and tremendous progress. Square all with love.

Am I doing this with love? No matter what it is, try to do it with love. That's another gimmick.

Both of those are excellent for daily growth. Take full responsibility for whatever happens to you. No matter what it is, say, what did I do to cause this?

You'll develop the habit of bringing up the cause for what's happening to you. You will prove to yourself that you are the master. You've caused everything.

And since you are the master, you can uncause or cause what you would like to have caused. By taking full responsibility and squaring all with love are two excellent means of growth that can be used every day in our relationships with people. It's almost

impossible to give you all the details, but we give you the overall summary.

And we have two basic assumptions. First, that each one of us has an unlimited potential that we limit with our subconscious acceptance of limitation. That if we can undo these subconscious concepts of limitation, what would be left over is the unlimited individual that we are.

The second assumption is the basic law of this universe is harmony. It operates for the planets, it operates much more so for the animals, and it's almost absent for man. And the reason for that is this subconscious programming that's holding it away from us.

What we need to do is to get this constant involvement with the subconscious direction out of our way. And then this tremendous potential that is available to every one of us is usable by each and every one of us. We are now spending 99% of the time with our conscious mind holding down all the suppressed accumulation of feelings from the past.

If all our anger came up at one time, we would be totally out of control, we might damage someone, and therefore we must necessarily hold down all that accumulated anger. The same with grief. If all our grief came up at once, we would be overwhelmed with grief to the point we wouldn't have control of ourselves.

And this goes for all the emotions. There is so much of an accumulation of all these feelings from the past that we have to spend the major part of our time holding down these pressures. And I call them pressures because every subconscious feeling is wanting to come up and spend itself.

And we are very careful lest it come up and get out of control. Now when these subconscious pushes and pulls and drives are dumped, we find ourselves completely at peace. No thoughts in our mind, no feelings except when we want a thought or want a feeling.

And then by free choice, we put a feeling or thought into our mind and we carry it out. The before picture is we are being driven by our subconscious programming. The after picture is our mind is quiet and only when we choose to put a thought or feeling in do we do so.

And we choose to use feelings in order to communicate with others. So whereas before we were a slave to our feelings, after our feelings are slaves to us. Our problem today is that the accumulation of the subconscious programming is so heavy, so extreme, we are just drowning in it.

And we need a way of undoing this that is very effective. There are many ways being put out to dump this subconscious garbage. But we have discovered a way that is not known to the world yet by getting to the basics underneath it and undoing the basic so that it's like cutting the roots.

We cut the roots and the majority of feelings go with it. It is a very effective method. It is a very simple method.

We do give you a total picture of minds and feelings and how they operate. We give you a chart that becomes a chart of your subconscious mind that relates thought and feelings. How they relate to each other.

How superficial feelings will sub-base it to fewer feelings that we call emotions. And how the emotions will sub-base into two feelings that if we attack it there, we can undo all the feelings. It is so basic, it is extremely effective.

Now there's a very interesting thing that happens. As we rid ourselves of our subconscious drives, something takes its place. And that something is the thing we are all seeking and we call that thing love.

Our basic inherent nature is all love, only love. And it is covered over and smothered by our suppressed feelings. That as we dump these subconscious feelings, we become more and more loving.

And as we become loving, the harmony of the universe that is there all the time begins to manifest for ourselves. As we dump these subconsciously suppressed feelings, everything in life gets better. We don't have to go for particular goals, although we may.

Everything gets better. That is the nature of the world. It is harmony.

I have given you quite a short encapsulation presentation, but I think if we open the floor to questions, we can relate directly to you and give you a better understanding. So if you have any questions, please don't hesitate to ask and we will do our best to answer whatever your question is. Yes?

What is your technique? It's a technique of first showing you the totality of mind, emotions and how it all relates. It's a technique of getting your subconscious mind from out back there where you don't see it, right out in front of you, so you can work with it.

It shows you the four things we can do with emotions, feelings. The worst thing we do, of course, is suppress it. The next worst thing, or better, is escape it, movies and so forth.

The third thing we can do, which is the beginning of a relief from the suppression. The third thing is express the feeling or the emotion. And the fourth thing is the thing that we work on.

It is dumping the suppressed emotions. So when you see that whole picture, the picture of your mind, and you have your mind really down there, you'd be surprised what's in there, but when it's on a paper, on a chart in front of you, it charts the whole thing, where you are, where you need to go, and it gives you the whole method, right on that

chart. It's experiential.

Because I, myself, have been with psychology, psychiatry, from the 20s up until 52, I studied all the psychologies. I started with Bob Lobian, Watson's Behaviorism, through Freud up until the present time. I had four years of psychoanalysis under an associate of Freud, who's not alive today, four times a week.

I've been through all that, and I never got the answers through the psychiatric approach. Their goal was to adjust me to my environment. I didn't get the answer there.

I got worse and worse and worse. After I had my second heart attack, I had enough incentive to get the answers. I had to get the answers.

I discovered, by getting within myself, in a period of three months' time, that each one of us is a being with no limits. Psychiatry doesn't know this yet. But I discovered that for me, if it's for me, it's for everyone.

Whatever I went through, anyone can go through. By taking that way, I discovered we are beings that have no limits. And once you see the total picture, you see what the mind is.

You see the psychiatric world has a difficult time explaining mind, happiness, and so forth. I can tell you what it is. It's so simple.

Your mind is the sum total collection of all your thoughts and feelings, period. Now, the majority of them we're holding subconsciously.

[Speaker 2] (1:38:20 - 1:38:26)

Well, how do you reduce these? Because... That's simple.

[Speaker 1] (1:38:29 - 1:40:22)

It's simple, but we are so conditioned to use almost our total attention to keep our feelings suppressed, we have to bypass your habit of your lifetime to take you through it again and again, experiencing you in it so that you know what it is through experience. The answers will never be gotten through your reasoning mind. It's one thing you'll learn.

You probably know it today, right? You can't get the answers through your logical mind. I tried.

Not only did I study the field of psychiatry, but I studied all the philosophies. I even studied medicine, economics. Every field of man trying to get the answer is to no avail.

I reached the point where I was at the end of the line. They told me I might die any day. Then I realized that all the accumulated knowledge I had gotten over so many years,

reading textbook after textbook, was of no use.

Then I had to drop all that and sort of start from scratch. Then I discovered this method, that it's not in the reasoning mind. It's in understanding the feeling.

It's in understanding what suppressed feelings are, how to get a handle on them, get them up, and actually dump them. I would have to take you through it. I could talk forever and never explain it to you because it's experiential.

Like trying to tell you what an orange tastes like. I can't explain it to you. If I gave you the orange and you ate it, you would know.

[Speaker 2] (1:40:23 - 1:40:58)

It's something we have to take you through. I would love to... There's a lot of truisms which I'm sure we all agree.

I remember in these three years I used to be a salesman. I realized, in order to sell my products, I had to enough to pay a very great amount of dollars. You asked me to go along with you in blind faith.

I'm quite sure you believe in everything you say. But you haven't given me enough to hang my head on.

[Speaker 1] (1:40:58 - 1:42:23)

You're right. You're right. And I'm telling you it's something that I cannot prove to you.

The only proof, the real proof, would have to be you're taking it of course. The next best proof is talking to someone that you know and have confidence in who has been through it. The third proof would be what you pick up from me.

I cannot sell it like an external product. It is a subjective science. It is a science.

And there's no external presentation of it. It's the going through it, the experiencing of it, that proves it to you. And one of my basic principles is believe nothing until you can prove it for yourself.

I am handicapped by that. And therefore I say the best thing now would be to talk to those who have been through it, especially people that you know. See, we came to New York only last February and just by word of mouth that we kept going and growing because the ones who have been through it got their friends to come in.

[Speaker 2] (1:42:25 - 1:42:32)

Is unlimited being who you are that you speak of in terms of spirit?

[Speaker 8] (1:42:34 - 1:42:37)

Separate from the body or part of the body?

[Speaker 1] (1:42:40 - 1:42:49)

Unlimited means unlimited in every direction including the body.

[Speaker 2] (1:42:50 - 1:42:56)

Would you be more more quantitative or specific?

[Speaker 1] (1:42:58 - 1:43:55)

Today there are enough stories of these people especially from the east, the yogis, who do these unusual things. Islanders in the Pacific Islands who run over hot coals and don't burn their feet. All these unusual things show the inner potential that we have.

And there's many of us who occasionally experience something most unusual that happens that has no rational explanation. The unusual is being shown to us more and more every day even on TV and through the media. So I feel as I'm talking about something that is known today.

Ten years ago, no.

[Speaker 2] (1:43:56 - 1:45:30)

Well, the yogi is someone who has had a very special kind of background and experience that has directed him specifically. But we all here have a different kind of background and a different kind of experience. His life has prepared him for that specific limitlessness relative to our limitedness.

But our lives are necessarily lives of limitedness. Right now, as I sit here, I am limited by this situation in my social training background. Now, if I wanted to delimit myself, I would have to violate the bounds and codes of social limitation.

I may feel an impulse to be myself, but then I would be going against the whole force and inertia of all our conditioning and programming. So I don't get up on the floor and do my meditation and give a lecture. Nor do you break the space-time continuum.

Nor do I what? Nor do you break the space-time continuum. And it's a limited being.

It's unlimited. Then there is no limitation to space or time. And you've said those limitations.

Now, have you been able to do that? Is that part of your process? I have experienced some of it.

You've broken the space-time continuum.

[Speaker 1] (1:45:31 - 1:45:52)

I have experienced some of it. Now, we don't expect you to fly out the window from our doors. We...

We say to you, you will begin to break the limitations. Your life will get better. The harmony that is natural begins to manifest.

[Speaker 7] (1:45:56 - 1:47:33)

Can I say something about it? See, we're getting into an area that is, for most of us, very speculative. I mean, you believe it or you don't believe it, and it gets into a lot of intellectual concepts about it, etc., etc. And what would happen if, if I were unlimited, then I would have to break the social bonds and so on. Not necessarily, but that's beside the point. The point is that the method we have is practical.

It isn't asking you to accept pie in the sky. It isn't asking you to fly out the window. It isn't asking you to even go so far as to break the space-time whatever, because if you want to do that, you can use the method to get yourself to that place where you can do that.

But most of us don't care about that. Really, most people don't give a hoot about that. What they really want is to be able to make their lives work and be happy and not be miserable and not be pushed around by the world anymore.

And that we can offer you, and that you can start doing the first day with our method, because it's practical. It's used in the world. It's used in, when somebody gets you upset, bang, you use it.

Right then. You don't have to wait until you go home. You don't have to go on a shrink's couch.

You can just use it now. Right now, when the thing is happening. It's very practical.

So, all of the other talk is nice, and nice theory, and it's beautiful to think about, and it's a wonderful thing to have as a goal, but it's not, we're talking with our method. It's practical.

[Speaker 11] (1:47:33 - 1:47:37)

You said people even have taken it? We begin to be limited.

[Speaker 7] (1:47:38 - 1:47:39)

Sure, I'm sure they will.

[Speaker 4] (1:47:39 - 1:48:01)

May I ask this question? I agree with most of the things you've said. However, I didn't understand what you meant about some of the cultural things that people do, and seeing an escape necessarily, and limiting them from really seeing their own selves.

For instance, film, theater.

[Speaker 1] (1:48:02 - 1:48:05)

No, I said an escape from our feelings.

[Speaker 4] (1:48:05 - 1:48:22)

They may not be. They may be strictly cultural things, and may not be covered. I can see a person even with your method, when they finally do, are able to enjoy life, doing even more of those things in a more happy way.

[Speaker 1] (1:48:23 - 1:48:58)

Yes, I agree with you. It could be, it doesn't have to be as you said. Right.

All right, now, what we do is set out some basic principles, and as I said, we're not going to tell you you're going to fly, but we tell you your life will begin to get better in many aspects. You will increase your happiness. You will increase your well-being.

You will get quieter and calmer in your everyday life. These things you will do.

[Speaker 7] (1:49:01 - 1:51:35)

I'd like to say something about I know we have some performers here tonight, some actors or performers, and I'd like to just say a few words about that aspect because I know some of you are here. One of the problems in performing is the uptightness we get when we have to go on stage. That can be eliminated.

Another problem with performing or getting into a performing situation are auditions. Those things can be handled. You can use the method before the audition.

You can use the method during the audition. You can use the method after the audition. It's usable.

It's practical. And another aspect of the performing area is in feelings. Actors use their feelings.

Singers use their feelings. The more feeling you have, the more effective you can be as a performer, whatever your craft may be. Musicians also.

Now what we say is that most of the time you have to work around your suppressed feelings that are pushing you. You get uptight about the audience, about some guy in the audience that's falling asleep or talking to somebody while you're trying to perform, and to the degree that you get involved with what's going on out there, your performance suffers. Okay, you have to work around your own feelings in order to perform.

We say get those compulsive feelings out of the way, and you open the channel for that creative energy to flow so beautifully. You don't lose your feelings. You only widen your range.

You don't lose anything. You only gain. You gain mastery over your instrument.

You can take a feeling that's required for a part and bang, you've got it. You don't have to go into your childhood to figure out what you're going to use to get you that feeling. You don't have to be afraid to experience anger on stage because you're afraid you're going to really hurt the person you're playing opposite.

You don't have to work around your own feelings. You can dump those compulsive feelings, the ones that scare the heck out of you, and then you're free to have any feeling you want, any time you want, to whatever degree you want. So I know we have some performers here, and I wanted to include that for that particular group of gathering tonight.

[Speaker 1] (1:51:36 - 1:52:15)

To sum it up, we are now working around our own subconscious pushes and pulls. When they're out of our way, as a performer, we can put whatever feeling we want into action to whatever intensity that we want for as long as we want, and when we're finished with it, we drop it as though it never was and can go into an entirely opposite feeling with ease. When the subconscious feelings are out of our way, we are in total control of our feelings.

Do you think this will replace psychiatry?

[Speaker 2] (1:52:17 - 1:52:24)

Do you think your method will or should replace psychiatry?

[Speaker 1] (1:52:24 - 1:52:34)

It will not replace psychiatry because people want psychiatry. It is extremely more effective than psychiatry, yes.

[Speaker 2] (1:52:36 - 1:53:02)

Well, as I understand what you're doing is pointing out limitations to the imperfections and the removal of these limitations through the emotional transplantations to the imperfections, and that when we utilize these methods, we'll then have a perfection of these abilities and of these things which is already our perfect feeling. Is that what you're saying?

[Speaker 1] (1:53:03 - 1:53:10)

Yes, we move in that direction. As we get the limitations out of our way, we are less and less limited.

[Speaker 2] (1:53:11 - 1:53:12)

And that's perfection.

[Speaker 1] (1:53:13 - 1:53:15)

It's moving toward it.

[Speaker 2] (1:53:17 - 1:53:19)

And that already exists, only we're not aware of it.

[Speaker 1] (1:53:20 - 1:53:24)

Is that what you're saying? It's our potential.

[Speaker 2] (1:53:26 - 1:53:29)

In other words, it already does exist, we have to move it.

[Speaker 1] (1:53:30 - 1:53:35)

We have to get the blocks out of the way for that potential to manifest.

[Speaker 5] (1:53:36 - 1:53:37)

And it does already exist.

[Speaker 7] (1:53:39 - 1:53:39)

Potential exists.

[Speaker 1] (1:53:40 - 1:53:46)

The potential exists, yes. I think we're into semantics.

[Speaker 7] (1:53:46 - 1:53:50)

Yes. How long have you been working Excuse your own particular case.

[Speaker 6] (1:53:51 - 1:56:03)

Excuse your own particular case. May I say something maybe to verify a couple questions that you've been bringing up? Now, I understand this is mind freedom, right?

That's what you're projecting, right? Right. Okay, far as what they have been asking.

Okay, it's all about self, right? Becoming aware of self. That's what the self-conscious mind is all about, right?

Okay, now, when you come about to become aware of self, you must give up a whole lot of things. That's what you were saying earlier about to come in harmony with love. Okay, in order to love, you must be heated.

There's a balancer for everything. For negative forces, there are positive forces. But you need both forces to create energy, right?

Okay, now, my personal viewpoint, my personal life, I'm 26 years old. I'm from Ohio, Dayton, Ohio. I've been up here for five weeks now.

Okay, I have a thing. When you say an actor, I am an actor. But I'm not on a silver screen.

I act every day out here on the street or a building or whatever. Because I program my self-conscious mind to do anything I want to do. Okay, my mission of coming to New York City, I had 10 natural fingernails as long as these.

These are my natural nails. Okay, in order for any individual, not male or female, to grow natural nails like this, you must be in tune. So, it's all about the mind.

Whatever you want, you can program your self-conscious mind and your self-conscious mind will find these things that you're looking for. And this is what freedom is all about. In order to become free, you must be locked in.

And your body is, it's all about the mind, it's all about the physical, but you must always believe that the spiritual controls all of that. And the mind is spirit. Lee?

Are you taking the course? Uh, taking the course of what?

[Speaker 7] (1:56:04 - 1:56:04)

Life?

[Speaker 6] (1:56:04 - 1:56:19)

No, no, no. This is the first time I've been up here. Are you teaching your own course?

Uh, no. I've been asking some questions and asking some, sir. Now, who are you employed at?

Are you employed? No. You self-employed?

Uh, no, no.

[Speaker 1] (1:56:19 - 1:56:22)

Let's not get involved in these things.

[Speaker 6] (1:56:22 - 1:56:23)

No, no, no.

[Speaker 1] (1:56:23 - 1:56:23)

All right.

[Speaker 6] (1:56:24 - 1:56:25)

It's all about the mind.

[Speaker 1] (1:56:25 - 1:56:33)

We accept what you say as being what you see, what you do, and it sounds good to me.

[Speaker 10] (1:56:33 - 1:56:34)

Okay? It sounds good.

[Speaker 1] (1:56:35 - 1:56:36)

Yeah. All right.

[Speaker 12] (1:56:36 - 1:56:41)

Now, I would like to answer your question.

[Speaker 10] (1:56:41 - 1:56:43)

You're the originator of this. Yes.

[Speaker 2] (1:56:43 - 1:56:46)

You've been working on your own personal situation for a while.

[Speaker 10] (1:56:46 - 1:56:46)

Yes.

[Speaker 2] (1:56:47 - 1:56:50)

I don't mean to be offensive, but you don't want that happening.

[Speaker 6] (1:56:55 - 1:56:56)

What I gained...

[Speaker 2] (1:56:56 - 1:56:59)

Nothing succeeds like success, and you don't want that happening.

[Speaker 1] (1:57:03 - 1:57:42)

...that no one can ever disturb, and that, I say, is the goal. That is nicer than even happiness. When you get to a high degree of joy, where joy gets very intense, even the joy itself can get to be disturbing in that it's too much action.

There's a nicer state than joy called peace. I'm calling it calmness, and I say that is the goal, and that when you get that, you're in the nicest place there is.

[Speaker 2] (1:57:43 - 1:57:48)

By the way, Lester, if you did look like Alfred E. Newman all the time, I don't think anyone would like you.

[Speaker 11] (1:57:50 - 1:57:50)

Yes.

[Speaker 6] (1:57:51 - 1:58:05)

I'd be cutting off now, but you say the whole concept is taught by inner peace, right? Okay. Outer peace, too.

Please. Outer peace also. No, we're projecting your physical power.

[Speaker 1] (1:58:05 - 1:58:14)

Yeah, get to the place where things and people do not disturb you, and that's what I mean by outer. People are out there.

[Speaker 6] (1:58:14 - 1:58:16)

But in other words, what you're running...

[Speaker 1] (1:58:16 - 1:59:06)

Let me finish with this gentleman. Let me finish with him first. I want to satisfy, to the degree that I'm capable, your question.

I have used the method. I reached a place where I have no problems in life. I know the mind is only creative.

I'm able to use my mind to create whatever I want. What I discovered, I would love to see others discover also. I am trying to get it out so others can discover that there is a place where they can be, where they are disturbed no more.

Answer me your question again.

[Speaker 2] (1:59:06 - 1:59:38)

All right. I know most doctors, when they come upon a discovery, let's say, psychiatrically, will make it known to the medical professional through a paper or publish it in the AMA magazine or whatever. In other words, they'll make it public and make it known to the general public.

I've heard of that. I've heard of that. A lot of these minds, it seems to be that it seems to be crazy that our society is getting into one place.

[Speaker 1] (1:59:41 - 2:00:03)

Right. Because we have been very quiet. This week, we started advertising the first time we moved out.

And I'm questioning whether I should. We're not that noisy, as you say the others are, in shouting our wares. Yes.

[Speaker 2] (2:00:05 - 2:00:06)

Why wouldn't you want to?

[Speaker 1] (2:00:08 - 2:00:26)

Well, what we have is really nothing new. Everything I said has been said by many others and is as old as man is. The potential of man has always been known.

Right? I haven't said anything new that you haven't heard before, have I?

[Speaker 2] (2:00:27 - 2:00:36)

No, no. But the idea that you have a process that we don't know. That nobody else knows about either.

[Speaker 11] (2:00:37 - 2:00:39)

I say that is true.

[Speaker 1] (2:00:40 - 2:00:57)

I have it. I can't prove it to you. The best proof you can get is talk to someone who's been through it and whom you have confidence.

Or the only real proof is if you take it yourself. If you don't feel that...

[Speaker 5] (2:00:57 - 2:01:03)

I'd like to hear from some of these people how they've experienced the benefits and what changes they have in their life.

[Speaker 1] (2:01:04 - 2:01:22)

Are there any graduates here who would care to speak out? We don't use pressure. We don't believe in that.

Are there any graduates who would like to tell their experiences on how they have been helped in their life?

[Speaker 4] (2:01:24 - 2:01:29)

Well, I will say that as far as you're saying the message, what it is is a tool.

[Speaker 10] (2:01:29 - 2:01:30)

You've taken the course?

[Speaker 4] (2:01:30 - 2:04:50)

Yeah, I have taken the course. I probably have been involved with Lester longer than he was. Others may have heard about Lester when he was in Arizona.

And from a friend of mine here in New York, an actor, and he was just starting this course, and this was two years ago, and I flew out to Arizona and stayed there for about ten days and took this course and I was sort of staying at what was the center there, which it was at that time. And I took it there and then I came back to New York and used my tool. And the advantage I see, and there is something that you can use in every circumstance and every situation.

And it's directly connected with you. I mean, and where you are at that particular moment. And I mean, I've studied metaphysics and I've studied the stars and I've studied various other things, which all say all the truths in very glowing terms.

And I was raised knowing that I was an infinite being. I was told this since I grew up. And

I mean, that's great to hear.

I mean, it's lovely I've said I'm an infinite being forever. But, you know, there are lots of things that come up. You know, I had crises and tears and battles and all kinds of things.

And this way of looking at not only yourself, but looking at human behavior in general, is absolutely fantastic. And it is a very simple way. It's not complex.

That's the genius of Lester. If he has been able to put it in the simplest form, and I think the simplest things are the best, and the easiest way to do it. And it's sort of for 20th century viewing.

It's sort of for the way we live. It's sort of not to go into an institution and sit as a monk and meditate. But it is within our complex society that it works the best.

And I will say that I have a 15-year-old daughter who's also saying this. And it's helped with her age group too. So, and it's one of those things as much as you use it, it works.

Well, I will say that it's, well, my one problem was that I had sort of a, when I went to Lester, I was, I was in a very apathetic state of grief where things in life, I would cry. I mean, I couldn't, if I was talking to a business person, or something went against my core, I would suddenly, these tears would come up. And if I would get into this incredible situation, I couldn't function.

You see, I was, and I was able to see this, this is one tangible, and able to see why it was, where I was, and to rid myself of it and sort of progress up the ladder in all things that were holding me back in this field. And I'm an actress, an actress and a creative person, and I was also able to see that I was able to tap into my own creativity and my own intuition, far greater than I could ever dream I would be able to.

[Speaker 2] (2:04:51 - 2:04:59)

You know, if you'd taken a course in food and vegetable, what would that be, starting your own company?

[Speaker 4] (2:05:02 - 2:05:03)

I have no desire to do that.

[Speaker 2] (2:05:04 - 2:05:05)

Or anyone else who would pay for it?

[Speaker 4] (2:05:06 - 2:05:30)

They certainly could. I mean, I'm sure you'd like to start a course, but I mean, I enjoy the freedom, and I've enjoyed working with Lester, and I've enjoyed the people around us,

and I've enjoyed supporting it. I mean, I have too many other things to do rather than start my own.

[Speaker 8] (2:05:32 - 2:06:04)

I want to say something about what you just mentioned. The simplicity of it is the most mind-blowing part of it, and just the idea of trying to make it more simple than it is is well, first of all, there's only two directions you could possibly go. You could make it more complicated, which wouldn't be the method, which would be a lesser thing.

You couldn't get more simple, so you couldn't go the other way.

[Speaker 4] (2:06:06 - 2:06:35)

This federal process, it's very simple to use a hammer, but there is a skill, and it does take practice, and it also takes energy, it takes skill, and it's a method that you and it takes time, and it's something that can't just, you know, in five minutes, you could say what it is, but it's one of those things where you have to experience it.

[Speaker 2] (2:06:35 - 2:07:33)

That's why it's structured for 30 hours, it's structured in such a way that you learn as you're going on. The first day, when I graduated two weeks ago or so, the first day I was using the method I was working for, and sometimes when a person uses it, they get overwhelmed with joy, they start laughing a lot. I didn't laugh that much.

I just enjoyed myself. And the greatest thing for me is that my girlfriend also said to me, we've got a beautiful relationship. Why?

It's so permanent. It is. It's very permanent.

You can use it as much as you want, the more you use it, the more you've done it. And you can use it in any situation, anywhere, with anyone. You can carry it with you to a place that's as cool as it was.

[Speaker 8] (2:07:34 - 2:08:19)

It's great. I just want to say something else. The greatest thing it's done for me is gotten rid of a thing called despair.

One thing I can say is permanently gone. Anything that comes up, I can handle it. I may choose not to handle it, but it jokes on me.

You know, I see it immediately, let go of it, and it's gone. There's nothing in the way of your unlimitedness except your own holding on to concepts of limitation, and that's all we're holding on, feeling very holy about it, you know. You're like a holy man.

[Speaker 6] (2:08:20 - 2:08:27)

It sounds, when everybody's saying, to me, you'll be saying, you'll be beautiful.

[Speaker 11] (2:08:28 - 2:08:37)

And everybody's also saying, you know, I feel really happy, really fine, really beautiful. How is that?

[Speaker 1] (2:08:48 - 2:09:53)

Our unhappiness is due to the suppressed garbage that we're holding. The inhibitions and the compulsions cause our unhappiness. As we dump them, we gain happiness, and it's permanent from here on.

And the more we dump, the happier we become. So as time goes by, we get happier. But what we dump is dumped permanently, whatever it is.

Anything that you accepted from your parents, is a better way to put it, yet. No. The autosuggestion is programming.

We try to deprogram all the programs. All these programs are of limitation. We get the programs out of the way.

The intuitive thing that we are comes through.

[Speaker 4] (2:09:58 - 2:09:59)

We've got years of habit.

[Speaker 5] (2:09:59 - 2:10:05)

I mean, until we can counteract the whole lifetime of bad habits and programs.

[Speaker 1] (2:10:05 - 2:10:12)

No. You're shown a method that becomes a tool that you use in your everyday life.

[Speaker 11] (2:10:13 - 2:10:16)

Would you slip and forget the tool the rest of your life?

[Speaker 1] (2:10:16 - 2:11:21)

No, because it's so basic, and it's so cover-all, you can't help but see it in the world. As you go through the world, you just see it. It's a simple presentation of what it's all about.

You cannot help but see it in your everyday life. The group is usually ten to twelve

people. It's informal.

We work around a table. As we present the data, we try to get you through the experiencing of it, and you experience it, others experience it, and when one is experiencing, usually others experience with them, and actually dumping the subconscious pressure, drive, inhibition, compulsion. These are different words for the same thing.

You're in a way of dumping the subconscious pushes in full.

[Speaker 11] (2:11:21 - 2:11:23)

Is the reading material involved?

[Speaker 1] (2:11:24 - 2:11:49)

No. No. We give you the total picture on a chart right in front of you, but the way it's taking you through it, experiencing you through it, and how to get a handle on the subconscious to suppress all that stuff, you get a handle on it, and you actually just join the dumping.

[Speaker 2] (2:11:50 - 2:11:59)

What do you call it? We have a just a sort of a brief demonstration of this.

[Speaker 1] (2:12:00 - 2:12:02)

I can't demonstrate it.

[Speaker 2] (2:12:02 - 2:12:19)

Someone is up against a difficulty or a predicament. Someone has just gone over to him and given him a nudge and a dare you look and say, you damn fool, you remind me of my mother. What would you do?

Does any graduate want to answer that?

[Speaker 1] (2:12:20 - 2:12:32)

If not, I'll answer it. You get your disturbed feeling in a certain way that you can actually discharge it and you're not disturbed.

[Speaker 2] (2:12:33 - 2:12:44)

That is very vague. You don't say what you want. How do you get rid of it?

What do you do with it?

[Speaker 5] (2:12:44 - 2:12:45)

I want the actual application.

[Speaker 1] (2:12:46 - 2:13:01)

Here's the answer. I cannot tell you experience. The reasoning mind can never ever comprehend it.

It's an experience of ridding yourself of suppressed feelings.

[Speaker 2] (2:13:01 - 2:13:11)

A reasoning mind is an abstraction based upon experience and life and feelings. There's an analogy that people say that will speak to my experience.

[Speaker 1] (2:13:11 - 2:13:11)

Not true.

[Speaker 2] (2:13:11 - 2:13:13)

Not true.

[Speaker 1] (2:13:13 - 2:13:31)

If your reasoning mind could do what we say, you would have it. You would have it. You would read it.

You've already read it in books. You know what it takes to be happy. If your reasoning mind could do it, you'd have it.

[Speaker 2] (2:13:34 - 2:13:36)

What are we talking about?

[Speaker 1] (2:13:36 - 2:13:44)

The price of the course is $195. For the two weekends.

[Speaker 10] (2:13:49 - 2:13:56)

Your midday meal is included.

[Speaker 2] (2:14:02 - 2:14:24)

Same price. Nick, this will go up like Esthar did. $300.

Maybe we better get in on the ground floor.

[Speaker 10] (2:14:28 - 2:14:34)

Although I haven't taken this, to me that's the very fact that it's on a smaller level.

[Speaker 1] (2:14:37 - 2:14:45)

Yeah, we don't have 250 people. We have about a dozen. And we worked with each one.

[Speaker 4] (2:14:51 - 2:14:52)

No.

[Speaker 1] (2:15:00 - 2:15:05)

One could choose not to use the method and not be successful.

[Speaker 5] (2:15:14 - 2:15:22)

Impossible. I don't know the method, so I'm speaking out of my head. Then it would not be successful.

[Speaker 1] (2:15:23 - 2:16:05)

There are different degrees of success. But there's some good gotten by everyone. The totality of the presentation shows the simplicity of it.

So that each one does gain. Aren't you really asking, has anyone said, I could get anything out of this, I want my money back, or something like that? Not yet.

Do you offer reinforcers like additional weekends or days or hours? We, for those who want more, we do have a workshop every Wednesday night.

[Speaker 2] (2:16:07 - 2:16:12)

Can it be applied to quitting smoking, overeating, overdrinking?

[Speaker 1] (2:16:12 - 2:16:30)

The people who have had the course, some have dropped smoking with no fight. I think the majority are still smoking, though, or were smoking. Some have lessened, most of them have lessened their smoking who haven't dropped it.

[Speaker 10] (2:16:31 - 2:16:33)

Some have dropped it.

[Speaker 1] (2:16:33 - 2:16:57)

Yeah, some have dropped it with no fight. Some have dropped overeating. Wouldn't you

say that the goal that people might have would be essentially right thinking rather than getting rid of obsessions like smoking, overeating, drinking, whatever, drugs?

That's more important. Right thinking will get you to the right place.

[Speaker 2] (2:16:59 - 2:17:06)

Amongst compulsions, I would insult the wrong, can't you correct the wrong thinking?

[Speaker 1] (2:17:06 - 2:17:34)

Well, see, the thinking is caused by the compulsion. Our feelings motivate our thoughts. We get hungry, we think how to get something to eat.

We are cold, we think how to get ourselves warm. We want to make money, we think how to get a job. We're in a job, we think what we must do to maintain that job.

See, the feelings motivate the thoughts.

[Speaker 11] (2:17:35 - 2:17:38)

Isn't the ultimate thing in life the ultimate state?

[Speaker 1] (2:17:39 - 2:18:20)

The ultimate state is when your mind is at peace and has no thoughts until you want to put a thought in. Today we're plagued by thoughts whether we want them or not. So the ultimate state, yes, is to get to the place where the mind is totally at peace.

When you get there, the harmony that is natural to the universe will manifest for you. Life gets to be less and less requiring of effort. We can reach a place where it's almost effortless.

Everything falls into line for us.

[Speaker 2] (2:18:21 - 2:18:29)

Tell me about, sir, how do you deal with someone who says, I have a pressing problem right now, and I can spell it out. What do you do with that?

[Speaker 1] (2:18:29 - 2:18:31)

They immediately apply the method.

[Speaker 2] (2:18:34 - 2:18:46)

Because I have a pressing problem right now. I'm wondering if, even though I didn't take the course, if I could apply the course... No, you would have to...

No, it's not that.

[Speaker 1] (2:18:47 - 2:19:37)

You would have to learn how to use it. You're so conditioned to do the opposite right now. If I told you what it was, you couldn't use it.

But when you go through it again and again and again for 30 hours, by experience you see, oh, it does work. And you'll never understand it, because there is no understanding to it. Yet we give you the intellectual understanding of it.

The outer, what you think is understanding, but the real understanding is the experiencing. It's in the feelings where we get straightened out. We get rid of the subconscious drives.

There's no understanding of the subconscious drives. If there were, you wouldn't have them.

[Speaker 2] (2:19:38 - 2:19:44)

You wouldn't be plagued by them. Where does love come in all this? Love...

[Speaker 1] (2:19:46 - 2:20:04)

Love is our really basic inherent nature. And all these subconscious feelings cover it over. Are you full of love now?

Yes. How do you show us how you feel love? If you don't feel it, I can't show it to you.

Oh, no, no, no. That's a cop-out.

[Speaker 2] (2:20:05 - 2:20:16)

That's a cop-out, because if you are unlimited, then nothing can limit you, not even my limitation. I am not. Therefore, show me that you feel and express and project love.

[Speaker 10] (2:20:16 - 2:20:19)

Don't say I can't do it, because that's a confession of limitation.

[Speaker 1] (2:20:21 - 2:20:44)

I am not at that high goal yet, and I have not said that I am. And love is a thing you experience. Love isn't a thing I tell to you.

I love you. I can say I love you, I love you, I love you all day long and be thinking of how to hurt you. My wishes for you are only the best.

I want you to have what you want.

[Speaker 2] (2:20:45 - 2:20:50)

And that's where my love comes from. How do people want to do it?

[Speaker 10] (2:20:53 - 2:20:56)

There's so much material. Yeah.

[Speaker 1] (2:20:57 - 2:21:02)

I can't sell the product. I can only present it. I have two questions that are kind of related.

[Speaker 2] (2:21:03 - 2:21:09)

In the first place, are the experiences of other people necessary or if we do this on a one-to-one basis?

[Speaker 1] (2:21:09 - 2:21:11)

You can do it on a one-to-one basis.

[Speaker 2] (2:21:11 - 2:21:14)

In other words, in a role of a teacher. Yes.

[Speaker 1] (2:21:20 - 2:21:25)

There's only one reason why I haven't. It's impossible. If I could...

[Speaker 11] (2:21:27 - 2:21:29)

If I could have...

[Speaker 1] (2:21:29 - 2:22:09)

I won't be putting myself through this ever. You see, I know the mind laws. Mind is only creative.

We create only that which we hold in mind. Unfortunately, we're holding most of our stuff subconsciously and creating things we think we don't want because we don't see that we're holding negative thoughts. I have no problem with life.

I don't need this. It's only out of what he's talking about. Compassion.

I would love to see others get this. As soon as this will get on its feet, I'll step out of it. I don't need it.

I don't need the glory.

[Speaker 2] (2:22:11 - 2:22:12)

I have another answer.

[Speaker 1] (2:22:13 - 2:24:08)

It's out of compassion that I'm doing what I'm doing. I'll tell you this. It'll be the biggest bargain you ever will have had in your entire lifetime.

This I know. I can't prove it to you. If you don't have faith in it, I'll tell you I'm the guarantee.

I'm telling you my experience with it. I could do it very easily. I have seen several people not get it because they're a guarantee.

I've seen it used by the person not to get the course. And I'll tell you the reason why I charge. For 24 years I put this out.

Not only would I not charge, I wouldn't take a donation. Donations were collected and given to me, and I'd turn them back. I was aware of my doing a disservice to people, but I just couldn't charge.

Freud said it way back in the beginning. Unfortunately, my patients get better to the degree that they have to pay for it. We are subconsciously so conditioned to value in accordance with what we put out.

If I didn't charge you, I would be doing you a disservice. Well, I do. This is a love I have, which I wouldn't do to you.

[Speaker 2] (2:24:10 - 2:24:11)

Yeah.

[Speaker 1] (2:24:12 - 2:24:34)

I have only put it out in an organized way now, charging for it in the past two years. I started roughly about two years ago. And I have far more effectiveness in the past two years than I had in the previous 22 years.

[Speaker 5] (2:24:37 - 2:25:52)

Because... This money almost gets me itchy to say something. I'm a graduate.

And I had the same feelings when I came here the first time. I didn't know anybody. I read a little note somewhere.

And it sounded like a river for me. But they don't tell me what it is, they come and find out. Some intuition said to me, okay, risk it.

You had lost it before, and I took it. And now, five months later, it is so incredible what I've gotten for it. It's not even that dramatic.

I wasn't lying in the gutter and screaming in pain. No, I was pretty well-adjusted, because I had taken everything, you name it. Religious science, mind control, I'd gone through many paths, and I took something from each path, and I felt I was getting better, and I was functioning very nicely, thank you, but underneath there was a great deal of pain.

I kept it down, and it worked. And this has taken this pain and literally dissolved it, and I'm in a state which is absolutely beautiful, and believe me, $195, it's ridiculous to even talk about. And no matter what your financial position is, if you had I mean, it's worth that and many thousands more.

If you go for two or three years as an analyst, you would consider $3,000 cheap, surely.

[Speaker 11] (2:25:54 - 2:27:10)

And there's not... I want to say I want to say that well, number one, it's worth for you, just as you know, many people want to... a Hawaiian or Hawaiian psychiatrist, it works for them very well, and yet many others, thousands of others who want a Hawaiian psychiatrist, it hasn't worked for them.

So what's good for one may not be good for the other, and also I wanted to comment on the old way of psychiatry where they said if you don't pay for it, you won't get better or you won't get better as fast and has to be sacrificed. Well, there's a recent report in Psychology Today that said that they found that even when the patients don't pay for it, like when they get it on Medicaid or in a clinic, the amount of people that get well or that don't get well is the same as for the ones who pay for it.

[Speaker 5] (2:27:11 - 2:27:22)

Well, sir, I'm not talking about just getting well. I'm talking about being in a state where the world can do its thing but I'm not affected the same way I was before. That's something which is far beyond well.

[Speaker 10] (2:27:23 - 2:27:24)

How has your life changed?

[Speaker 2] (2:27:25 - 2:27:26)

You sound very convincing.

[Speaker 5] (2:27:27 - 2:28:14)

How has it changed? Well, first of all that I stand here and talk, that's a change. That's a big change.

And I don't feel upset about it. If you all could tell me to shut up and sit down, I wouldn't feel rejected. Now, rejection has been a major thing in my life.

It wasn't always acknowledged but it was there. And in many relationships it came out inside and it's just those little things that weren't very nice. That is a change which is very dramatic to me, maybe not to you but to me it's a big one.

In other words, it makes everything easier. Including if the landlord gives me a hard time, I don't get upset and I'm able to function better. I can see better through him, I can feel better with him.

Professionally, I'm functioning very well.

[Speaker 2] (2:28:14 - 2:28:23)

So, excuse me, you said if the landlord gives you a hard time, you said, well, you're a safety committee, you can smile, you can walk out, right?

[Speaker 5] (2:28:23 - 2:28:41)

Well, if you ask me a direct question, the answer is yes. It's not that much more, it's not that important anymore what the world does to me, how I react to it. I find a way, I figure it out.

I would have been shaken up a year ago, yes.

[Speaker 2] (2:28:41 - 2:28:45)

Have you been able to deal with things that have felt in your childhood that you could have said about?

[Speaker 5] (2:28:45 - 2:29:19)

Oh, that is so big, I can't even start talking about it. It would take me three weeks to explain to you. I have literally shed these things like shells, like an egg that has 50,000 shells that came off just by themselves.

And as they came off, that's what we call letting go. It's like I'm flying, I'm like in a balloon, and the baggage comes off and I'm just floating because these things that happen, even things that I don't remember, the computer carries them forward and presses and presses, and they are coming off. Yeah, that's probably the greatest one.

[Speaker 2] (2:29:19 - 2:29:22)

And this is permanently? You don't have to consume these every once in a while?

[Speaker 5] (2:29:23 - 2:30:37)

Well, once it's done, once it's done, it doesn't come back. I have a very simple example, it may not be terribly dramatic, but I have a little dog. I have very fond of him.

He's 12 years old and he's a little sunshine, a Yorkshire Terrier. And right after I took the course, he came down with a growth and it was cancerous. And it was very sad.

But I applied some methods, and I saw him suffer, very deeply suffer. And I was not affected in the same way. I was able to love him more, but not suffer.

However, four weeks ago he came down with a second cancer, growth. And this seemed to be really serious. And this time I did not have to go through the same process again.

It worked. That to me was a big thing because I thought I would have to go through the same thing and apply what I learned. It didn't have to be.

It was an identical situation and it didn't need to be redone. That doesn't mean if a new situation would come up, I wouldn't do it. But this time I had a proof.

And a dog, what is emotionally attached to it. However, I'm letting myself love him more because I'm not worried about losing him now, which is foreseeable in the near future. I'm not worried about suffering because I can just allow myself to love and not to feel depressed.

[Speaker 6] (2:30:41 - 2:30:59)

Excuse me. Excuse me. By you taking this course here, do you feel like you are the master of yourself?

Are you the cause and effect of everything that happens to you through this course? I'm the course, yes. I accept that.

[Speaker 5] (2:31:00 - 2:31:00)

I'm accepting that.

[Speaker 6] (2:31:00 - 2:31:21)

I mean, do you feel like you are the master of your own self? I feel that. I'm in harmony, yes.

I feel that, yes. You are in harmony. Yes.

Yes. You are the cause and effect of everything that happens to you. And without this course you would have never been able to obtain the harmony that you have.

[Speaker 5] (2:31:22 - 2:31:48)

I might have, but certainly not in this length of time. These five months, from where I can see, it's incredible. That's something I've never seen before.

I have taken things from everything. If you sit long enough and practice Buddhism, you get better, but it takes a very long time to get there. And there was a great deal of pain underneath, even when I was peacefully meditating, that I could not cope with.

And this I have to share.

[Speaker 1] (2:32:05 - 2:32:21)

No. What you're dumping are really self-conscious inhibitionist compulsions, none of which are any good. Every bit of which is interfering with your freedom in life.

[Speaker 2] (2:32:24 - 2:32:26)

Do you have anything to go back to? No.

[Speaker 1] (2:32:31 - 2:32:38)

See, what I say is the same as what you've heard from many schools, but our method is not like any other one.

[Speaker 2] (2:32:39 - 2:32:45)

It's unique. As far as you know, it doesn't depend on any other culture or any time of the year.

[Speaker 10] (2:32:45 - 2:32:46)

Right.

[Speaker 2] (2:32:47 - 2:33:05)

I believe this is the whole school is dependent on consciousness, insight, awareness. In other words, interpreting the feelings that come from the so-called unconscious, making them conscious, illuminating them.

[Speaker 1] (2:33:06 - 2:40:34)

No, we don't interpret, we don't dwell in them. My objective today is to get each and every one of you to understand what this thing freedom is. The actual experience of this thing I cannot give to you nor can anyone in words.

It is so far beyond words and it's so far beyond mind the only way to know what it is is to be in it. However, from where you are, you should intellectually understand what it is. What you are like before it, what you are like after it.

And I will do everything within my power to get that understanding across to you. And if it doesn't happen in the next hour or two, you'll have me available to help you understand it out at the places we're going to. So, if you have any questions that are not answered here or that come up later, ask me later on.

How many feel that they know what the state of freedom is? Just raise your hands. We've got three hands.

Three hands. One, two, three, four, five. All I've got to do is wait and you're all free then.

How many feel they do not understand what that high state of freedom is? For that reason, I've put it on paper and would like you to copy it so you can refer to it in the future. What?

No, no, no. I'm just going to talk about it. I'll give it to you.

You'll copy it. Let's start here. The ultimate state that everyone is seeking and will never be satisfied until he or she achieves it is simply the I of you.

When you say I, there's nothing added to it. That's it. Just keep saying I, I, I, I, I, I, I, I, I, I, I.

That's it. And when you say am, that still is it. I am, I am, I am.

But the moment you say this, that is not it. When there's only I and there's no this or that, that's the state. So this state we are all trying to achieve, we already are.

And it is the I of us. Okay, so what's the problem? We have over eons accumulated the concept via our mind that I am this body.

We go from unlimitedness right down to the most limited state possible unto any being in this universe, being just a physical body. Now, in the after picture do you see the physical body? Yes you do.

But the difference is this. In the before picture you think the physical body is you. In the after picture the physical body is in you.

And it's only a small part. So there's no sudden disappearance of the body dying or going out in a flash of light or anything like that. You get the ultimate realization of what you are.

What changes is your view, your perception, and your attitude. Points of view and

attitude are the two things that change when you go free. There is no reason why you should fear going free.

But every one of you does fear going free. And were it not for that you already would have been free using the method. But your release is this.

Because of a fear that some of you see and some of you don't. Because if you release totally you go free. And the fear is you will die.

You will lose the target. That's what's holding you back. That's what's behind your resistance.

I will die if I give up my feelings. Now the reason for that is that we originally put these feelings in for survival of the body.

[Speaker 2] (2:40:36 - 2:40:40)

All our feelings were put in as so survival.

[Speaker 1] (2:40:44 - 2:46:09)

There's a one fight or flight. Now starting at the bottom, in apathy if I roll up in a ball in a corner they won't touch me. Animals do that sometimes or just play dead.

We feel if we play dead they won't kill me. Grief is wanting someone like mother to come along and say, Oh everything's fine and pat you on the back and on the head. Anger I think you know what that is.

I don't feel like going through all of them. Do you need every one of them? Anger is if I take some action I will survive.

Courageousness you take it without any forethought. Acceptance the world is not rough. It's A-OK.

You don't have to fight it anymore. You're imperturbable. No more struggle.

But all these feelings were put in as so survival. And if you don't see it consciously, unconsciously you feel if I let go of my feelings I will die. If you will see the stupidity of it you might let go of wanting to hold on to these feelings.

Although they were put in as so survival every bit of them are anti-survival. They are trying to behave now as things have been in the past. And right now it's not like it was and so our behavior is very inefficient.

Very inappropriate. So it behooves you to let go of these feelings. To get into the nowness of them and the only way you can be in the nowness of things is by having no feelings.

Because feelings are patterns from the past on how to survive as a body. Being applied in our situations it does not fit. Because we've been rejected in the past we now feel as though everyone is rejecting us.

We have to fight for our approval. Only from the past you have these feelings and they do not apply nor fit now. So the reason why you have resistance to going free is because you fear that if I let go of my feelings I will die.

So how do you overcome that? By being smart. Doing what I'm telling you.

See how asinine it is to hold on to these programs from the past. Ask yourself, how smart am I holding on to this stupidity? You see what I'm doing to you now?

I'm using your ego to undo your ego. There's nothing we can do about the ultimate state. We have to undo the limited state of the ego.

So be smart. Go free. But be careful.

Because when you go free whatever thoughts you put in your mind materializes instantly. God help you if that happens to you. You're going to have everything you want instantly with no effort.

You might be the term that Werner Erhard uses, but I'm too dignified. You're A.H.'s for not taking that state. Every one of you could have had it by now.

[Speaker 10] (2:46:18 - 2:46:19)

Such a joke.

[Speaker 1] (2:46:24 - 2:51:01)

And each one will see what a tremendous joke he or she has played upon himself or herself. You see the pictures will laugh your head off. It is so set that my thinking determines everything in this world.

And look how I'm thinking now. Living so through tremendous effort. When all I would need to do is just have a thought and the thing would be there.

Exactly like in the dream world. Whatever you think in the dream world is at least that part of the top state. Of the free state.

You can think and instantly have whatever it is. I remember when I first saw that I wasn't free. I saw my thoughts and I held my head for hours.

Trying to stop the thinking. So much negativity there. Thoughts were going right through my head and right out into the world and I couldn't stop them.

So I resolved to work as rapidly as I could to undo that negativity. Knowing it was motivated from my feelings. But be careful.

When you go free everything is gotten effortlessly for the mere thought of it. How smart are you now the way you're living your life. When that could be.

Get smart. When you resolve to go all the way then you'll do it. Step one is not in fully for all of you.

Otherwise you would have been free by now. It only takes months to undo the totality of the garbage if you make it continuous. But it takes step one before you can do the other steps.

You must want this freedom more than anything else. You must want this freedom more than life itself. The way you have to feel.

Not well it's okay now but I still want my red car and so forth. There's nothing wrong in having things. You should have everything.

Because it only requires thought. And if you do not have an abundance it shows that subconsciously you think I cannot have. That's why we give out the gold sharks.

To bring up your aversion to this world that you cannot have. So that the world will drop into your lap with less and less effort as time goes by until you realize it's effortless. Once your anti thoughts and feelings are out.

The best practical example I know of freedom is really the dream life. If you dream you're in New York, you're in New York and you're in action there. The next moment you dream you're in Los Angeles.

That moment you're in Los Angeles. If you're hungry you immediately dream there's food on the table in front of you. Whatever you think is right away in your dream life.

[Speaker 2] (2:51:04 - 2:51:06)

And that's the way it should be in the waking state.

[Speaker 1] (2:51:15 - 2:55:50)

Now after you can think and have whatever you want after you master this world. And it's necessary in order to go free. Freedom is a state of no limitation.

It means you can have anything and everything in this world. Your next step is to master your body. Mastering the body requires getting away from patching it.

P-A-T-C-H-I-N-G patching it. You go to a doctor and he fixes this thing and then something else goes off and something else goes off. Mastering the body is knowing that

you are master over it.

That you created it and that your thought determines it. You cannot have a disease in the body without holding a blueprint for it in the mind. So you first master the world and you master your body.

And the final step is mastering your mind. When you master your mind and you're in control of it, you just quiet it. And just behind the quietude of the mind is the I that you really are.

If I ask you whose body is it that you have, you will say mine. Okay, who are you who has that body? Just to know that one.

You are not the body. You have the body, the body's in you. If I ask you whose mind is it that you have, you would say mine.

Okay, who are you who has that mind? That's the real you. Now the real you is whole, perfect, eternal, omnipotent, omniscient, omnipresent, always was, is now, and always will be.

There's only one thing keeping you away from seeing that, and it's called thought. When your mind is quiet, what I'm saying to you is very self-obvious to you as to what you really are. When your mind is quiet, no thought, then you can, you cannot help but see what it is you are.

It's unlimited being. Okay, what makes the mind not quiet? One thing only.

Feeling. All the thoughts you have are motivated by feeling. If you don't see it now, work on it later.

All your thoughts now are motivated by feeling.

[Speaker 2] (2:55:53 - 2:56:04)

If you can lift your feelings out, your mind is quiet, and you are what you are, an unlimited being.

[Speaker 1] (2:56:14 - 2:58:59)

It's simple. And even though I get antagonism on this, it is simple. Why you are that right now.

And all this repressed feeling, all of it, is trying with tremendous energy to extend itself, and you're using that much energy plus to hold it down. Uh-huh. Now, you get to see it soon.

Hey, hey, hey, hey. But all these repressed feelings are trying with tremendous energy

to get out. And you're unconsciously sitting on it, holding it down, because it's so survival.

So I say it's easy to go free. It's simple. Rid yourself of your feelings, your mind goes quiet, everything is obvious to you.

Okay, what is it you discover? That there never was anything but I, all, alone. I am the totality of this universe.

I am the beingness of it, which is right behind the manifestation. That the real I is that, untouchable. I'm coming into this chart now.

I use this chart so I don't leave anything out. The I I've been talking about is symbolized by the circle of infinity.

[Speaker 6] (2:59:04 - 2:59:47)

I am the infinite beingness of this universe, all-knowing, all-powerful, and also everywhere present.

[Speaker 1] (3:00:10 - 3:00:47)

That's the real I that each and every one of us is, now, has been, will be. It has no limits. When you see your omnipresent, you can take a look-see anywhere in this universe and see what's going on.

You can take a look-see in the center of the earth and see what's going on. You can step into the sun, right in the middle of it, and see what's going on. And if you're interested in that, you'll do it.

[Speaker 2] (3:00:53 - 3:01:07)

Now, this is the real you, and it's called being.

[Speaker 1] (3:01:22 - 3:02:01)

And this is where you started. This is where you originated, right there. Then you set up a vehicle, an instrument called mind, which is a reflector of part, of multiplicity, of division, of separation.

[Speaker 2] (3:02:02 - 3:02:17)

Up here, you see only yourself, in everything, everywhere. When you go free, that's what you're going to see, you're going to look at. Everyone is me.

[Speaker 1] (3:02:18 - 3:02:44)

Every atom in this universe is me. It's what you will see. And when you see it, you're another.

But this I, the real I of us, sets up a thing called mind for separation, for action.

[Speaker 6] (3:02:47 - 3:02:49)

And that starts the downward trend.

[Speaker 1] (3:02:55 - 3:04:03)

In order to be separate, we have to set up a mind, an individuality feeling, that I am separate from the oneness. Therefore, I am a lesser, and I have a mind. And at first, the mind creates a very subtle body, then a denser body, then the densest body, the physical body.

And then we have a little circle down here, a body. So we come from this infinite beingness, down to a tiny point, a full body.

[Speaker 2] (3:04:07 - 3:04:11)

You can't be more limited than you are now, as a physical body.

[Speaker 1] (3:04:18 - 3:04:57)

There is no further downward trek for you. The only way left now is to go back up. If you're fortunate, because we're at the bottom here, the incentive to get out of the confinement is so great, if you're fortunate, any one of us could go straight to the top in this lifetime, in a few years, or in a few months, as you do.

[Speaker 2] (3:05:00 - 3:05:01)

The choice is up to you.

[Speaker 1] (3:05:09 - 3:06:22)

So it's a tremendous advantage to be in a physical body. You have no idea, there's numerous people in this universe who are trying to come in through physical bodies on our planet. And at every conception, there's thousands trying to come through.

Usually only one makes it. Because on the other side, they know that here is the greatest opportunity to go in for free. You're lucky.

It's a tremendous advantage to be in a physical body. I think it's the worst disadvantage to try to hold yourself in a physical body, and that's what everyone's doing. Your whole life revolves about waking the body up, dressing it, pampering it, sending it off to work, so it can make some money, so it can put some food in you, lots of food in you, so it can

go on in the physical body.

[Speaker 6] (3:06:22 - 3:06:29)

The body's nothing but a garbage-making machine.

[Speaker 2] (3:06:33 - 3:06:36)

And everyone knows it doesn't go on.

[Speaker 1] (3:06:38 - 3:06:56)

And like good A.H.s, we're all trying to make it last indefinitely. And now some of you are getting glimpses of moving up as you release.

[Speaker 2] (3:06:58 - 3:07:38)

As I discussed with you yesterday, if you get experiences of your beingness, the mind's involved in doing this, then it will give you a scale of action.

[Speaker 1] (3:07:40 - 3:08:25)

In a much better presentation, I'll just give you the three words. That in the state of identifying with the higher life, we're in a state of beingness. When we identify with our mind, we're into doing this.

When we identify with the body, we're into having this, wanting to have more and more and more. You're in the highest state of beingness, the most delightful place to be.

[Speaker 2] (3:08:27 - 3:08:30)

Sometimes that's a good release, a movement to that state of beingness.

[Speaker 1] (3:08:31 - 3:10:23)

But the remaining garbage doesn't allow you to stay there. Because the remaining garbage is trying to protect this body. And you're stuck right down into the body consciousness.

If you're identifying with your mind state, you're into action. You're identifying with the body. You're into having this, wanting to have this.

If I only could have that, that would make me happy. Now, it's possible to vary from one state to the other. Most of the time you're here.

Much less of the time you're here. And you're on occasion here. You're here much more than you know.

But in such a habit of identifying with the body, you're discounted, and you're still in time. There's no thought. That's it.

But it's simply what goes. It comes down through the body and wanting to be heard. So you do experience the same thing.

In fact, you're experiencing this top state all the time. You say, I am this. That isness of you is the top state.

But then you immediately say, am this body with all its needs. You say, I the infinite being. Am this body with all its limitations.

You're stuck right now to the body. With everyone, with every bone, feeling, the being.

[Speaker 2] (3:10:26 - 3:10:28)

Otherwise you feel sick.

[Speaker 1] (3:10:33 - 3:10:40)

But all the time, using the mind to protect the body via the feeling.

[Speaker 2] (3:10:44 - 3:10:48)

It is so simple. Live yourself with your feelings, and you're not here all the time.

[Speaker 1] (3:11:10 - 3:11:18)

Mind is the instrument of separation. It separates us from the other.

[Speaker 2] (3:11:27 - 3:11:34)

And when there's no more mind, no more thought, you're in a state of oneness.

[Speaker 1] (3:11:38 - 3:12:26)

Somebody knew something when they used the word I. The closest word for God is the word I. As you'll notice, the I is the number one.

And the God state, the ultimate state, is the oneness state. Where you will see everything as you. As your very own self, as ordered as it was.

And that whole world out there is just a projection that you projected out there via your mind. Just like a movie projector projecting on a screen. The mind is a projector.

But you're the operator of the projector right behind it.

[Speaker 2] (3:12:28 - 3:12:43)

Then you project everything through the projector onto a screen. And then you see people, armies, wars, dying, blood, fire.

[Speaker 1] (3:12:43 - 3:13:36)

But nothing ever happens to that screen. And that screen is the I of this. This whole world is a mask.

You can only see it in your mind. But your mind displays the world's time. Don't wake up, don't move on.

It's impossible to do that. The world is only in your mind. What you've lost sight of is that you projected it out there.

And that right now is some photo of all you're thinking is. Most of which is subconsciously held in your feelings.

[Speaker 2] (3:13:45 - 3:13:53)

In the after picture, you'll still see the world. But you'll know it for what it is.

[Speaker 6] (3:13:55 - 3:13:57)

That's like an oasis out of the desert.

[Speaker 2] (3:14:00 - 3:14:01)

You'll see the illusion of water.

[Speaker 1] (3:14:04 - 3:14:12)

And when you go to the water and find out it's sand, and you walk the desert again, you'll still see the oasis.

[Speaker 2] (3:14:14 - 3:14:29)

But the after picture is you don't go there to drink. When you see the truth of this world, you won't get into the world to drink. Because all the water there is is right in your being.

[Speaker 1] (3:14:31 - 3:14:49)

All the happiness that you think you're getting from the world is only when you are being you. You let go of the agony of the desire for it. You fulfill it.

That moment your mind goes quiet. And you move up into your beingness.

[Speaker 6] (3:14:49 - 3:14:57)

And that's what you call happiness. The only thing that happiness is is your being your beingness.

[Speaker 1] (3:15:06 - 3:15:41)

Once you catch that, you'll stop chasing rainbows in the world. You'll stop chasing that carrot like the donkey does, that hangs over its head all day long and walks around in circles riding a pump or something. That's what we're all doing in this world.

The donkey has it. They ate it. Struggling so hard and so desperately to get back what we didn't have, what we didn't have.

[Speaker 2] (3:15:44 - 3:15:54)

And why do we want it? So we can feel our being, which we put in the first place. We don't have to go chasing it.

[Speaker 1] (3:15:59 - 3:16:07)

So in this ultimate state, when you get there, this point of view changes. You'll see the oasis. You'll see the world going on.

[Speaker 2] (3:16:08 - 3:16:29)

But you'll watch it, just like you'd watch a movie. You become the witness of the world, knowing it's just a dream illusion, like an oasis. You'll know that's your ultimate happiness.

It's just identifying with your being.

[Speaker 1] (3:16:34 - 3:18:45)

And then you make a choice to just stay with that only, or to come back to the world and try to help the others discover what you discovered. The majority of people will go free, I think. Go into caves, or live a life.

You can do it in New York City. For years, I sat in a hotel room in New York City. The punch came out between 2 and 5 in the morning.

I just sat, and it was deep, and deep, and deep. Of course, the body was there. I let it go on.

I fed it. I would shop for groceries 4 o'clock, 5 o'clock in the morning, because there'd be less people around. And you don't have to struggle open all night.

But you can actually isolate in New York City, and then that, in Times Square. Because isolation is not going off to the mountaintop. Isolation is fighting the thought.

And that's the only way you can get isolation. I would never recommend people going to the mountaintop, the desert, and so forth. I know from experience what happens.

You'll just escape, escape, escape all your aversions to the world. The very best place to be is right in the world. It will constantly bring up your aversions to it, eventually let them go.

[Speaker 6] (3:18:50 - 3:18:53)

So when you reach this top state, you don't disappear.

[Speaker 1] (3:18:54 - 3:19:56)

Your point of view changes. You see the world as an out projection of you, like a moving picture. And you watch it that way.

And the feeling you have is a very deep, infinite deep, and imperturbability, in which no one can disturb you again. No thing can disturb you. You might play actively, if you want to communicate with others.

But nothing will ever disturb you once you reach the top. And when you reach the top, you don't have to worry about being sucked back into the world. Because by comparison, the world is all hell.

[Speaker 2] (3:19:58 - 3:20:04)

And the top piece is the greatest of heaven.

[Speaker 1] (3:20:05 - 3:20:10)

So you're not going to give up the greatest heaven for a living hell.

[Speaker 2] (3:20:12 - 3:20:14)

People say, isn't there hell?

[Speaker 1] (3:20:14 - 3:22:01)

Of course there is. There's this world. And I'm telling you, if it's world, it's no good It's getting kind of old.

If it's world, it's no good. If it's the being that's behind the thing in the world, it's all good. The no good is the manifestation, the limitation, the freezing of energy to what we call form.

The all good is the formless, energyless, effortless top state. There is no energy. It's just beingness.

Being, the infinite beingness. The top state is your beingness. When you identify with your beingness, as being the total beingness of this universe, then you can spread it around.

Your identity as being the being, the total beingness of the universe, is the ultimate. And again, the world doesn't disappear, but it becomes that oasis As you thought it had water in it, you have now found out it's dry.

[Speaker 2] (3:22:13 - 3:22:15)

Your mind is your mind.

[Speaker 1] (3:22:19 - 3:22:33)

Who's mind you've got? Who are you who has that mind? Stick to that.

See, if you give me any sense of life, of the universal mind, of the individual mind, it starts to sink down.

[Speaker 2] (3:22:34 - 3:23:03)

It's just words. It doesn't mean anything. Your mind is meaningful to you.

Universal mind means nothing. I'm sticking you to you where it's meaningful. I'm holding you to the word I.

Everyone feels I. And that I is the unlimited being that you are.

[Speaker 6] (3:23:18 - 3:23:27)

Well, instead of action and form, the form disappears, and so does the stream.

[Speaker 10] (3:23:27 - 3:23:28)

There's no action there.

[Speaker 6] (3:23:28 - 3:23:30)

And that's the real thing.

[Speaker 5] (3:23:32 - 3:23:33)

Right.

[Speaker 6] (3:23:33 - 3:23:34)

Dimensions are limitations.

[Speaker 2] (3:23:37 - 3:23:37)

Right.

[Speaker 6] (3:23:38 - 3:23:39)

It's a limitation.

[Speaker 2] (3:23:39 - 3:23:42)

And you're unlimited. You're the total beingness of this universe.

[Speaker 6] (3:23:44 - 3:23:47)

And when you put a dimension on it, you're limited.

[Speaker 2] (3:23:56 - 3:23:57)

That's it.

[Speaker 1] (3:24:00 - 3:27:21)

Well, they never leave. But they'll meander into a cave or an isolated spot because they see the unreality of the world and the fruitless struggle. And the world doesn't want to hear what they have to say because they don't want to disturb the world.

So they move away from it. Not for their own benefit. For the benefit of the world, they move away.

Because where they are is the ultimate place. And they'll stay right there. They don't see themselves as a body.

Now, it makes you kind of peculiar. I remember when that person hit it. I couldn't use the word I anymore.

But I would talk about that person. Him and it. And when I first began talking to the group, they'd say, you're a teacher.

And I'd say, no, I'm not. Yes, you are. No, I'm not.

I was animal. I wasn't teaching. I wasn't the body talking to them.

I was my beingness only. Now, to them, it was the way they saw it. But this is one reason why when a person goes to sleep, he isolates himself.

So as not to intrude upon people. That was the reason why I left New York and went to Sedona. I saw people were annoyed with my beingness.

Oh, wipe that smile off your face right here. I didn't even know I had a smile. And I don't think I did.

So I took me out of society. That was myself from 52 until, I guess, 61. But occasionally went out.

Did talk to groups that were formed overnight. I'd go to Los Angeles. That night, a group of 25, 30 would get together.

And every night while I was there, another group would go. I'd just go from group to group. Then go back to my place in Sedona.

Just that. It only took a week. And occasionally go out and talk.

I don't go to Los Angeles, but to New York. I go to New York too. And a few times found myself covering the country.

Boston, New York City, Cleveland, Chicago. Other cities. Indianapolis.

It would all happen. And then I'd retreat again.

[Speaker 2] (3:27:23 - 3:27:26)

So, I did move out. I didn't total it.

[Speaker 1] (3:27:28 - 3:27:41)

From 52 to 61. Only because I was an insubordination of mine. Saved on it.

[Speaker 10] (3:27:44 - 3:28:06)

But I couldn't afford it. 18 years in the world. And the only way out of this world is through it.

[Speaker 1] (3:28:08 - 3:28:55)

We replaced our stepdad. The master of the world first. Which means being successful in the world.

With ease. Without a problem. And then going into the fire.

And mastering the mind. And ridding yourself of your feelings. And after that, you start to put into the mind.

And realize. I am the master's savior. And try to thank you for going free.

[Speaker 6] (3:29:01 - 3:29:03)

What does mastering the body mean?

[Speaker 1] (3:29:06 - 3:29:43)

What does mastering the body mean? Instead of having a sick body. Have a perfectly healthy body.

Just for the thought of it. After which. If you don't identify with the body.

It can be in severe pain. You know it. And it bothers you enough.

Or. It can be in severe pain. And you can choose to feel the pain.

[Speaker 2] (3:29:47 - 3:29:48)

And it doesn't bother you.

[Speaker 1] (3:30:18 - 3:31:14)

What happened to me in System 2. After sticking with the molecular theory. From the twenties on.

Intently. I suddenly see the picture of energy. Matter.

Is only energy frozen at a point. This cup has more energy in it. Than our fragile hydrogen bomb.

But. There's tremendous change going on. In structures.

That are sticking together in this form. Matter. Is frozen energy.

Energy turns out to be. Our minds in motion. And when we quiet our minds.

[Speaker 2] (3:31:14 - 3:31:31)

There's no more motion. There just isn't. And you're going to lose it.

When you see it. Everyone else is motion. Everyone else is form.

You see only yourself. You're seeing it.

[Speaker 1] (3:31:43 - 3:31:54)

Not up there at the top stage. You're going to come down and see it. Yeah.

You come down and you see it. You know it for what it is.

[Speaker 6] (3:32:02 - 3:32:03)

And you don't forget the truth.

[Speaker 1] (3:32:04 - 3:32:14)

Once it's really in there. Once it's cleaned out. Your mind.

You don't forget. You can access all it is. And I forget what it is.

[Speaker 10] (3:32:18 - 3:32:26)

The world is no good.

[Speaker 2] (3:32:27 - 3:32:37)

I would get killed for that. I can defend my thing. Use the world.

Yes. Get what's left of the world. The other things are no good.

[Speaker 1] (3:32:38 - 3:33:09)

Right. However. You'll never know that it's no good.

Until you get it. Get it first. And you'll see it.

It's no good. When you first get it. There's nothing like an insane abortion.

Right. But after you get it. It's a let down.

Especially for those who obtain both of them. Some of them commit suicide.

[Speaker 2] (3:33:14 - 3:33:24)

A good number of them. Go to drugs and alcohol. And a smaller number.

Adjust for it.

[Speaker 1] (3:33:25 - 3:33:28)

Who's insane abortion? I think they think that.

[Speaker 2] (3:33:30 - 3:33:31)

He adjusted.

[Speaker 1] (3:33:34 - 3:35:02)

Adjusting his toleration. He's not a. What?

He is now? Well. But when he first let go of action.

He went into pain. And he lived a nice life. Away from the eyes of the public.

There was a period there where he did that. Well. Got him in the end anyhow.

So when you obtain that same abortion together. You obtain the multiple. And it doesn't bring happiness.

And it causes frustration. It drives people to drink. And drugs.

They get their d.d.s. Drugs and drinks. I'm really saying that the world. Spiritual world.

Doesn't get it for you. It's been spiritual for thousands of years. Look at it.

Spiritual world doesn't get it right. They try to give it to us. Be of the mind.

Thou shalt be good. Thou shalt not be bad and burn in hell forever.

[Speaker 2] (3:35:05 - 3:35:13)

They're telling us what to do. We hear it mentally. We say yay yay.

Praise the lord.

[Speaker 10] (3:35:18 - 3:35:22)

This is.

[Speaker 1] (3:35:24 - 3:37:37)

There is no spiritual. Physical. There's a oneness.

People who separate. Spirituality. Are the separations in their mind.

And not. Really moving ahead. Hi.

Good morning. Love you all. Equally.

Thereby holding on to. Every one of you right now. Are free.

Whole. Complete. Eternal.

You're coming. Closer. To that thing called freedom.

I do everything within my power. To help you. Get there.

There's nothing more in this world. That I want. Than.

You to go free. Unfortunately I can't make you. I can't twist your arm.

I can prod you. Tell you it's the greatest. You'll never stop.

Until you get there. Everything you're looking for. In your every.

Little thing in life. Is it with a capital I. You're gonna scratch, scratch, scratch.

Until you get there. So why not now? By the end of this.

Super intensive. I would like to see every one of you. Know exactly what it is.

This thing called freedom. Know. What it takes.

To get from where you are. To there. Which is a very short.

U-turn.

[Speaker 10] (3:37:41 - 3:37:41)

No, no, no.

[Speaker 1] (3:37:46 - 3:44:46)

This infinite being. Your real self with a capital S. There is nothing more intimate.

Nothing. No matter how much you're loving someone out there. There's nothing more intimate.

Than your very own self. With a capital S. And you're beating and beating and beating.

Out there. Trying to get right here. This is difficult for you to discover.

This infinite being that you are. As it would be right now to discover. Your ego name.

Because. You are it. You always have been it.

You always will be it. And on that you have no choice. Thank God.

But you see how ridiculous it is? Why don't you just think and have what you want? You could think of BMW.

Cadillac. And Mercedes. And Maserati.

And have them all. Just for the thought. How many have read the autobiography of the oldies?

The reason why I suggest you read that is. It brings out these points. It talks about people.

Who have done these things. Who do these things. They think.

Barbazino materialized a. Palace of gold. Started with jewels.

Use it. For a specific purpose. And then let it go.

Back into. Back into infinity. I guess you could call it.

But just a mere effortless thought. Created that palace of gold. Started with jewels.

And he created it to. Bring up. And have satisfied.

A very deep wish. In his disciple. Larry Maharshi.

And so he initiated him. In that palace. And that was a wish from.

I guess many lifetimes. Prior to the one that he was in. But why don't you do it?

Any answers? You believe you cannot. If you got rid of the.

Belief I cannot. It's natural. By breathing.

Where are your. I cannot. They are all locked into.

I'm afraid I can't. Add flat. Contains.

All your. I cannot. Release.

The ag. Flat. And whatever you think.

Will happen. Because you don't impose. On others.

You don't show. So-called miracles. Which are the.

Easiest thing you ever will have done. In your life. When you do them.

Miracles will. Be the easiest thing. You ever will have done.

When you do them. Because it's a mere effortless thought. And there it is.

Okay, what is this thing freedom? What do we need? To remain there.

I think you need to identify. Exactly what it is you're doing in life. Exactly what it is.

That'll. Take the blinders out. To what you are now.

What are you doing in life? Chasing after. Happiness.

Anyone here that's. Not in accord with that. What is happiness?

Alright, here's your first. Good thing to identify. With what is happiness?

Does anyone. Think he or she does not know what happiness is? I believe for most of you.

It's satisfying your desire. And you attribute the happiness. To the thing that helps you satisfy that desire.

Therein you're dead wrong. Therein you're kept in bondage. And the more you try to satisfy that desire.

The stronger that desire. Comes and the more you need that. And.

Never ever. Satisfying that desire. If a desire could be satisfied.

You'd have it once and that's it. So I say. Stop chasing rainbows.

Stop creating lacks. It's called desire. And momentarily.

Letting go. Of that agony of lack. And just being yourself.

Where the only happiness is. The only joy. That you experience is when you're.

Being yourself. You quiet the mind. You satisfy the desire.

The mind goes quiet. And you're being. That's all there is to it.

[Speaker 2] (3:44:47 - 3:44:48)

Boy isn't that difficult.

[Speaker 1] (3:44:50 - 3:46:48)

I ask you. Are you? And you say yes.

That's it. Be. But don't be.

A bumblebee. Or an agitated monkey. You know in the world.

Just be. But discover. What happiness is.

Don't let go of it until you realize. That every. Ounce of happiness you have.

Is only when your mind goes quiet. And you're being. I think that one.

Thing there could really. Get you over the hump. Into mostly beingness.

Another thing you must identify with. Which is. What is the ultimate state?

Is it happiness? And it isn't. It's on the way.

To the most delectable state. Happiness. Joy.

All that has a certain. Action activity in it. And as you get freer.

It gets more and more intense. Until it gets so intense. You can't stand it.

It's great for a short while.

[Speaker 2] (3:46:53 - 3:46:54)

Try to let go.

[Speaker 1] (3:46:55 - 3:50:49)

Of seeking happiness. And in place of it. Seek.

Peace. Quietude. Tranquility.

Imperturbability. When you're in a place where no one and nothing. Can ever disturb you again.

It is such a delectable state. It's way beyond. The highest joy.

And that is the. Place of freedom. When you're in that state.

All you're doing is in. Identifying with. Oh I am.

I am. I am. I am.

I am. Not I am. Lester I am.

This body. This mind. I got this thing.

I got these troubles. I got this happiness. Just only I am.

Better than that. I. I.

I. I. I.

The ultimate state is a state of I-ness. With nothing added to it. Just I.

Not seeing the body. Mind. Some totals into ego.

Okay. What effort does it take you to be? How many miles do you have to drive to get to be?

What do you have to do to just be? Nothing. Do you see how silly your whole lives are?

Struggle. Uggle. Struggle.

Uggle. Ugly. Struggle.

Uggle. It's like a mess. Institution of insanity.

Everyone scratching and fighting and struggling to be. And everyone is. But identify.

What is this thing happiness? What am I doing? Where am I?

Recognize happiness as quieting the mind. And quieting the mind is getting rid of the motivator. To thinking.

Called feeling. It's so simple. As long as you have feelings.

Your mind is active 24 hours a day. On guard. To survive.

Every. Emotion. Is a program.

For survival. Does anyone have difficulty in seeing that every emotion is a. Program.

Put in for survival. Does anyone have difficulty with that? So when you let go of all those.

Pro survival programs. You're not on guard. Your mind goes quiet.

You say wow. I am. Always were.

Always will be.

[Speaker 2] (3:50:50 - 3:50:54)

Omnipotent. Omniscient. And omnipresent.

[Speaker 1] (3:50:59 - 3:59:06)

Instead of sending up. What's that thing you sent up yesterday? The.

Scenic. The shuttle. Can't you see everything we're trying to do in life is to cut short.

Time. Space. Effort.

Unconsciously everyone is struggling. To collapse time. Effort.

How do all the. Trouble we go through to do it. And we can't do it going out there.

When you let go of all these limitations. I'm a fragile body. And if I raise the temperature ten degrees.

I die. If I eat the wrong thing I'll die. The air isn't just the right way I die.

Instead of that. Identify with yourself. You'll discover.

You created the universe. I swear by God. You created the universe.

From infinity to infinity. With all those huge stars. Systems.

And then created a black hole. Full of your mind. But identify with.

What happiness is. Start taking it. Right from its source.

Just by being. Only. This does not.

Boil. Relationship. It can only better it.

Because the more you go there. The more you discover. About everyone.

You are me. There's no more. Intimate relationship than identity.

Be the other one. You can't get closer than that. Identify what happiness is.

And then when you discover what happiness is. Then move on to the quiet place. The imperturbable place.

And I think now you should make. Direct. Motions towards.

The quiet place. You do not end up in a closet. When you reach there.

You could if you wanted to. But what happens. Is point of view.

That's the only thing that changes. After you reach the top state. You see the world.

As an out projection of your mind. Just like you project things in your mind. In sleep.

You get yourself in a room under some blankets. And then you'll dream of a vast. City.

How does a city get into that room? Into your bed. Exactly the same way.

The point is. This world. Comes into your experience.

You're not in this world. You put this world in you. Into your mind.

Get that mind quiet. And once it's quiet. Any thought you put in that mind.

Will materialize immediately. But so long as you have. Ag flat.

It's a constant grinding. And pushing you. Outward.

Your attention's out there. And you're struggling to survive. A carcass that does not survive.

How smart can we get? We fight 50, 70, 80, 90 years. To accomplish something.

That every one of us knows is impossible. This physical body goes. But once you.

See the truth. You've got no choice. You're eternal.

And your point of view. Is that. When you're ready to let go.

Of the heavy overcoat. You'll do it with a big smile on your face. Knowing that.

If you want it again. You can create it. Or a hundred others like it.

But you don't do it because. The physical body is the. Greatest.

Obstaculation. That beings anywhere in the universe can have. The physical body.

Is the densest state. Man can get himself into. So if you do like bodies.

You'll. Travel around in a subtle body. Made of a much finer substance.

Really made up of light particles. And it'll go instantly anywhere. You're caught there.

Gasoline. But I mean it when I say. Now you should start doing these things.

And it's mere thought. When I first went to the ranch. I left New York only because.

People around me were annoyed. By what I was. I guess the power was.

Too overwhelming to them or something. So I decided to park the car. Just out there.

Isolated spot. And I was not aware. Of the fact that everything around me.

Was a miracle. Because when you're there. It's like breathing.

You don't notice it. When people came in. They began pointing out.

All the unusual things. It's funny to satisfy them. I thought I was doing things.

Their way. Like one time. The car I got now.

Stopped working. I said to the two girls in the car. Well.

It's just started. It won't start. I get a screwdriver.

And I fix the starter. I get back in the car. And Frances Allen.

Furious out laughing. I said what are you laughing at? She said.

What's the screwdriver for? I said just fix it. Didn't you see me?

She said yeah. She just touched it. When I thought back.

I said gee that's right. I rode around in that car. For two years.

With two dead cells in the battery.

[Speaker 10] (3:59:07 - 3:59:07)

Laughing.

[Speaker 1] (3:59:10 - 4:00:30)

So almost every time. I go to start it. It wouldn't start.

I just let go. It would start up. Until one day.

I was down in Phoenix. My friend. Tony.

I had to take him to the bank. I get back in the car. A little sound.

That was it. There was a sign. Atlas batteries across the street.

Something within said. Do it their way. Cost me $23.

Laughing. Thinking. I used to walk through trees.

Through barbed wire fences. Standing over a rattler. Someone.

Took off. Like a rocket. I.

She was an old lady. She was. In her late 70's.

Never saw a moose up there. Laughing. She got.

So what's the matter?

[Speaker 10] (4:00:31 - 4:00:32)

Snake, snake, snake.

[Speaker 1] (4:00:33 - 4:04:20)

I looked down. It was right between my legs. Okay.

And I walked on. Nothing will ever touch you. When you're in that state.

But the point I'm bringing out. Is the effortlessness of living. When you reach there.

The snake was there. The car was there. The dead battery.

But it's meaningless. And it's the way. You would like it to be.

But you don't go around. 24 hours a day. Trying to survive a body that won't survive.

Get that mind quiet. And that. Top state is natural.

Identify what. Happiness is. Discover it's you being you.

From there on. Take all your happiness from you. And keep releasing.

Until. Your fears of dying just. Almost overwhelm you.

But then you're able to handle it. Release them as fast as they come up. And you're free.

It's not the final step. But it's getting very close to it. Once you release the fear of dying.

You'll discover the next and last step. And you don't become an idiot. A zombie.

You just become the universe. Your beingness you see is. The total beingness of the universe.

But your point of view is entirely different. This thing here is just as real to me as. Your night dream.

Dreamingness. Would be real to you. After you wake up.

Say I woke up. My mind went quiet. Oh.

Now I see. So after you see the dream nature. Of the so-called waking state.

Which turns out to be a sleep state. You're just as much asleep now. As you are when you're dreaming.

In the night time. But you classify it as a waking state. But when you'll get your mind quiet enough.

You'll discover this. That this is a dream. Creation.

Of yours. And what happens to the body is. You just.

Let it go it's way. You forget about it. You give it it's just due.

Or even if you don't. It doesn't matter anymore. It's only a thought.

Your body is only a thought. And when you do these unusual things. I got off the ranch the first time.

I teleported with others. And believe me it's just as much a surprise to you. As it is to anyone watching.

Because it's not really. Something you do. You get yourself out of the way.

And it happens. And I was just walking. Back from a hike with two others.

[Speaker 10] (4:04:20 - 4:04:21)

And I was tired.

[Speaker 1] (4:04:22 - 4:17:23)

And I said oh there must be a better way. I said sure. Everything is perfect.

And I said per one foot was up. A mile and a half away from the ranch. And I said fix.

The front foot was. Just outside the ranch. But there's no movement.

And when the surprise for me was. The other two came along. And Demetri couldn't accept these things.

That was the biggest of all surprises. He just couldn't accept these things. And when Frances Adams said.

Frances we teleported. Demetri's brain began to hurt. So I had to shout her down.

You're crazy Frances. And she got up. Near effortless thought.

And we were. A mile and a half back at the ranch. The interesting part of it is.

No one. Is really. Disturbed.

Where we left. And where we. Went to.

Looks exactly alike. But the next day when I asked Frances. What made you think we teleported.

There's no motion. Like in a lifetime you think San Francisco. Is San Francisco.

Next moment you think New York. It's New York. That's the way it works.

And she laughed and she said. Oh I know. We teleported because.

We collected a lot of rocks on the way up. Demetri and I. We bypassed the wall.

And also I could see. Quarry Hill. Which is on the ranch.

Through the trees she saw. One of the hills on the ranch. And those things used to happen.

Actually without premeditation. I think if I were to say. I want this.

Or I want that. It would never happen. You let go.

You let the perfection be. You let the harmony be. Another funny thing happened on that trip.

I was so spaced out in those days. And Frances got. And Demetri got their lunch together.

And I was to bring the water. I got a canteen. Just that size.

And about that thick. A water for three people. On an all day hike in the desert.

I said to her. Let's not drink until we get to the top. You start drinking.

You want more and more water. And you get weak. We'll drink at the top.

And it's easier walking down. We each had. Two half cups.

I looked in the canteen. There was an eighth of an inch of water at the bottom. I said oh my gosh.

What you have done Lester. And I let go. Everything is perfect.

I said oh we got lots of water. You want another drink Frances? Yes.

Demetri yes. The three of us had seven drinks. I kept pouring.

Everyone was satisfied. I looked in. It was still an eighth of an inch of water in it.

Effortless thought. Let go. Oh we got water.

And we had it. But every one of you. Can do that right now.

If you'll just chuck the I cannot. Every one of you has that power. At this moment.

Been driving all night. Mike. You feel tired?

Feel it. I just saw you yawn. That's what I want to say.

If you feel tired. Just let go of wanting to change your tiredness. And you'll be revived.

The energy. Is unlimited. When you get the.

Ag flap out. You will not want to sleep. Except if you choose to behave like others.

So you join them in your sleep. But sleep is not natural. Sleep is an escape.

From the heaviness. Of the ag flap. So again identify.

Where you are. Here I am. Operating.

Like a robot computer called the mind. The mind works exactly like computers do. We put in the programs.

And we hit the automatic button. And we forget. That we hit the automatic button.

And from there on. We're being run like robots. By these programs that we put.

Into our computer. And the basic program. Our approval control security.

Which further down become. Apathy, grief, fear and so forth. No more approval.

No more wanting the control. You're free enough to. Tackle.

Wanting to survive as a body. You release that. And you're free.

Know what your goal is. Identify with. What I am right now.

You want to know your sum total thinkingness. Look around you. Your daily life.

That's it. There is nothing out there. But the out picturing of your mind.

Is your sum total thinkingness. Manifesting. That's why none of us see the same thing.

We see our own consciousness out there. The example I bring up for that is usually. An automobile accident.

Five people looking right at it. And you have five different reports. We think we're all seeing the same thing.

But we're seeing only. Our sum total thinkingness. It's your picture.

Take responsibility for it. Then you'll change it. The basic law in the universe is.

Absolute harmony. And when we are not experiencing it. Throughout computerized programs.

We're interfering with it. So there you are. With your computer.

You're thrown it on automatic. You have zero free will. In this life.

Whatever choice you make. It's made by your feelings. Which are your program.

You have no free will. In this world. However.

You do have a choice. To identify. With the programs.

With the computer. With the body. That the computer has projected out.

Or. To identify with your beingness. But you see what you're doing.

99.999% of the time. You're identifying with the body-mind. You do have a free choice.

To identify with your beingness. Or with the ag-flat. So take responsibility.

For what you're projecting out there. Reduce the ag-flat. And watch the reduction of the agony.

Out there. Which will encourage you to do it more so. Until you undo the whole thing.

Everything in life is a waste of time. Except going free. Because that's what you're struggling for.

And you'll never ever stop until you get it. So why waste time? I expect to see some of you go free soon.

How much time should it take? A few months. If you'll carry out the six steps.

You can do it in a couple of months. Without agony. The sixth step tells you.

It's all joy. If you make it constant. It's going from one high.

To a higher high. To a higher high. To a higher high.

For a moment you'll feel the. Garbage come up. But that moment you release it.

And you're a bit higher. The next moment a piece of garbage hits you. You're releasing.

You're higher. Next moment another piece of. Ag-flat comes up.

You release it. You're higher. So it's an experience of just going higher.

All the time. Like when you release. If you would make it constant.

You'd get that higher all the time. But higher and higher and higher. Until you can't stand it anymore.

Then you'll step into the peace. Stop wasting time. Now I'm not saying quit work.

I'm not saying. Break up your. Relationship.

Use work. Use relationship. To wind it up in a.

Couple of months. You could do it if you do it. Where are you weakest?

Step number one. Your want. For freedom.

Is less than your want. For the bondages of the world. For the limitations of the world.

You've got to get. Step number one in. And all the other steps.

Will fall into line for you. When you want freedom. More than you want anything else.

You'll get it quickly. A month or two. Because you'll carry out the rest of the steps.

With ease. But you're wanting things of the world. More.

Than you're wanting freedom. Which is obvious by where you're at. Working for a living.

Couldn't be more stupid once you're free. Work for a living.

[Speaker 10] (4:17:23 - 4:17:24)

You're eternal.

[Speaker 1] (4:17:25 - 4:20:30)

What do you mean work for a living? But if you have to. Right now.

Stay with it but use it. All the time. For releasing.

You don't like working. Or even if you like working. You can release that.

We have to release the. Upper area. Courageousness.

Acceptance. And. Wanting peace.

The last thing you do release. Is wanting that ultimate state. But that happens.

On its own. I am it. I am there.

That's it. So to sum it up. Identify.

Where you are. You're beingness. You're a mind.

You're a body. Your beingness creates your mind. Which creates the body.

And the material world. See that you're. Got a computer going.

You threw it on automatic. And it's running you. Make the decision.

The hell with this. Being pushed around. Let's get that picture of a donkey.

Working all day long. After a carrot. That carrot is the world out there.

We're just as smart as that donkey is. We're after that carrot. All we need to do is stop chasing it.

And be. And that's it. So deprogram that computer.

By ridding yourself. Of the ag flap. The wanting.

Of approval. The wanting to control. And finally the wanting to survive.

As a physical body. And it'll take as much time. As you so decide.

It can be in months. It should be in months. But check yourself.

You don't believe. You can have things. Just for the mere thought of it.

[Speaker 2] (4:20:31 - 4:20:31)

And yet.

[Speaker 1] (4:20:32 - 4:22:40)

I know a lot of you. Have already experienced miracles. You still don't buy it.

So I'm pleading with you. Stop the nonsense. Be free.

By the time this course is over. Know exactly what it is. You need to do.

To go free. You get out of the having the state. Into the doing the state.

That puts into the being the state. When this course is over. You should know exactly what it's all about.

No doubts as to. Where you are. Where you're going.

And why you're not there. Now. Okay.

I think I'll end on that. I'd like to take up where I left off last time. To try to get.

Each one of you to. Identify where you're at. Where you're going.

What you need to do to get there. Is there anyone who feels. That he or she.

Does not understand that. What freedom is. What I am now.

What there is in my way to get there. Is there anyone who does not. Fully understand.

That. I'm good. Bye bye.

But that's great.

[Speaker 2] (4:22:44 - 4:22:47)

I didn't hear you Michael.

[Speaker 1] (4:22:56 - 4:42:24)

That's true. But. Within your mind.

You can understand. That I am here. And up there is freedom.

That nice. Perfectly quiet place. And that the only thing.

That's keeping me from. Remaining there. Is the noise of my mind.

Called. Thought. We all think.

Now that we are. Egos. There comes that pun.

Ego you must go. And ego. Is the blight.

Upon. Ourselves. When the ego is gone.

You're abiding only. In your beingness. Seeing everything external.

As an out picturing. Of a camera you set up. Called your mind.

Which you have filmed. With banks and banks and banks of films. Called programs.

The heaviest of which are. Emotions. Feelings.

The ego is a sense of separation from the one. Or oneness. When we identify with our beingness.

We see no otherness. Not only are you. Are you.

Me. But every atom out there is me. Or if I let go.

Of the projection. I only am. And that's the greatest.

State. Possible. It's the end of the line or the beginning of the line.

Understanding. As Michael pointed out is actually. Being.

It. If you want to know what a. Dog is.

Be the dog. If you want to know what a tree is. Be that tree.

It's possible. If you want to know what freedom is. Be your beingness.

So we separated ourselves originally from the one. In order to do that we need a mechanism called the mind. Which is a.

Screen of reflection. Of the multitude. Of parts.

We set up the mind and. Into the mind we. Program all.

And everything that we. Now experience. We have lost sight of the fact.

That we came from a place that. Was all knowing. All powerful.

Everywhere present. And projected out the mind. Which projected out.

The universe. The material world. And we liked it so much.

And got caught up in the play of it so much we forgot. Our beingness. And began to think

that we are those.

Films were playing out there. We have really gone to the extreme. I am going to draw.

On here how the thing. Started and how it ends. We come out of all beingness.

Which when you are in it. It is just awareness only. You are aware period.

Now you have all experienced it but you discount it. You think you must be aware of something. Or someone or some action.

But when you are in beingness. You are just only aware. And because you are beyond the mind.

There is no memory. Of the beingness. But there is a memory.

The moment you come into mind. You want to go back immediately. But because you have gotten involved in mind.

You just can't easily get back there. So up here we create a mind. Which creates a body.

And some day you are going to see. That you created the entire physical universe. That the only place where that universe is.

Right now is in your mind. And that is provable. If I knock your mind out.

Where is the universe? Gone. Or if you go to sleep.

And don't dream. Where is the universe? Where is your body?

Where is everything? Gone. Don't wake up.

You will never see it again. But you remain. Now the state of sleep without dream.

Is the state of being. You are in the ultimate state. When you sleep.

And do not dream. But you are so. In the habit of thinking.

That which is must be the physical. The only thing you say about that wonderful state is. Oh I slept well.

It was nice. But if you could get into that state of sleep. Consciously.

You would remain there. Unfortunately we cannot remain in that state. We have to come back to our program.

Called the. World the universe. We have to.

Undo them. Get the banks. You know what banks in the computer are.

And pull them out. Pull out all the disks. All the tapes.

Everything. And when all the programs. Called feelings.

Are out. You will just only be. And that's the ultimate state called freedom.

And again you'll never stop scratching for it. And digging for it. And fighting for it.

And living for it. And dying for it. And everything you're doing.

Is trying to get to that ultimate state. We call it happiness before we get there. It's beyond happiness.

However. Please get happy. Get happy.

24 hours a day. See then you're up close. To the free state.

You can remain happy all the time. You're on top of the chart. And you're in a high place.

On that chart. Which will allow you to let go. Of everything.

And just step into that quiet place. That. Tranquil place.

Which is so delicious that when you touch it once. You'll never stop until you. Sustain it for all time.

This is happiness. But remember the top state. Is above happiness.

No matter how happy you are. The top state is. Imperturbability.

And you don't have it until. You move into it. And move through the world.

Imperturbable. Regardless of. Energy crises.

Wars. Hydrogen bombs. Quakes.

Regardless of all those things. Your tranquility cannot be disturbed one iota. When you're there.

Because you know it for what it is. It's a meditation. Everything you're doing.

Is within your mind. Undo the mind. Which means quiet it.

And you're in your. Pristine state. Of beingness.

The reason. The mind is not quiet as you know. Is your thinking.

And the reason you're thinking. Is you're trying to satisfy your feelings. Every one of which was put in.

To automatically keep the body surviving. And you've been doing this for. Millions if not hundreds of millions of years.

And the programs. The automatic programs. The crawls.

Axe flaps. And so forth. So as we keep releasing.

The axe flaps. The need to stay on guard. 24 hours a day to protect the body.

Lessens. We become more at ease. Quieter.

More peaceful. And. More loving.

Because love is. Our basic inherent nature. When I say love I mean the highest love there is.

Where you'll treat the strangest stranger. Better than you'll treat yourself. So all we need to do is to.

Get the garbage up. And get it out. First at the level of approval control.

You all know that every other feeling. Is wanting either approval or control. And when you're rid of.

Approval or control. You're rid of everything underneath it. And when you've undone.

An appreciable amount of approval control. Then you can really tackle. The wanting to survive as a body.

And when you hit it. If you'll just stay with it. A week or two.

And keep it going. There'll be no more fear of dying. And you're so close to the top state.

That you can easily. Make the choice to go into it. Or to remain.

Where you are in your circumstances in the world. The majority of people who reach the free state. Isolate.

Or disappear. Some of them go out in a flash of light. And they don't have family connections and so forth.

Some of them have. Left the notice to their family that they've left. They just dropped their physical body.

And a very small percent decide to stay. Here and. Help the others discover what they discovered.

They are the Buddha's the Christ's and so forth. You will know what you want to do when

you get there before then. It's very difficult to know what you're going to do.

But know that you don't disappear. You don't lose your mind. To insanity.

And you do not die. Now the reason why you haven't gone free already. Is the fear of dying.

You put all these programs in. For survival. And you do feel if I let go of these programs.

I'll be dead. The truth is exact. Is the exact opposite.

As long as you're in case. In a physical straitjacket. You could not be better.

But this you discover. When you get out of the straitjacket. You might choose to move into a subtle body.

The astral body. Which is made up of substance. But much finer than anything in our physical world.

And which will travel by mere thought. Which doesn't have to be said. Which is something like the bodies you see in cartoons.

You know they squash them down flat and they bounce right back. Because in your astral body. You're in the realm of thought.

Only. Not thought making physical. As much as just thought only.

And whatever you think is immediately. And if you choose to work with the rest of people. That's the avenue that most of the great ones have taken.

They leave the physical. They move off into the astral realm. And they help and guide us from the astral realm.

Because there's no limitation there. Jesus who dedicated himself to everyone. Could right now.

Talk to everyone. If everyone wanted him to talk to them. And could accept it.

But in the physical body he's extremely limited. On the other side. The limitations are gone.

So the majority. Of those who go free. Work from the other side.

And. It's a team. It's an organization without any organization.

And there's no highs and lows. They're all together. They've dedicated themselves.

To helping and guiding the evolution of this planet. I'm telling you this for. One reason.

Being that. In the near future. Life is going to become more and more difficult.

We. Subconsciously knock out all our props. Smartly so.

So we. Have to rely upon ourselves. When your jobs are gone.

Your supermarkets are gone. The air can't be. I don't want to.

Go too far down that way. But things. Are going to happen.

Where you'll put yourself in the position where. You'll survive. Just by knowing.

I am. That everything out there is a. An outpicturing of my mind.

And if I don't like the picture I can change it just like that. Now what happens if somebody pictures. Catastrophe.

And I picture harmony. And we're standing side by side. And that one who's picturing.

Catastrophe pulls in a hydrogen bomb. Explosion. Nearby.

What would happen? No. It wouldn't touch me.

If I'm in harmony. I don't even see it. It's not there for me.

I used to think in New York City. That every time I went down a west side highway at high speed. And there's a whole traffic jam up ahead.

That they opened up. And I went through. And I was convinced.

Somehow they always opened up a way for me. It was always a week or two ago. I was talking to Virginia about it.

Oh my gosh. That doesn't happen. How could a half a mile long of traffic suddenly open up.

It's only a two or some places three lane highway. The west side highway.

[Speaker 10] (4:42:25 - 4:42:26)

What happened there?

[Speaker 1] (4:42:27 - 4:43:10)

I began remembering. Sure enough. They opened up and I went through.

But that was my picture. Their picture was all jammed. So I must have gone right through them.

That was my picture. So someone alongside me pulling in a hydrogen bomb. And I don't see it.

There is no hydrogen bomb. It can't touch me. Not my picture.

I hope you're beginning to see that there's nothing out there but your picture.

[Speaker 4] (4:43:10 - 4:43:20)

I think that we're sharing the experience in reality.

[Speaker 1] (4:43:22 - 4:58:14)

We think. We think we're seeing the same thing. I always bring out an accident.

Five people watching it intently. Come out with five different reports. And each one would swear by the Bible.

They saw it. Right. Yet there's certain agreements you pick.

You and Howard get together and picture having children in common. And when you look at the children you think he sees the same thing. But he doesn't.

He sees what he sees. You see what you see. You see your picture.

But there are certain agreements. To varying degrees. And we have picked certain agreements like if we raise the temperature of the physical body ten degrees it dies.

What a dumb agreement. We'll drink coffee or tea more than ten degrees hotter than it is. It doesn't kill us.

But if the temperature of the body goes up ten degrees we die. It's just a program. This is how far we've gone in our stupidity.

We need oxygen. We eternal beings need oxygen in order to survive. Only if that's your program.

By releasing approval control security you let go of those programs of needing oxygen, needing food. It was never meant that we take other life and rot it inside of ourselves to stay alive. And this gorgeous thing we have that we spend almost our total time in keeping up is a garbage producing machine.

Take your attention away from the body. Give it its just due. Stay away from these programs of vitamin A and you get B and C and D and X, Y, Z.

Then I'll have A, A, B, B in time. Can't you see it's always changing your diet? They're always changing.

They don't know. The problem is food. Don't eat.

Take your energy directly. You're doing it anyway but unconsciously thinking you're getting it from the food. But there's only one energy.

Cosmic energy. Whether you call it food or gasoline. Think in the directions of getting it directly until you experience it.

And then you can cut out food, air, and never die. Now releasing these programs is simply undoing ego programs. Ego is the sum total of our programs.

And there's an expression when the ego is zero, God is all. When there is no more ego, we identify with our beingness only. What the world calls God is the infinite beingness of the universe.

If we have beingness, we're part of that. When you identify with it, you discover you're the totality of it. Now wrongly thinking you're one infinitesimal part of it.

You're like an ocean. Imagining a circle around you, calling yourself a drop, and saying, I'm a drop, I'm not the ocean. When you take that bondage of that circle and get rid of it, you discover you're the ocean.

And this is what happens when you rid yourself of all your programs. You're as free right now as you are imperturbable. If you want to check yourself, look out there and see how much you are disturbed by things.

Especially family, close ones. And after that, money. See how much you're bothered by these things.

And you can begin to get an idea of where you're at. Every one of you are far less disturbable now than you were before you started the course. You must continue it until there's no disturbance whatsoever.

Now it's hard to judge one who is free because these play acts in the world, and some of the free ones, especially in India, they go around like madmen, crazy. Purposely so, to keep the dead ones off their backs. Because anyone involved in the world, you know, what do you mean it isn't a miserable world?

You can't even see it. And they're trying to throw pictures at you that are non-existent. They're trying to make you come down into misery, which you don't want to, and won't.

And so you need to step aside, step back. That's why most of them go into caves, or disappear, or act like madmen. Except for a very small, a figure of maybe a few percent of them, will come back here and work with us to try to awaken us to the fact that we have no limitation also.

Now that we're getting more apparatus, I've always had the hope from the first day of the course to get an electronic machine that tells you I am totally bound, I am totally free. Could be done. Your disturbance, your inner disturbance can be measured.

Because it's automatic. But if we had a scale from zero to infinity, it would all be done right at the bottom there. So we would set up a scale from zero to part way to infinity.

And it could be measured in figures. Maybe someday we'll have it. But there should be a way for you to judge you as to where you are on the scale of freedom.

And the best thing is imperturbability. How much can I be disturbed in the most stressful situation? Now if you use that same situation and keep measuring yourself against it, you'll see your growth.

If you want a good one, dying is a good one. You can see yourself, you know, falling off a cliff, walking in front of a moving truck. Hold on to it.

Well, that's too strong for you, maybe. But get some situation that you're comfortable with and keep using that again and again to measure how much disturbance you have let go of. So the ego sense drops away, and that's kind of obvious.

When you let go of your ego, you never think of yourself anymore. You can imagine that. You first begin thinking of others.

And then when you so decide you want to move out from the others, you don't even think. The free state is an intuitive state. And you can talk 24 hours a day in that state without having a single thought.

It's talking from your gut. It just flows without any premeditated thinking. I know some of you have experienced this to a degree.

Especially if you're creative. It'll just flow out without any thinking. And it is the best of whatever it is you're doing when that happens.

So ego, you must go. And when he's gone, the only thing left is beingness. When we come out from the top, we set up an idea of a body that looks like this physical one.

But it's made of such fine substance, it's hard to imagine how fine that substance is. And everything's an idea up in this state. The moment you have an idea, that moment is fulfilled.

And that state is, they call it the causal. We dwell for eons in the causal astral state. And we dwell for millions of years in the physical.

Now, as we come down, we go into the astral state, which again is much finer than the physical. But there's action, cause and effect and so forth, but it's almost instant. To go

and do and visit and so forth is not as fast as it is up here.

Up here, the moment you have an idea, it's fulfilled. It's a realm of ideas. I guess I should tell you, every one of us is in these three states right now.

You see, this top state you can't lose, you just densify it, you make it more dense, and then more dense. And when you get down here, you get so dense, you don't see your astral and causal body. And you think you're in that body.

You go outside of the fact that you created the body and that the body's in you. And again, some of you have had experiences where you've seen the body out there. Someday the body is out there all the time.

You just projected the picture out there. And if you don't like it, you can change it instantly. Most people who can do that keep the body about the age of 16, 18, indefinitely.

They don't get any older looking than that. I can see this would sell better than oil and gas.

[Speaker 2] (4:58:17 - 4:58:20)

Why so young? Why so young?

[Speaker 1] (4:58:24 - 4:58:40)

It's a more perfect state than an old state. That's all. Everything works better, looks better, feels better.

Right? In this teenage body. It's been a long time.

[Speaker 10] (4:58:41 - 4:58:42)

I can't remember.

[Speaker 1] (4:58:48 - 4:59:09)

Well, more basically, we don't want to die. Right? If we stay 18, we can't die.

We've got to get to be 80 to die or more. So the concept of youthfulness has the implication of not dying.

[Speaker 10] (4:59:13 - 4:59:14)

Can you see that?

[Speaker 6] (4:59:21 - 4:59:23)

So that's still a limitation.

[Speaker 1] (4:59:27 - 5:00:51)

As long as there's a body, there's limitations. Can you see that? As long as there's a body.

It's a confinement. When you identify with your beingness, you're omnipresent. When you identify with any body, you're at that spot only.

I'm trying to take knowledge up here and bring it down to where it's understandable to you so that you can use it to get out of here and go up there. Am I communicating with everyone? Is there anyone who's not getting these concepts?

I think you should know that answer. I want you to know it. If I had the answer, I wouldn't present it.

I mean, you have to... I want you to know it. What I know helps you learn.

No, I mean, you would know if we're getting it or not, but you're asking me for another reason to ask, to see if we know it. It's helpful to you if you know it. Not helpful to you if I know it.

[Speaker 6] (5:00:55 - 5:00:57)

No, what I'm saying...

[Speaker 1] (5:00:59 - 5:22:13)

I'm saying that you know if we know it or not, but you're asking that question to see if we know it. No, not if you know it. For you to look at it and know it, get to know it.

It's not a question of what I know or what you know that I'm here for. I'm here to get you to know it. So if I ask you, do you know it?

You've got to go in that direction. Say, do I know that? Talking about knowing, I keep repeating the thing that helped me so much, was I only know that which I can do.

Not think, but do. I only know that which I can do. How infinite am I?

I would keep posing that question. It kept bothering me by showing me how far down the line I was. Until finally, all the powers in the universe drop into your lap.

All your confinements are gone. And you can prove them to yourself if you don't want to prove it to someone else. It's sometimes very disturbing to others when they see someone with unusual powers, which everyone has in the first place.

So you don't necessarily show it. But because I was trained as a physicist and you had to prove things out, I had witnesses to everything that I did before I accepted it, as a good physicist would. You think you're in this physical body.

The reason why you're blundering, you're just, you're holding on to the lifeline, you know, by your fingertips. About to die any moment is the way we go through physical life. That's why I drew it that way.

But we operate the physical body with the astral body. Our minds are in our astral body. We contact the physical body in the lower part of the neck, the medulla.

And through here we operate the body through the brain, which is only the switchboard that connects up all the parts. There is no thinking going on in the brain. So when you read these theories of left brain, right brain, that's all put out by lame brain.

And everything they're doing with the brain is in the physical realm. Which the mind is not in. And so they cannot understand man's behavior.

But knowing that the brain is in the astral body can be used to your advantage. If you get involved with spirits, entities on the other side, and many people do, I don't know why, probably a carryover, you never ever have to fear an evil spirit. Because these characters on the other side, in the astral, what to them is their real brain, what to them is their real reality is their mind.

Everything is mental there. And whatever we do mentally to them is real. So if you've got some evil spirit trying to beat up on you or do something to you, you just mentally hold what you want, and this one's lost it away.

You never have to fear the other side, the astral. They can take an astral stick and beat on your head and beat on your head and it goes right through your body and you don't even know it. Unless you're psychic.

If you're psychic, it might hurt you. So if someone's got some evil potion or some evil sentence and so forth, you just smile at it and you just know they cannot touch you and they cannot. As you move up, start going back home.

The characters on the left side of the screen are jealous of your state. You see, we're ahead of at least one half of the people in the universe. More than one half, because we're coming up off the bottom.

And more than half are on the way toward it. But these people are what are called the jealous gods. They have powers, just like someone moving up here has powers.

And they're equal in powers. They can mentally manipulate the physical matter, things like that. So when you start moving up, the ones behind you, because of jealousy, they'll

try to slow you down.

They'll tempt you. Oh, you're above all that nonsense. You can do it now.

You can play with that fire down there. It won't burn you. And I've watched so many people succumb to these characters because they're playing around with the astral, with the psychic.

They're trying to develop a power here, a power there. The number one program on the chart is separateness. The very first program we put in is wanting to be separate from the one, from the oneness.

The oneness is our beingness. It's omnipresent. Right now, your beingness is everywhere present.

We start cutting ourselves off from it by saying, I'm going to be separate from it. And we put a circle around ourselves to encase our beingness into a thing called mind-body. Our beingness sets up a mind which imagines it's a body.

So everything you do and will keep on doing until you reach freedom is to undo that feeling of separateness. On the chain of separateness comes mind, body, and everything to do with the body. Other bodies, mama, papa, children, husband, wife.

It gets more and more involved as you move out from the top state of oneness, of beingness. But this beingness that you are is always there. There's nothing more intimate than this infinite beingness that you are.

When you say, I, that's it. When you add on to it, that isn't it. That's what you need to let go of.

You just say, I, I, I from here on, you'll be there. But the moment you add something on to it, I am this body or I am this mind or I, I am, that's not it. You're separating, you're imaging in your mind more than the oneness.

And the more you image, the further away you are from that top state of just being. Because you're being the body, you're being the mind, you're being the husband, you're being the wife, you're being the child, you're being the friend. Then you're, in being the body, you're being involved in everything to survive, keep that body surviving.

But there's one thing you can't let go of, that's the word being. That's the part of you that has no limitation. That's the part of you that you're looking for in every last act you do.

You're unhappy because you're not just being. Unhappiness is just moving away from beingness. So the more you try to be a body, the greater your unhappiness.

There is no misery in life when we let go of identifying with the body and just identify with our beingness. Are you? Sure you are, that's it, period.

Nothing else, that's it. You see the kiss theory? It's so simple.

How do you get rid of all the obstaculations? Ag flap, that's all it is. These programs put into the banks of the mind keep operating until we release them.

You get these programs out of the mind, the mind goes quiet and your beingness is so loud you cannot help but be self-obvious to yourself and to what you are. Truth, reality is that which never changes and there's only one thing that never changes, the reality, the truth, our beingness. So we start from our beingness, we create a mind.

The mind reflects all the parts. The mind creates all matter and when you get involved in matter, everything matters and you're just plagued by a bunch of nonsense. So we need to start going back up the chart, ridding ourselves of all these unconscious deep programs, Agflap and so forth.

I'm back at the point that I started with when I first spoke to you. Identify where you are, where you're going, what it is that needs to be done to get there. Does an infinite being have to work for a living?

Do the free ones have jobs? Let go of the importance of work. Of course you've got to do that which you have to do.

Otherwise your program says, I will die. You need this carcass to plague you until you get back up to the top. The only purpose for being in this world is to discover our freedom.

The only purpose to come here is to get rid of all the limitations. And where are the limitations? In the mind, I'm afraid I can't, I'm guilty, I don't deserve it, I'm angry, apathy, da da da da da.

The whole purpose of being here is to rid ourselves of all these mentations that are deeply programmed and are the accumulation of many, many millions of years, millions of lifetimes. And yet, when you release at the bottom line, you can go free in a matter of months. Getting it constant gets you there.

The momentum, like you're into now, you're able to release, as you release, you get high. From the high place, you can reach down deep and pull up the fear of dying. When you're free of that fear of dying, you'll feel a much stronger agony, the feeling of separation.

But because you've released so much when you've let go of the fear of dying, you can handle it. And you throw out the feeling of separation. And you're there for the capital T.

Now you must take responsibility to rid yourself of that which you have accumulated

over the millions of years. If you don't take responsibility, you have programmed in those things and you're saying, I've got no responsibility, I have nothing to do with it, so it remains. It's so important for you to take responsibility.

And when something bad happens, say, gee, look what I did. Cause a smash-up. It takes an ability to do that.

But if you take credit for the things you create that you don't like, it keeps you in the driver's seat. It keeps you in control. And as we know, control is not a bad word, not a bad thing.

The want of it is. When we're free, we're in total control of the universe by mere effortless thought. When you're free, your mind is quiet.

There are no thoughts there. So any thought you put in the mind is so concentrated, it happens like that. Your mind is plagued with probably tens of thousands of thoughts right now, all tied into the Ag flat.

So when your mind goes quiet, it's concentrated. And any mere thought happens immediately. It's such an effortless thought.

That word effort is a good word to judge yourself by, check yourself by. To the degree you have no effort in life, to that degree you are free. You don't realize how ridiculous you look like scratching for a living.

It's such a well, I won't say, but you must get to the you must get to the place where you master the world. Because if you're not winning, if you're not a winner, you have anti-programs. I can't be a winner.

You must become a winner. You must achieve your goals so that you can bring up the anti-winning, the anti-goals, and rid yourself of them. The aversions to the world are stronger and far more subtle than the attachments.

So when you go to be a winner, when you go for goals, up come your aversions, and you need to become a winner just to get the garbage up and out.

[Speaker 8] (5:22:16 - 5:22:19)

What did you say that your aversions were stronger?

[Speaker 1] (5:22:20 - 5:25:02)

Your aversions are stronger and more subtle than your attachments. Your attachments are obvious. I want this, and I want that, and I want money, and I want beauty.

Those are obvious. But the fact you don't, the things you don't want, you don't look at.

And that develops resistance, suppression, and resistance.

So goals are very important on your way to becoming a winner. I hate to bother someone who lives over there, Mr. Aronin. Do you still run your goal charts?

Are you in as good a position as you used to be when you were running them? What you're doing is, you're right up on releasing the blocks to being a winner. You've got to be a total winner in life.

Think and have it happen. If I remember right, you wrote a goal for an important part in a Broadway show, correct me if I'm wrong, and I saw you in a terrific part, really fighting your way through. What was the name of it?

Knockout. And you were a knockout in it. I think during that time, didn't you write a goal to get an important part in a Hollywood movie?

Didn't you get a part in Cruising? And during that time, didn't you write another goal, six figures, to make six figures? And you got it, and then you go to buy everything I wanted, sports car, home in Manhattan, da-da-da-da-da-da, and you got it.

Then what happened? I didn't need any goal charts. I got a cigar in my mouth.

I'm a big shot. I'm not picking on you. That was the time when you could have really made a big forward spurt.

And I invited you. Why don't you join us? You didn't want to.

You were a bum at Sedona Graduate at that time, remember? It was pride. But the important thing, you stopped making goals.

[Speaker 2] (5:25:02 - 5:25:29)

Stopped being focused with Dr. Stone. And the other thing that I did was that when I stopped working, I forgot how I did what I did. And I put limitations on what I wanted, rather than accepting more of the same.

I just kind of, I put limitations on it, rather than open it up.

[Speaker 1] (5:25:29 - 5:37:32)

The word is I stopped. That's all. You stopped.

You take the six steps. There's no stopping in the six steps. She said to me, oh, after I got it, I'm just releasing constantly.

And you were as giddy as could be. Remember? You were into step six.

Nothing knocked you down. If it hit you, you just kept moving up. Had you stayed right there, you would have been totally free in a month or so after you spoke to me that time.

But you stopped. You wanted things of the world at that moment. You forgot.

It was your inner happiness that was so great. Not the things of the world, because when you got one Broadway show, that wasn't good enough. You got two movies, that wasn't good enough.

You got three, six figures, that wasn't good enough. It's all right. Keep on winning, but get to the place where you can think and have things happen.

Try to transcend having to work for a living. That's for slaves. That's not for free people.

I'm sure most of you have created things with a mere thought of them. Now, if you can do it for one thing, do it for everything. It comes in a yes but, and that yes but is the remaining Ag flat.

So use your goal charts. Get rid of the Ag flat. And move into the state of just being your beingness.

You move around. You might have a silly smile on your face, but you can learn how to wipe that off. You won't disappear.

The only thing that changes is I am me. That body is a creation of my mind. The mind is something I set up.

I am whole, complete, eternal in my beingness. And the body becomes of little importance. Once you recognize you created it mentally.

And that you have used it to help sink yourself down into limitations of the body. I guess what I'm saying is don't get frightened at over going free. All your programs were put in as pro-survival.

Every bit of them is anti-survival. Feed that to that mind of yours. Every bit of every program which was put in as pro-survival is anti-survival.

This ought to help you let go of the fear I will die if I go free. You're there right now. But what stopped you is what I was talking about.

Fear of losing what you have now. You never lose. You never give up anything as you get freer.

You take on more and more and more. Correction, you lose your miserable toys, your misery. But when you go free, you'll walk around in a body.

You'll eat, you'll talk, and you don't have to die. You can keep the body going

indefinitely. So let go of the fears if I go free I will die.

I think this is probably the number one hold back for all of us. I will die if I go free. These feelings are going to keep me surviving.

They are my protection. I'll get angry and I'll swing at them. I'll get courageous and wipe them out.

Look into your feelings. Examine them. Identify exactly what they are.

They are pro survival, but actually in effect anti-survival. We all have that feeling, I will die if I go free. All you die to is the miseries.

You take the great ones. Did Buddha disappear when he got free? I think he went back to being prince or king, did he not?

Did Jesus die? Yeah, but he used it to prove immortality. He came back in three days and he's still around.

So was Buddha. Yogananda was a free one. Look what he did.

Came over from India and set up a huge organization. Ran it all by himself. And when he left in 52, I met his disciples, I think it was 54.

They were still totally bewildered, not knowing what to do because Yogananda did everything in the organization. They were paralyzed for several years because he was doing everything. Now, he was a free one.

Look what he did. Had three gorgeous properties, set them up, had tens of thousands of followers. An interesting story on his body.

I met his disciples, two different ones told me about it. He had six feet. He couldn't stand on them, they hurt.

And one day he had to give a talk at their headquarters out in the open. Probably a thousand or a few thousand people there. They carried him into the car, he couldn't walk.

When he got there, the people were there and when they got ready to carry him out he said, oh no, not in front of people. He got out of the car on his own and he walked up to the platform. Marie Nolini is the name of the sister who told me about it.

She said, she looked at him and she noticed his feet were not touching the ground because they hurt. He levitated up to the platform. No one knew it.

Except she and the disciples around him who had to carry him into the car. Now I tell you that to not try to judge a free one by what he's doing. You pick on, well someone said I

took some vitamins.

Well wonderful, what's wrong with vitamins? I sleep, I eat, so what? The question is do I have to?

I have to. And the only reason why the great ones live like we do is because we can't comprehend them if they don't. They come down into our limitations so they can't communicate with us.

But like Yogananda, he had six feet and he had to walk. He didn't want to show it to the public so he levitated. But I think the real reason why most of these masters are quite sick at times, Yogananda all his life had a terrible body, excruciating pain.

They do it as a reminder to them that they are not that body. Because they don't suffer the body. No matter how much it hurts.

They'll laugh, the body's hurting. It doesn't bother them. They don't identify with it.

They identify with their beingness. Beingness cannot hurt. You can do the same thing.

But try to get rid of I will die if I go free. That's what Michael went through, right, Michael? You'd lose everything.

Everything's gone. It isn't. When you're free from the mere thought that you can have anything, sometimes you can have a hundred bodies and talk to a hundred different people at the same time, because there are no limitations.

And if you read the autobiography of the yogi, several of the masters, after they died, came back. Yukteswar was one of them. He spoke to four people, ten o'clock the next morning, in a physical body, at the same time.

There are no limitations when we are free. I'm trying to propagandize you into letting go of fear of dying, of the fact that if I go free, I'm finished. It's just the opposite.

You've got to watch that tricky mind of yours. It keeps you down in the dumps. You shouldn't have to work for a living.

[Speaker 2] (5:37:33 - 5:37:34)

You're an infinite being.

[Speaker 1] (5:37:40 - 5:43:30)

There are other worlds where people never curse in the work for a living. Nature supplies an overabundance of everything for the mere thought of it. In fact, as I said last time, there's nothing out there but the outpicturing of your mind.

If you picture slavery, you're a slave. If you picture freedom, everything comes to you without effort. Stop wasting time on the body.

It creates karma. And karma is a armor. You can never rid yourself of karma because to every act there's an opposite and equal act.

That's the first law in physics. But it applies to what? As you're trying to work out karma, you're creating karma for the future.

It's impossible to work out karma. But what you can do is transcend it. See what you are.

And there is no karma. More specifically, karma is programs. And basic programs are feelings.

And the most basic program is the feeling of separation. Good morning. Talking about relationships, the sweetest, sweetest kiss of all kisses is the kiss of freedom.

And in order to get that kiss of freedom, you must understand the word kiss. K-I-S-S. Keep it simple, sweetheart.

If you will latch onto, catch hold of, absorb, understand that simplicity is the way to understanding the ultimate, it will be the experience. Keep it simple, sweetheart. It is so simple when you discover it.

Only then you know. It's the simplest of all simples. Thy self, thy inner beingness, your isness, your amness.

Knowing which, you will know everything besides being in the highest, most delectable state there is. And everything you're seeking externally, unconsciously, is looking for this ultimate state. And you'll never, ever stop chasing it and banging yourself against the wall of the world until you discover it by stopping banging yourself against the world, going within, and discovering exactly what it is that you are.

But you must keep it simple to get to the simplest of all simples, your very own self. The way to that place is so simple. All you need to do is quiet the mind.

It's your mind. You made it noisy? You can quiet it.

Get that mind totally quiet, and that's it. Is that hard to understand? A quiet mind puts you in touch with the all-powerful, all-knowing being that you are.

Quieting the mind does it. Is there anyone here who cannot understand that? Mind quiet, that's it.

When your mind is quiet, you're self-obvious to yourself, and you are in touch with all the all-power in the universe that's being within you. You are in touch with all the knowledge

there is which is within you. It comes right from your beingness, which you will not quiet your mind for one moment to see.

If you would quiet your mind for just one moment, you would see this, and thereafter pursue only it.

[Speaker 2] (5:43:37 - 5:43:40)

So, to be smart, we need this KISS theory.

[Speaker 1] (5:43:40 - 5:52:59)

You keep it simple. You're drowning it out in overcomplications and running hither-thither to everywhere where it isn't. And where is it?

Right where you are. The reason why we're not going free, we're not reaching the ultimate, is we're not quieting the mind. And for hundreds and thousands of years they've been telling us what to do.

They tell you to quiet the mind, but they have not given us the how-to, which is so simple. Now, your mind is active 24 hours a day on guard in order that you survive. All those programs called apathy, grief, fear, lust, anger, and so forth, every one of them is a survival program.

So, you're constantly on guard 24 hours a day with hundreds of thoughts which you have very foolishly relegated to the background and you don't look at them and you say they're unconscious, taking no responsibility for them, even though you've piled them up back there. You lock them into a closet called the unconscious, disclaiming no for it. Take responsibility for all this accumulated act flap in your subconscious mind.

Then you can start doing away with it. The mind will never ever give you the answer and you're looking for it via the mind. The expression is you're trying to cross the river by grabbing hold of an alligator.

It'll never take you across the river. You must start quieting that mind and the thing that quiets the mind is no thoughts and what motivates all thinking? Feelings.

And all feelings, superficial culminate into the heavier feelings that we call Ag flap. The Ag flap culminates into two called approval, control, which culminate into one called survival, security. When we rid ourselves of wanting approval or wanting control, we rid ourselves of all the Ag flap and the hundreds of other feelings, they're out of the subconscious and the mind is quiet.

And there we are coming from our infinite beingness, working intuitively, which is simply saying we're coming from our omniscience, that's all intuition is. All this intellectual knowledge that we work through our mind is coming through ignorance. Ignorance of the

fact that just behind the mind is omniscience.

Ignorance of the fact that everything we do via the mind is limited and hurts. Every thought has a certain amount of limitation to it. And covers over the unlimited being that we are.

So we need a method that will pull out the motivation of all thinking, which is called feelings, and that will quiet the mind. The mind will never quiet the mind because the mind is the mechanism of falsely looking for survival, security, approval, control. And as long as the mind is a mechanism for that, it will never, ever give you the right answer.

It will forever keep you running after the wrong answers. And you get moments of pleasure and long periods of pain. But you must keep it simple.

You are the ultimate being. Omnipotent consciousness is omniscient and omnipresent. Acting with extreme limitation held within the mind, push back into a closet called the unconscious and acting as though, I didn't do it, and if it comes up, we don't like it, we try to push it back in the closet.

The way is simple and the way is easy. Let the feelings come up. Get them under approval or control and let them out.

Carry out the six steps of the method and it will take you months to empty out the totality of your garbage. After which, life becomes a near effortless, beautiful, harmonious, almost dream. Everything comes to us with no effort, by just merely placing the thought in our quiet mind, it will manifest, if not immediately, quickly, and you'll never, ever stop struggling until you do that.

So, why not now? Why not in the next few months? Get smart.

Remember the KISS theory. As we break it down into three parts, there's this infinite I that I am, all-knowing, all-powerful, everywhere present, right now, always was, always will be. And how much of it are you living?

Isn't that silly? What it takes to get to know that is just the resolve that this is better than this. A body with sickness, with constant attention to keep it surviving, fighting a battle that's an absolutely no-win battle.

Where are all these bodies going to be a hundred years from now? How smart are we to spend all our time surviving this body when we know it's not going to survive? Intelligence is should be defined as the ability to be happy.

Psychology defines it as the ability to resolve problems. It should be the ability to be happy, the ability to be happiest. And were we intelligent, we would be the happiest.

Everything we're fighting for, struggling for out there in this world is already ours. And

we're running away from it, chasing after it where it isn't. I'm sure some of you have seen this.

I think people have seen what I'm saying. Okay, why aren't you free? Why aren't you this unlimited being?

[Speaker 5] (5:53:01 - 5:53:02)

Right.

[Speaker 1] (5:53:03 - 6:09:57)

You want these stupid things in a world which you think are going to give you this. And again and again and again and again, every day, year in and year out, it doesn't give it to you. You never stop struggling for that which you are externally.

You've got to make that U-turn. You've got to stop chasing it out there, make a U-turn right back on you and see you the way you really are, whole, complete, omnipotent, omniscient, omnipresent. This is what you're struggling for in your every act out there called happiness, security, whatever.

You'll never ever stop until you get to fully identifying yourself as to what you really are. This is the changeless you. It's perfect.

You cannot do a thing to it except look away from it, but you can't do a thing to it. So get intelligent. Get all the happiness there is in the universe.

Get to the ultimate state. Get out of the struggle and let yourself just be and be and be. So here we are, this infinite beingness, and we set up a mechanism called mind, which the world thinks is so complicated.

They go through college courses and get doctorates and they don't know what it is after so many years of study. And all it is is a sum total collection of our thoughts and feelings. The mind is a very simple thing.

It's the totality of all our thoughts and feelings. You know what a thought and feeling is. That's what a mind is.

And the majority of it we don't look at. It's unpleasant. So we call it unconscious.

We set up this mind, which sets up the body. The only place you can see your body or any other body is in your mind. It is nowhere else.

And the proof of that is every time you go to sleep, out goes your body and every other body. When I say don't wake up, there's never any more bodies. But you are.

If it were only possible to do that, that would be great. Go to sleep, dream of sleep and

don't wake up. You would become aware of the fact that you are your beingness.

But it's impossible to do it that way. We program this thing in. And like the astronaut in 2001, he went into the computer, and that's all our mind is is a computer, and started pulling out the banks.

And those banks are apathy, grief, fear, lust, anger. Those are all the programs. Pull them out, and you'll just be.

Quiet that mind, and then you're aware of being in this state. And remember, the mind will never quiet the mind. That's why all the ways that have been tried for thousands of years don't work.

They're all trying to do it within mind. And the mind is the enemy and will not do it. We must quiet that mind by quieting the motivation of the mind called feelings.

Now, in all these feelings relative to the highest love, are all non-love feelings. And that's why the world is in such a destructive direction. But they're actually, as I started to say, all feelings relative to love are non-love feelings and are destructive.

All Ag flap is destructive. Remember, underneath the Ag flap, everyone is a Christ. Everyone is all love.

And the only thing covering up this all-lovingness of ours is the Ag flap. But you know what? You can transcend a hydrogen bomb.

You can make yourself untouchable by a hydrogen bomb. How? The absolute conviction.

The hydrogen bomb cannot touch me. We'll do it. You're seeing some of these things coming out in the world, and things like fire-walking.

We've had a few classes, I think, in Sedona here, where a teacher's taking people over red-hot coals barefooted. People kept themselves in a nice high state, absolutely convinced that they can do it, and they just come, we walk over the red-hot coals. It's just a thought.

That's all it is. Can anyone have a thought here? It's just a thought.

But see, that goes for everything. You can withstand a hydrogen bomb the exact same way. You see, you can override momentarily the subconscious negativity, but you need to eliminate that negativity to have that ability for all time.

Whatever you think is. This is the funny thing that's going on all the time. There's nothing out there but your thought.

Again, that's proven by going to sleep. All that out there disappears when you go to

sleep. Where is it?

It's in your mind. It's your mind that says there's a character up here talking to you. Put your mind to sleep.

I'm gone. Don't wake up. I'm gone forever.

But you'll remain. Like you do every morning when you come out of a deep sleep. You see how simple it is?

Keep it simple. There's nothing out there but your thought. Everything happening is your thought.

Most of what's happening is negative. Get rid of your thought. Get rid of your mental action by quieting.

Quieting the mind so there's no thoughts unless you choose to put a thought in. It's simple and it's easy. You just make that choice.

When you want freedom, when you decide you want freedom more than you want everything else you've got in life, and I mean everything else, relationships, wherewithal, when you want freedom more than you want those things, you get it quickly. Also, when you see that the only reason why you want that is to have that freedom, that'll help you make that decision. You're going after that ultimate state of security the wrong way externally and the only way you'll ever get it is inward.

And once you have that nothing in this universe can touch it. What you don't see is you're experiencing exactly your mental picture. You're some total thinkingness which includes all the unconscious thinkingness which is 95% of your thinkingness now.

That's all you're experiencing is your sum total thinkingness, the conscious and the unconscious together. But you've got to keep it simple. Get to see this and then work to undo that mind activity by ridding yourself of your feelings.

And when you do that you're in the highest state of love there ever is, which is the natural state. I want to give you a summary of what it's all about. Number one, you must remember the Kiss Theory.

Keep it simple, sweetheart. Keep it simple. If you don't, you'll be forever in confusion.

You must keep it simple. Now, there's nothing more intimate than this infinite being that you are. You're feeling it every moment.

There's nothing more intimate than this unlimited being that you are. Can you see how simple it is? Remove the static of the ag flap and there it is.

Your basic nature is all happiness. But you're moving in every direction away from it all the time. Stop that movement.

Stop that action and just be what you are. Be the total happiness. That's your basic nature.

Isn't that complicated? You must keep it simple. You are that which you are seeking.

You are that ultimate being. You are infinite. Stop all that noise and effort of being otherwise.

How? Remove the ag flap. Isn't that simple?

Why don't you do it? It's more interesting than garbage. It's like that story from India.

The fisher women were walking with their fish baskets through a field of flowers and they decided to take a nap. So they parked their fish baskets and walked into the field and tried to sleep. They couldn't sleep.

They had to go back and get their fish baskets and park it near their heads so they could sleep. They needed that smell. And this is what you are doing.

Be smart. Make it simple. Drop the ag flap.

Identify where you Discover where you're at now. You're here now, right where you are. Look at where you have been.

Notice that you've come up, that there is a way up and out. And set your goal for where you're going. And see where you are on that scale.

And how much you are fooling yourself by not doing that which requires you to go all the way. I used to say to me, I only know that which I can do. How unlimited am I?

This used to shock me. It can shock me up a bit. I only know that which I can do, not say.

So place yourself where you're really at. The natural state is effortless. We merely think and things drop into our experience.

The unnatural thing is to do it the hard, hard way. As you see yourself, you break yourself up into three parts. Your beingness, your mind, your body and world.

You, your beingness, is the real changeless you, over which you have no control. There's nothing you can do about it. You can only look away from it.

Your mind and your body constitute the ego you. The sense of separateness, I, lesser am, not the all. But when you zero in on your beingness, you discover there's only one beingness and you are the total beingness of the universe and that everything is in you

and everything you see, you created.

You created it in you. And if you don't like it, change the creation picture in your mind and it changes out there immediately. No matter what the situation is, if you change the picture of it in your mind, it changes out there immediately.

How do you change it? Release the obstacles, release the act fire.

[Speaker 8] (6:10:05 - 6:10:11)

And in checking yourself, notice the three states.

[Speaker 1] (6:10:14 - 6:28:54)

That in here in you all the time, being, doing and having. Now you're the infinite beingness of the universe, you are the all. There's nothing you need if you are the all.

But you go to the other extreme and say, oh, if I can only have this little piece of the universe, of one small planet and one tiny corner of it, I would be happy. The lowest, the most limited state is trying to have a piece, an infinitesimal piece of the all. And your havingness is really your bank book and your possessions.

That's how much you think you can have. When you release enough of the happy grief and fear, you begin in getting into lust, anger and so forth, you move into doingness. You feel that, oh, I could be somebody in this world, if I could be a big doer, if I could be a big mover, that would make me happy.

That gets you up from lust, anger, pride and into courageousness. And you're a doer. And 5% of us are doers, 95% of us are stuck in wanting to have.

A tiny, tiny fraction of 1% will move up into the top state of being. Of identifying with your beingness only. But you're going to be driven forever until you get up into that beingness.

That's what you're actually looking for in the wrong places. The right place is right where you are, right within you. It's your business, your existence, your amness, your beingness.

And when you identify with that beingness, you discover something that always was. I am the infinite beingness of the universe. There's nothing out there but my creation.

I can have thee or do whatever I will or desire. Having is your back's look at possessions. It's a sad picture, isn't it?

Everyone's down here trying to have. When you've already created the entire universe, there's an infinite number of tons of gold throughout the universe that you have created.

Helpful directions.

Constantly identify with your beingness. Say to yourself, I, I, I, I. I am I.

I am I. I, I, I. But be careful.

You're not thinking of the ego I. I am I. Play the part of being not the doer.

Let it happen. Stand back. Let it happen.

And wake up to the fact that all happiness is you being your beingness. That desire is your greatest enemy to happiness. Desire is the creation of the agony of lack.

And your mind stays agitated to fulfill that lack. And the moment you satisfy that desire, your mind goes quiet, and the happiness is you being you. It's not the thing.

It's not the person. Day in and day out, you beat yourself over your head trying to get happiness externally. And it's right where you are all the time, the infinite happiness.

Make it a point to take all your happiness from you. Recognize that I'm just quiet of mind. That's what, that's what my happiness is.

And you'll stop that frustrating extreme attempt to get it out there. And every time you get it, it's gone. Try to see everyone as being you.

Some day when you're at least enough, you say, oh my gosh, there's nothing out there but me. It's my beingness everywhere. At that time, you identify with every atom as being you, because you created it, it's your creation, it's you.

And real knowing is being. There's nothing to know, there's nothing external when you identify with your beingness. Let go of trying to acquire knowledge.

All knowledge is separate. The real knowledge is not knowledge, it's being. The real knowing is being your beingness.

The next big thing is you must take responsibility for everything you're experiencing, because you are creating everything you're experiencing. See, nothing out there but the sum total thinkingness, your sum total thinkingness. Until eventually you recognize there's nothing out there but my sum total thinkingness.

And you know there's nothing in actuality out there but your beingness. Then there's no more objectivity, there's nothing external, there's only subjectivity, everything is in me, there's nothing out there, everything is in me. Alright, here are the words that are indicative of the free state.

The one I like best is imperturbability, where no one and no person whatsoever can disturb you one eye open no matter what they say to you. And of course no thing can

disturb you. Fire, water, anything.

Imperturbability is indicative of the top state and for that you need desirelessness. No more desire, you are the all. And when you get there you discover no action is necessary.

Everything is yours. You don't have to take any action anymore. So action actionlessness is indicative of the top state.

And when you get there because you see your omnipresence you can't move anymore, you just witness. You witness your body like you witness every other body like a moving picture going on out there. A moving picture that is your creation.

So totally quiet the mind until there are no thoughts, no aglap. It's only your feelings that motivate thought. When you release all your aglap your mind goes quiet, there's no thought.

And then you become intuitive. You're in touch with your omniscience. You're in touch with all knowingness.

And you talk intuitively without thinking. And of course then you do not identify with your body and mind. You're identifying with your beingness only.

And when you release everything you have no attachments and you have no aversions whatsoever. Attachments and aversions are a good leading to aglap. And when you no more have any attachments or aversions you'll have everything but a mere effortless thought of it.

Now to get the bottom of the aglap out you won't get it out when you're in apathy, grief and fear. You're in the pits. You cut off all your energy, all your willpower, all your ability and you're sunk in a dunk.

Spelled D-U-N-G. If you want to get rid of the aglap you must get yourself up into courageousness, acceptance and peace. So you'll allow the infinite energy that you are, the tremendous willpower that is yours to come into play.

So you can get down here and gobble that up just like Pac-Man, D-A-C. You'll just come down and when you release enough of approval or control and you move up here you'll just gobble up the fear of dying, of wanting to survive as a body and when the fear of dying is out you're practically there. Free.

Nice and easy. Does it. Keep it simple.

I think a combination of the first sheet I gave you and this concentrated on can quickly take you all the way. What's needed? Just one simple thing.

You're wanting it. All your wants have to channel into wanting freedom and you'll get it in a matter of months. All your wants must channel into wanting freedom and the wanting of freedom dissolves on its own.

When you suddenly say oh my gosh I am free. I always was free. There goes the want to be free.

I'm questioning whether I should ask for questions because the moment I do you start trying to bring all this down. Why doesn't it fit in with my garbage? That's all your questioning is.

Why doesn't it fit in with my garbage? So I think it's better that I not answer questions but ask you to come up to this rather than through your mind going down into the garbage. It's simple and it's easy but if you don't do it it's never there.

How long should it take an infinite being to discover that he or she is infinite? How long should it take a person with all the power in the universe to discover that he or she has all the power in the universe? It should take any time theoretically but practically you can do it in months.

Or years. Or lifetimes. Or millennia.

Or millions of years. Now the majority of people on earth today are going to take millions of years. They're going to do it the hard way just by banging their heads on concrete walls and we're about to do it now.

And if you'll take it as an opportunity for growth instead of banging your head you'll do this you'll just transcend it. You won't experience any pain any harm any destructiveness. You'll take it as a very delightful opportunity to transcend it all.

You can not only walk over hot coals barefooted you can do anything. Because there's nothing out there but your concoction. So again keep it simple turn all your wanting into going free and join me.

Okay. You're getting closer to freedom. In a way you think but actually you are free right now.

What must you do to be free? Absolutely nothing. How do you like that?

Everything you're doing is in the wrong direction. Everything you're doing is trying to keep the body surviving. How do you get to the place where you do nothing?

Anybody know?

[Speaker 9] (6:28:58 - 6:28:59)

No.

[Speaker 1] (6:29:00 - 6:48:12)

How do you get there? By getting the mind quiet. The mind pushes you into action.

How do you get the mind quiet? By releasing the motivators of the mind the feelings. Thank you.

Isn't that easy? Isn't that simple? It's very easy and it's very simple.

But what are you doing? You're insisting on holding on to the limitations of wrongly thinking that you are the body. The body is the least of you.

Your beingness is the all of you and in your beingness you set up the mind which sets up the body. And as long as you are confined to a body that's how big your infinity concept of you is. You are infinite right now, unlimited.

If you think you're this body you take the tremendous unlimited being that you are and imagine that you're confined to this encasement called the body. So to go free to be unlimited requires doing absolutely nothing. Because you are free right now.

However, what you are doing is trying to remove the obstacles, the blinders to seeing that fact that you are your beingness. You are not the body, you are not the mind, you are your beingness. So I set up a chart here to delineate it so that you may better be able to see where it is you are on the elimination of the blinders.

And by so doing expedite the eliminating of the obstacles, the blinders, the thoughts, the mind, the feelings. I think identifying where you are is a big help to moving you on further. The one and only, number one, you are your beingness.

I don't think anyone would deny being. Number two, part of you, your mind, your programs and their thoughts. Of course, your programs are your feelings.

And number three, your mind says you are the body and related to the world and a victim of it. And it's actually your mind that creates the world. It's only in your mind that you see the world.

It's only in your mind that you see yourself as you are. It's only in your mind that you see all your relationships. Eliminate that.

Your beingness is left over. You become very self-obvious to yourself that I have always been my beingness deluded into thinking I was the mind body. So the number one is you the real changeless you that never ever changes.

Your beingness will never ever change. It's eternal. And two and three is the ego, you,

the personality, you, your name, your place in the world, et cetera, et cetera, et cetera.

So in this realm you develop three states. Being, doing, having in the world. Most of us are in the having in this state.

It says here having is your bank book and possessions. And you can see by those who keep getting more and more, ridiculously more and more and more. Now the only thing I can give those individuals who get up that far is more trouble because they're looking for the security in what they've got.

And instead of getting it more, they're actually feeling less secure because there are more and more others who want to take it away from them. However, if we are in the havingness, it's a forward step to move up to doing this, to be a doer, a winner, a master in the world. But much better than being a master in the world and being a victim of it, if you're mastering it, it's mastering you.

You identify with your being only, and that's the ultimate state. No one and no thing can ever disturb you again. You're free.

You're identifying with your beingness, and all that externality has no effect upon you. Imperturbability is a top free state. Now, to get there, you must have desirelessness because desire equals lack.

When you're at the top, you are the all. There is nothing lacking. There's nothing that could not be had by a mere effortless thought.

But as long as you desire, you want. As long as you want, you're lacking. And that's your program making it that way.

When you're at the top, everything happens effortlessly. Effortlessness is another word that describes the top state. In this world, your whole life should just drop into your lap with no effort.

And when you're in that state, you feel actionless because you are witnessing rather than being the doer, you are watching, seeing everything happening and you need to do nothing. It happens. It falls into your lap.

And the same way you create one dollar is the exact same way you create one billion dollars. It's only thought. So you can see the extreme negative programs you have imposed upon yourself that keeps you struggling in a world so unnecessarily.

So what do you have to do? Totally quiet the mind until there are no thoughts. What does that feel like?

It just comes from your intuition. It comes from your center. You no more use your mind which is a limitation but you can communicate and you do communicate perfectly.

When you're coming from your intuition you're always one hundred percent correct. Always one hundred percent correct when you're coming from your intuition because you're coming from your beingness which is all knowing all powerful all perfect. So when there are no thoughts you're intuitive only.

You are not using the mind. You have dropped the mind and you do not identify with your body or mind. Because you see that you are the body all coming down a step because you see that you are the creator of everything you see and experience including this whole world including the universe is your creation.

It's in your mind and that's where it is. Because you create the universe and separate it into so many parts and then think you're the body mind you develop attachments and aversions to the body mind world. So in the free state you have no attachments and no aversions.

Everything is a okay all the time as you're moving in the world. You can go through your business you can go through your family relationships and when you have no attachments and no aversions you're imperturbable. And of course you recognize you have everything.

Why? It's your creation. It's your mentation.

Again you've lost sight of that. You're in a long time terrible habit of thinking you're limited and all you need to do is to get rid of only three feelings which you're not doing nearly fast enough. You're doing it but not nearly fast enough.

How long should it take you to get rid of all your wanting approval and control? It takes exactly as long as you make it take. If you wanted to rid yourself of approval and control you would do it in weeks at most months.

And when that's out of the way you're able to confront the bottom line the fear of dying which is that severe attachment to the body. And it's only a matter of weeks of letting the fear of dying up and letting it out that all that suppressed programming is gone and with no more suppressed programming you naturally identify with your beingness So again what's needed it's so simple rid yourself of the fear of dying and you're free. But you need to rid yourself of wanting approval and control before that.

Until you release appreciably on approval or control you won't be able to confront your fear of dying. It's so deep it's so heavy inside of you and instead of scratching for little things here and there you will have everything. Try to be and act as though you're in that top state.

Constantly identify with your beingness are you? How many times a day do you keep saying I am? But all day long you're saying I'm this frail body.

I am my beingness should be the 24 hour a day sense feeling in you. And when you're there it's a sense of I beingness it's just an I there I I I I not I less or body mine just I I When you're at the top you have a sense of I I only if you try to play at that now it will help you move in that direction. And when you're up there you're not the door so try to be not the door Let the world happen, it'll do much better than you will do with it, if you let it happen.

And there's only one single happiness in this universe, it's when you are identifying and being your beingness. So, in your behavior, make it a habit to take all your happiness from you. It isn't the movie, the TV, the person, the object that makes you happy.

It's when you let go of your desire for it, and your mind goes quiet, and you identify with your beingness, that you feel joy. Once you catch that point, you'll stop wasting time looking for joy in the world. All it does is give you misery.

The only joy there is, is when you're identifying with your beingness. How many people have not seen that yet, that there's one single joy, it's your beingness?

[Speaker 8] (6:48:14 - 6:48:16)

If I saw it, I'd be up here with you.

[Speaker 1] (6:48:16 - 6:49:20)

No, you can see it, and then not see it. When you get quiet, you can see it. You're in your highest state, there's nothing you have to do to be your beingness, and it's the greatest joy there is.

But haven't you seen that, when you satisfy a desire, your mind goes quiet, and you're being, and that's the joy? You haven't seen that? No, I've seen my beingness, I've seen the joy, but I never quite see it as a desire being satisfied.

I know the mind goes quiet, but I don't see it as a... I'll get more practical. What's the greatest quieter of your mind?

The orgasm.

[Speaker 10] (6:49:36 - 6:49:42)

What about it? Am I correct?

[Speaker 1] (6:49:42 - 6:49:43)

You're correct.

[Speaker 11] (6:49:43 - 6:49:47)

Are you thinking about the world problems during the orgasm?

[Speaker 10] (6:49:47 - 6:49:47)

No.

[Speaker 11] (6:49:48 - 6:49:54)

How are you going to make a living, though? You're not thinking.

[Speaker 1] (6:49:56 - 6:52:28)

It quiets the greatest number of unsatisfied desires, and gives you the greatest quietude of your mind, and you're just being. Am I making sense to you? Yes, yes.

Why not just be all the time, instead of creating a lack, desire, satisfying it to get a moment's joy out of the basic joy that is you, your beingness? I still say it's simple and easy. What's difficult is trying to get it where you cannot in the world.

That's difficult. It's so difficult, it's impossible. It keeps you scratching, struggling, fighting day in and day out, never winning.

No one ever wins in the world. Everyone draws a blank, everyone dies. Until they let go of looking for it in the world, and discover that it's right where they are, right at their center all the time.

Now, the top state is not understanding, the top state is not knowing, the top state is being. There are so many metaphysical paths that tell you to get understanding. You'll be stood under until you let go of that concept.

There's no understanding at the top. There's being. Understanding is in the realm of the world, of limitation.

So the real knowing is not knowing, it's being.

[Speaker 8] (6:52:32 - 6:52:34)

See how simple this whole thing is?

[Speaker 1] (6:52:37 - 6:54:49)

So, when are you going to be the free being that you are right now, recognizable to you? When? When are you going to achieve letting go of all the obstacles to being the unlimited being that you are right now?

What's going to determine it? What determines when you go free? Your want to.

When you want freedom more than anything else in the world, you'll get it pronto. So

you won't tell me you want freedom with a yes but. I've got to take the bondages with me.

And the two do not coincide. Okay, so the next best thing is to cater to your wants. We need advanced courses to keep pulling up from suppressed areas the blinders, the feelings, the programs.

It's a very good deep realization that resistance holds you back. Now resistance turns out to be that mechanism of holding the suppressed garbage suppressed. If you could throw your resistance out, all the suppressed feelings would come up and expend themselves and you would be free.

[Speaker 2] (6:54:51 - 6:54:56)

When your resistance is zero, you are free.

[Speaker 1] (6:55:04 - 6:56:16)

So don't fight the world. Let it be. Everything everyone is chasing after in the world is chasing rainbows.

And you know what that means. You try to grab a hold of a rainbow and you've got an empty hand. It's just chasing rainbows.

Looking for things in the world. Because everything there is is in you now. So again you've got to let go of your feelings.

Approval, control, security. When your feelings are up and out, your mind is naturally quiet. And you're self-obvious to yourself as to the fact that you are whole, complete, perfect, eternal.

Are there any other questions?

[Speaker 8] (6:56:21 - 6:56:35)

Yeah, just sort of similar to Laura's question. But in writing music or something, where is the ego in that? It seems like you're just sitting back and...

[Speaker 2] (6:56:37 - 6:56:38)

Let it flow out of you.

[Speaker 1] (6:56:41 - 6:56:45)

Don't be Ralph the Composer. Just be your beingness.

[Speaker 2] (6:56:46 - 6:56:48)

What would be after this?

[Speaker 1] (6:56:50 - 6:56:56)

You'll write the greatest music. You'll out Armadeus the Armadillo.

[Speaker 8] (6:57:03 - 6:57:05)

Write an opera overnight, I guess.

[Speaker 11] (6:57:06 - 6:57:09)

At the age... He started at four.

[Speaker 1] (6:57:10 - 6:57:31)

Next time you start at the age one. No. No.

But all that greatness comes from our center. But recognize it as such. Then you can transcend it.

[Speaker 3] (6:57:32 - 6:57:42)

Do you mean then recognizing it as such and using whatever you're creating to bring up feelings to let them go? Yes.

[Speaker 11] (6:57:42 - 6:57:43)

Oh, good. I'm excused.

[Speaker 3] (6:57:45 - 6:57:57)

I get stuck there. I don't do things because I get confused between just being and a lot of things.

[Speaker 1] (6:57:57 - 6:58:53)

If you're not confused, you're free. However, you have a map to take you all the way in six steps. Anyone using the six steps continuously will go free in a matter of a month or two or three.

So what's out is your want to. When you want freedom more than anything else, you'll carry out those six steps. You would carry out those six steps without me ever mentioning it to you.

You do it naturally if you wanted freedom more than you want things in the world.

[Speaker 3] (6:58:54 - 6:59:03)

That's what you mean by using the world?

[Speaker 1] (6:59:03 - 6:59:17)

Yes. You use the world to bring up the feelings so you can let them go. Therefore, it's only through the world that you transcend it.

[Speaker 4] (6:59:18 - 6:59:22)

That's why the higher goals you go for will just stir up more and more.

[Speaker 1] (6:59:24 - 7:00:08)

So it's really good to go after higher things to stir up the more feelings. It's good to release on your goals. Not to go after them, but to get up the blocking feelings so you can release the feelings.

The way you put it, it was good to go after the goal. It's good to release your feelings about the goal. Yes.

[Speaker 3] (7:00:11 - 7:00:12)

Tom?

[Speaker 2] (7:00:14 - 7:00:47)

There's something I noticed that happened. Not to me. I found myself caught up in the ego part of our thing.

It's confusing. I don't know where it should be in my life and if I should even continue it or anything. The only thing I can come up with is to use it.

If I do it, to use it or release it. That's it. That's what this is all about.

[Speaker 1] (7:00:49 - 7:05:02)

Use everything for releasing. Summed up, every last thing you do in your life is a waste of time except releasing. So if you're not releasing, you're wasting your time.

But if you're doing it and releasing, you're not wasting your time. So you do it and release. Everything you're chasing after in the world will disappear like a rainbow.

But the freedom you gain is eternal. This is what Patrick O'Neill put. His world hasn't stopped.

He's getting better commercials, better parts without effort because he's releasing. It's funny, I said to him right outside here Pat, you can be the number one actor in the world. You know, he's not a child anymore.

I don't know how old he is, but he's on in years. It's a funny thing to say to him at this late stage of the game that he could become the number one actor. But he bought it.

And I guess he's gonna let it happen instead of trying to force it to happen. And who knows, maybe he'll go beyond that and not have to do that. Do you see the great ones looking for parts in Hollywood?

And so what I'm saying is that you've gotta reach a place where you let go of the world. You use it to transcend it, you get above it. That's why you wouldn't find Yogananda and Jesus and Buddha looking for a job in Hollywood.

Digging for oil to get more and more materiality. They're above materiality. There's a place.

Someday you'll discover it. Everyone hits it sooner or later. There's a place beyond this world which you see when they achieve it they let go of the world and their total materiality is just the dress that they're wearing at the moment because where they are living is beyond the world not in its subject to its limitations.

And the higher, the freer you go the less the incentive to go all the way because things get better and better and better. Are there any other questions? I have one.

What determines when? The want to.

[Speaker 8] (7:05:05 - 7:05:19)

The want for the joy in the world the want for the truth supplies the energy allowing what's there to come up easily rather than having to dig or effort first.

[Speaker 1] (7:05:19 - 7:05:41)

Yeah. Have you discovered that when you release you're happier? What's wrong with that?

What's wrong with making that constant? Nothing. Why don't you do it?

Ask yourself, why don't I make it constant and go all the way in a matter of weeks?

[Speaker 10] (7:05:44 - 7:05:47)

The answer is you don't want it.

[Speaker 8] (7:05:47 - 7:05:59)

You want the world the sense of having a mission to fight against the negativity. It's like the negativity was there and that gave me a sense of purpose.

[Speaker 1] (7:06:04 - 7:08:44)

But asking yourself why don't I go all the way might give you the realization of why you're holding yourself back wanting misery more than the ultimate joy. How long should it take you to do a three month job? You ever ask yourself that question?

You know what the answer is now you just gave it to me. You know the Bible sums it up in two sentences and I think both sentences are capitalized in the Bible. The first is I am that I am meaning I am the amness of the universe I am the beingness of the universe.

The second sentence is be still and know that I am God. If you can get your mind quiet you know that. And what I'm intimating is that the truth has been put out from the beginning of time in our time I would say in the last thousands of years the truth has been spoken and certain ones have told us what to do and we haven't done it.

So what are we doing? We're going to do it. We're going to knock out our external props which leads one direction only that is to go within and discover what we are.

But that's the hard way. I say do it before you don't have to do it the hard way but I really don't know anyone who's done it the easy way.

[Speaker 4] (7:08:57 - 7:09:17)

So I expect to see people going free in large numbers in the next decade Don't save these things it's just holding it in mind.

[Speaker 1] (7:09:20 - 7:11:15)

It's a waste of time. Can you see that? It's a total waste of time trying to make the world a good world.

Making the world a good world is substituting the present iron chains that are binding us for nice golden chains that bind us. A good world would be a binder on us but golden chains instead of iron chains That's a waste of time. It's in the wrong direction.

Transcending the world is the right direction. Everything of the world is of limitation. So just discover what you are and you'll have the ultimate answer.

And when you discover what you are and get the answer after that all answers come to you immediately. Once you get the answer, every other answer falls into line without effort after that. Makes the world a pushover.

You had a question?

[Speaker 6] (7:11:20 - 7:11:20)

Yes?

[Speaker 2] (7:11:22 - 7:11:29)

Where is prayer? Where is prayer?

[Speaker 1] (7:11:30 - 7:18:13)

Prayer is for those who are ignorant enough to think that I have to go outside of myself to get something that's within me. The infinite beingness of the universe called God is the infinite beingness which is your beingness. In the sense that you're submitting a bit of your ego it can be helpful.

In the sense that it keeps you in the direction of going free it could be helpful. But someday you'll see that all the great ones existed in your mind. That all the great ones are your creation.

It's in your mind that you see me, yourself, everyday the great ones. Walk the mind out it's all gone. What's left over is beingness.

Not being confined to a body. I guess I wouldn't be very popular in the realm of organized religion. Religion in general is in the direction from the bottom.

Religion tries to inspire us and get us above the garbage and it's not helpful. I think they would be better off if they pushed us into the garbage and made us so uncomfortable we would have to release. But inspiration I don't see as helpful because it lifts you above your garbage without showing you how to get rid of it.

And when you see what is, there's no spiritual material it's all one and the same thing. It's a matter of degree of the same thing. Everything that people call material is actually spiritual.

It's creation to the degree that we create and that's spiritual, that isn't material. Separation is not a good direction. Unifying everything is better.

So separating spiritual material physical, mental and all that isn't helpful if one wants to discover one's freedom. But if you want to pray that's up to you. So I sum it up by saying why pray for it?

Create it. Make it. It's a higher place.

You can have, be and do whatever you will or desire if you'll release the blocks the feelings. That's the way to go for it. Basically we're all unlimited totally free beings who have convinced ourselves that we are extremely limited physical bodies.

But I say we have never ever been able to let go of this infinite being that we are that right here and now There are no limitations upon us except those that we accept. Now most of us here have been seeking this total free state this unlimited state and I believe

are quite frustrated by now not having found it and I pointed out at Sebastian's home that the reason for this is simply that we do not want it as much as we want this limited state of living life as we are living it. We are convinced that our happiness lies in this world in this body in what we're doing.

Now this is very obvious if you will look at your way of life. What do you do every day? You take care of a body you wake it up in the morning, you dress it, you wash it you comb it you send it out into a place where it will produce a certain thing called money so that you can get other things for the body to keep it alive and to send it off on vacations and so forth.

[Speaker 11] (7:18:15 - 7:18:16)

It's true.

[Speaker 1] (7:18:20 - 7:26:25)

Now if you were not convinced that all this was the important thing you wouldn't be doing it. I'm trying to point up to you, I'm trying to mirror back to you what you're doing. You're almost all the time saying I am a body I cannot survive unless I breathe oxygen unless I put material called food into the body, ferment it, decay it there unless I produce garbage I cannot have any energy and this goes on and on and on and on and you meet with me or people like me and you say I want to be free I want that unlimited state of beingness I want to have anything I want for the mere thought of it you say that but what do you do the next moment you go right to that body and keep it going the way you have been keeping it going year in year out lifetime in lifetime out now until you confront this you're not going to stop identifying with this very limited frail thing called a body ways of confronting it are like what I'm doing I'm showing you what you're doing every day almost every moment of the day you're validating your being a body how much of the 24 hours a day do you just sit and be what you really are which is simply your beingness only it's not being a body it's not being a mind it's just being and if you would for one minute stop being a body mind for that minute you would see that you have no limits whatsoever that you are totally free that your beingness is the most grandiose the grandest the most glorious thing there is if you were to do that for one minute only you would never ever let go until you establish that for all time if you were to do it for a few seconds again you would never let go until you establish that permanently what you do is you get a very fleeting glance of it a glimpse of it you practically glance might be the right word you look at it almost sideways for fear you'll see it too well and you sense that it most likely is the way you hear that it is and then you say I want it, I want it, I want it and you look for it but for a small percentage of the time of the day the greatest amount of time you spend is identifying with the body being a very limited body mind is this clear as to how much you identify with being this thing now if you're ever going to see the truth you must stop identifying with the body stop

identifying with the mind and examine your beingness which is the part of you that is what you're seeking in your every act anyway and you call it happiness and you'll discover sometime that happiness is only you being you that the more you will be only you the happier you are it's a process of stilling the mind which is a distraction away from you being you the mind is an instrument used to identify you with other than what you are with the mind you identify with the body with the world you've got to let go of this constancy the continuity of identification with a body world relationship and if you do it just for a few seconds from that point on the wonderfulness of it would be so intense with you you'd never forget it you would spend most of your time reestablishing that state in order to make it constant so to sum up what I said the reason why you don't recognize you as being limitless is because every moment you're identifying with this limited vehicle called the body and you're not confronting it so what I'm suggesting is that you start confronting this like I presented it to you how every moment of the day you're validating being this body look at that, look at similar things and then subconscious thoughts will start coming up in this direction that have you pegged to this body and when these subconscious thoughts come up they're in the conscious plane you can do something about it, you can let them go you'll undo enough of them in this manner to be free enough to begin to see the essence of you which is your beingness okay all right now if any of you have any questions or any topics you would like to hear spoken on I'd be very happy to go into anything

[Speaker 2] (7:26:27 - 7:26:42)

I'd like to ask I think I've asked this before and I still don't quite get it how can you do this when you're bogged down with all of this body mind activity that we're doing the phone ringing and problems and all that stuff

[Speaker 1] (7:26:42 - 7:30:27)

there's two ways the way most people do it is first they get so fed up see now life necessitates misery there is no one living life who doesn't suffer right will you go along with me on that the more we try to get our satisfaction from life itself, livingness the less happy we become as time goes on desire can never be satisfied if we could satisfy desire we'd have everything once we would be satisfied, we wouldn't want it anymore right but desire, trying to satisfy desire intensifies it and as time goes on the intensity gets greater and greater and the suffering gets greater and greater and we will all reach a point where we can't take it anymore and we say enough of this and we start moving away from identifying with life and the body we start looking for the answers what I'm saying is that misery is a prod to looking in the right direction then we'll stop chasing after it in the world we won't be so busy, we'll take time away from the world, first maybe an hour a day then an hour in the morning and an hour at night then several hours, then half a day and then you'll take all day once you're convinced that it is more important than your daily life you'll let the daily life go but the fact that you have to do all these things

shows that you think that's more important it's more important being a body and being active in the world than it is to take time out to discover your real self so the first thing that causes us to seek is misery then later on the wonderfulness of discovering ourself causes us to really let go of the world and go all out then you discover you can have anything you want for the mere thought of it then you discover there's much more to life than things and you don't want anything in this world there's so much greater beyond the physical that you go for that rather than the things of the world you're so habituated into this world because the world re-stimulates every one of us subconsciously into believing that it is real that we need it, that we have to get our joy from it and we will reactively seek satisfaction from the world and it will never ever satisfy us

[Speaker 4] (7:30:30 - 7:30:44)

you said you could do it spend some time at work do you mean by quietly taking time or do you mean by thinking properly

[Speaker 1] (7:30:44 - 7:31:46)

you can always be seeking who and what you are by always keeping that in the background of your mind regardless of what you're doing if the desire for it is strong enough the quest will always be there in the background regardless of what you're doing so it boils down to a matter of how much do I want this the intensity of the desire for it determines the quickness of getting it and no one can turn that desire on for us but we we have to do it, no one can do it for us

[Speaker 2] (7:31:51 - 7:32:20)

you know Lester I think the reason why a lot of people don't do it also is because they're scared on the final plunge you know when we spoke about that it suddenly occurred to me also part of the dream that I just now remembered was that I was scared to go to the ocean I thought to myself I'm going to stay in the pool you know in other words go to the safety of my family I'm going to take the plunge into the unknown

[Speaker 1] (7:32:20 - 7:32:24)

yeah people are afraid they're going to lose the body if they discover the truth

[Speaker 2] (7:32:24 - 7:32:30)

is that what it is you're afraid of the body, losing the body so that's really proof that there are other bodies

[Speaker 1] (7:32:32 - 7:32:35)

you're afraid you'll lose your identity with the body

[Speaker 10] (7:32:36 - 7:32:37)

how do you know that?

[Speaker 1] (7:32:38 - 7:32:52)

well I tell you, you don't lose it, all the masters say so all those who have done it say so they have shown you their bodies you've met masters they didn't disappear they had the body

[Speaker 4] (7:32:55 - 7:32:58)

don't we tend to be afraid of the unknown

[Speaker 10] (7:32:59 - 7:33:01)

yes it's not unknown

[Speaker 7] (7:33:03 - 7:33:10)

it is to us until we reach it right but until we realize this

[Speaker 1] (7:33:10 - 7:34:02)

the absolute truth of you is the I that you are when you say I the infinite being with nothing added to it that's the absolute truth of you if you would look at that fully you'd see what it is but every moment you look away from it you say I the infinite being am a limited body and you're saying this every moment a limited body with troubles this trouble, that trouble goes on and on it's like a plague when there's nothing but I that's the state that's the top state, when there's nothing but I

[Speaker 6] (7:34:04 - 7:34:07)

and I, I, is that maybe the I or the I of the ego

[Speaker 1] (7:34:09 - 7:34:56)

there's nothing but I, I, I, I I, I, I, I, I I, I, I, I, I nobody, nobody, nobody, nobody so the I, I when there's nothing but the I state that is the top state like Vivekananda said in the end you discover that there never was anything but I all alone one so you can show yourself how far away you are from the ultimate state by thinking on that point

[Speaker 11] (7:34:56 - 7:35:10)

when you reach the stage where you recognize that it is I all alone does that mean other I's all alone do not exist or only that you are not aware of others all alone

[Speaker 1] (7:35:10 - 7:39:08)

now you see, first you see every body as your body you'll see this body as much your body as you'll see that body being your body, every body becomes your body then every animal every bit of life is you then every atom in this universe is you so this is just the way you see it as you now see it separate you suddenly look at it and say wow it is I, every bit of it you'll see this whole thing as you because it's only in your mind this whole thing you've created everything you see the whole universe and when you see it it is you then there's a step beyond that when you see that it's an illusion, an apparency the step beyond that is that never was just like a night dream when you're in it there's a character called you and other characters there's worlds and action going on as long as we stay asleep it's real to us after we awaken from the dream we say it was just a dream then that never was would you think of going back to those characters in your dream last night and trying to straighten them out this is what I'm trying to do now this is the way I see it nothing needs correction everything is all perfect when you see it correctly but I am in a dream now trying to straighten out those characters who think they need straightening out and they don't you are you, you can't change that but you can't pretend not to be what you are this whole thing is a pretense does that make sense?

only to the point that I can follow there's I and when I become myself does that mean that nobody else but me exists because I was everything all along the final thing you see is there never was anything but I all alone and I chopped me up into a unlimited number of characters I imagined that they were why? there is no answer to that really and what I should say to you is go there and see why did you create those characters in your dream last night set up relationships and if it was a nightmare almost get killed why did you have that last night in your dream not because I chose to who did it? it was your dream did I make you dream your dream?

it was your dream, but why did you do that there really is no answer to it

[Speaker 2] (7:39:09 - 7:39:10)

you know there is something interesting

[Speaker 1] (7:39:10 - 7:41:49)

if you examine the word why it's a very interesting and enlightening word the word why says this, you ask me why you ask me to explain what I know in terms of what you know and that's impossible to explain this higher knowledge in terms of lower understanding this higher knowledge we have to move up to it, it can never come down to us we move up to it and we see it and then we know and we know we know so the question why is really a meaningless question and can't be really answered in the dream illusion in the apparency, yes, you can answer why but in the field that we're in, it's a meaningless word it's saying explain to me in terms that I can understand what this higher understanding is that you're talking about and it's impossible so the only thing you can do is go there see it for yourself and then you'll know but this world is nothing but a

dream it's exactly as real as our night dreams are real, after we awaken from this dream as long as we stay asleep in it as we are it seems real why don't we who are all infinite beings who have all the power there is in the universe behind us know that we are that way why don't you know that you're infinite you've heard it again and again and again you're inherently totally free perfect all glorious, all everything you've heard it some of you for years why don't you see it why don't you see it

[Speaker 4] (7:41:49 - 7:41:53)

I know I know

[Speaker 1] (7:42:01 - 7:51:40)

isn't it ridiculous isn't it stupid why do infinite beings like you come to hear another being talk to you because in the first place you do not believe that you are you will not accept that you are you think yes it sounds nice but, there's always a but, but, but, but going on and this but is butting you down all the time if you only wouldn't but it if you would only accept it from that moment on you would put all your effort all your energy into seeing this terrific being that you are I say you don't want it you tell me you do and this is the important point you don't want it and until you face up to this, until you confront it you can go on forever and ever in a year more saying oh this is what I want I'm on the path, I'm seeking freedom and you can do this lifetime in and lifetime out forever until you will actually accept the concept intellectually that I am infinite and therefore it is ridiculous and stupid to live the way people live in this world you happen to be in the, I guess the helliest hell there is in the universe and fortunately so at the same time we're living in almost the most limited state possible until beings anywhere in the universe we could go down lower we could become animals and animals are beings who also eventually discover their limitlessness but isn't it stupidly stupid to live a life with the extremists of limitations if you believe that your natural state is infinite this is why I say you don't really believe but there are no bounds on you and you prefer to be an extremely limited physical body to be cherished to be well I don't want to get you women angry with me but I was going to tell you what you do you know what you do all the time and the men are not far behind you they're very vain we put on nice clothes we dress ourselves we scrub the body and we paint it in the morning and men do these things too and we clip the lesser life part of it and then we take it off to work why so you can maintain that extremely limited state of needing food and clothing in order to survive working is only a concept of limitation I must work in order to live if we had the conviction that I must sleep 8 hours a day in order to live and survive that's the way it would be you would just sleep and everything would come your way because whether you like it or not you're unlimited beings whatever the mind holds becomes so the mind is only a creator the only creator in the universe is you you think things happen and you're happening everything you're meeting with every day you have established this extremely limited state of being that's called a physical body and you're holding on to it for dear life I'm

trying to point up to you that you really don't want to be this unlimited being you really don't want to be totally free you want to have this limitation and you want the limitation to be nice delightful entertaining and it just can't be and you struggle your entire life trying to make it so and you struggle and you die and you have a vacation on the other side where you're far better able to think and immediately have things happen and then you come back into a physical body and you keep working through this physical body until you're able to free yourself from the physical body while you're in the physical body you can never get free of it anywhere else but from within it so the thing to do is to recognize how much you don't want this state of freedom it's the first thing you must do you've got to confront it because if you really wanted it it would take you weeks maybe months to become totally free to become omnipotent omniscient, omnipresent so I've answered the question the reason why you don't get it is that you don't want it alright now you're going to say to me but I do want it and I'll say yes you tell me that but you don't show me that you say you want to be totally free you don't want to be this limited vehicle and the next moment proceed to be this limited vehicle the next moment and every moment it's very rare that you don't think I am this body and being this body confines you to it change the temperature 40 degrees it dies give it a chemical code of poison it dies, don't give it oxygen it dies why do we want to be this terribly limited thing you've got to confront these things before you ever let go of it are there any questions on this point I think it's a very powerful point if you will get to see what I'm presenting to you it will only be a matter of weeks or months before you can and will be what you really are totally free, limitless

[Speaker 4] (7:51:41 - 7:51:54)

isn't it fear fear of being known or is it a feeling that you don't deserve it

[Speaker 1] (7:52:01 - 7:57:55)

if you're asking me I would say it's a conviction that I am a body that does it and therefore if I am a body anything can hurt it, therefore I'm very fearful somebody might hit me with a car or I might eat the wrong food or a little cool breeze might come on me and do away with me it's a conviction that you're the body that makes you fearful now beingness has no form no action it's a static it's changeless and yet this is the thing you're holding on to when you say survival it's the I continuing that beingness is the infinity but when it tries to be a limited vehicle and keeps its attention on the limited vehicle it thinks it's that limited vehicle all the time and this is what we're doing we're looking at this body every moment saying that this body is I it's very simple and what I'm suggesting is let it go and concentrate on discovering yourself if you would put your attention only on yourself you would very quickly discover it weeks, months, that's all anyone can do it and the reason why we don't do it is because we don't believe it we don't accept it we hear it, we say yeah, yeah and then the next moment we go all out in being a very limited vehicle called the body to help you not fear so much I can tell you

you don't lose the body after realization Christ had a body Jesus walked around he had full realization in fact he had it before he was born when you get realization you don't lose the body you lose your concepts of limitation of being only a body in place of it you first see that you are everybody then you see that you are everything then every atom and then in the ultimate you see that you are all beingness and that all energy and matter was an illusion a fiction that you created and set up and after that you look at your own body the same way you look at other bodies objectively and the body can never again disturb you it can never again disturb the deep, wonderful profound peace that you are so you don't disappear upon realizing who and what you are you don't lose a body first you gain every other body in the universe so I'm trying to bait you now since you love the body so much be a million bodies and when you are a million bodies you're close to seeing your ultimate state of pure beingness but I hope I'm leaving you with a provocation I'm trying to provoke you into looking at yourself and recognizing that you really don't want this infinite being that you are but you really want to play as though you're a limited body and therefore you're not quickly discovering who and what you are if there are any questions I'd be very happy to help you if I can how did you arrive at the

[Speaker 4] (7:57:55 - 7:57:58)

fact that we have to

[Speaker 5] (7:57:58 - 7:58:04)

gain realization in the body why can't we just die and be realized

[Speaker 1] (7:58:06 - 7:58:55)

because as long as you are a body you have very strong convictions that you are a body and you're holding it in your mind and you'll always be a body again and again and again until you let go of the desire to be a body so it's while you're in the physical body that you have to let go of all desire to be a physical body now that word desire is a very powerful word the only reason why we have bodies is because we desire them the only reason why we are limited in any way is because we desire limitations become desireless and you're unlimited

[Speaker 3] (7:59:01 - 7:59:09)

is it all that we can conceive like we conceive we have to have a body because we always had one

[Speaker 1] (7:59:10 - 8:01:59)

it's a matter of choice whether you face it or not you've chosen to be a body if you will dig within you you will discover this the real culprit is the thing called the unconscious mind the unconscious mind is a storage closet of thoughts we create thoughts we put

them back in the subconscious and then we say we act as though they are not there every subconscious thought is just as active as any conscious thought is but we have created this mechanism of subconscious thinking and the subconscious thoughts are only the conscious thoughts that we're not looking at this moment and right now there's millions of thoughts going on in your mind you bring to consciousness a few of them at a time but all those millions back there are active and this is the greatest difficulty it was a very handy mechanism in the beginning it was an automatic pilot when we became more and more involved with thoughts we put them on automatic and stopped looking at them and we are now running on automatic called the subconscious mind and this is your greatest difficulty if you could make the subconscious conscious right now you would be realized because you would see all this limitation that you set in motion in the past that is now continuing invisible to you all and by making it visible naturally you're going to drop all the limitation keep your attention focused on you if you would do this only for weeks or months you'd get full realization I say only which means not stopping it and looking at I am a body with problems it would be very quick

[Speaker 8] (8:01:59 - 8:02:08)

are there degrees of self-realization

[Speaker 1] (8:02:09 - 8:02:19)

no there are degrees of letting go of self-imposed limitations

[Speaker 8] (8:02:19 - 8:02:38)

if one were not self-realized because he was holding on to self-imposed limitations then he becomes self-realized by letting go of them

[Speaker 1] (8:02:39 - 8:03:40)

you see you're self-realized here and now holding on to concepts of I am not realized so there is no growth into the unlimited state that is there is an apparent growth of letting go of the self-imposed limitations letting go of self-imposed limitations you'll never ever be satisfied living life in the world or in any other world or in the heavens there are heavens on top of heavens on top of heavens we happen to be in the hell realm of the heavens and you'll never ever be satisfied until you go to the ultimate

[Speaker 4] (8:03:42 - 8:03:50)

how can we know realize where we are if you can't know what you can only be

[Speaker 1] (8:03:52 - 8:04:44)

by being it you'll know it see now it's just semantics when you realize you see no otherness there is only I or alone it's a point of view that you will have that will be just

that way even though that apparency of a body will be moving around on an apparent earth it's talking to apparent other bodies but you'll know it as an apparency as an illusion and you will see only oneness but again it has to be experienced yet you can experience beingness

[Speaker 4] (8:04:49 - 8:04:52)

but doesn't it get boring after a while

[Speaker 1] (8:04:54 - 8:06:00)

no it's what everyone wants more than anything else in the world it is the most satisfying it's the greatest satiation possible you're looking for it all the time you're asking me who will be boring you're seeking it in everything you do your every act is seeking this you'd be surprised how simple everything is that seems to be complicated once you see the truth if we wanted the ultimate truth as much as we want to be a body we would have it in a matter of days that's how simple it is

[Speaker 12] (8:06:02 - 8:07:23)

in 1952 a physicist by the name of Lester Levenson discovered a way to free himself from all limitation prior to that time he had been very successful but he suffered from the physical and emotional ills that so often accompany worldly success but since his discovery he's enjoyed perfect health, peace and happiness right up to this day his peace and joy are very evident to those who know him his mastery of life has become legendary and his compassion for others has led him to help many people toward achieving the same peace and happiness that he enjoys between 1964 and 1972 Lester spoke to many groups some of whom recorded his talks this special cassette program includes 11 of those talks the delivery style of the talks is deliberate by the time these talks were recorded Lester had learned to speak in a manner that would draw attention not to him but to his message as you listen to his message and begin applying it in your everyday life you will discover it to have a quality and power well beyond even your highest expectations the title of this first session is The Ultimate Goal it was recorded September 28th, 1964

[Speaker 1] (8:07:26 - 8:28:57)

the thing that every one of us is looking for in this world is exactly the same thing and what is it that we're all looking for happiness with no sorrow a continuous happiness with no taint whatsoever of sorrow all right, this being the goal why is this the goal the reason why this is the goal is because unlimited happiness is our very basic nature this is the real natural state before we encumber it with limitations now why is it that most of us don't have this continuous happiness with no sorrow there's only one reason being this infinite being with infinite happiness we do away with this joy this happiness by saying

first I am an individual then I have a mind then with this mind which is nothing but thoughts we start accumulating thoughts of limitation I have a limited mind, body with all sorts of trouble in this manner we take our unlimited beingness and we limit it to the extreme now the only real purpose of being here on this earth is to learn or to remember our original natural state of no limitation once we are led to seeing that this is our natural state then we proceed to let go of all the limitations the prime number one limitation is I am an individual separate from the all eliminate that and you eliminate all trouble all limitation, all sickness all poverty saying that on the opposite side is saying let go and let God it is not I but the Father who worketh through me we must let go of the ego sense and just allow our natural being just to be and that everything falls perfectly into line now this is all very very simple if you want complexity you'll never see simplicity but this must first be accepted once this is accepted as the overall way we do not find it easy to accomplish it we don't find it easy because of past habits that have been established over thousands and thousands of years and for some silly reason we like these past habits of trouble and so we continue them we do it the manner that we refuse to look at we call it unconscious behavior unconscious or subconscious we go on and on and on repeating all this behavior of limitation automatically calling it unconscious now the unconscious mind is only that part of the mind we refuse to look at when our desire is strong enough we will dig up this unconscious habit and begin to let go of it there is no growing into the natural being that we are that being is perfect here and now there is only letting go of concepts to the contrary that we have troubles we have limitations anyone who says I have trouble is just in their mind that's the only place where it is because you can't see anything anywhere else but in your mind whatever you look at whatever you hear whatever you sense is through your mind that's where everything is change your mind and everything out there changes change your thinkingness and you change the world for you so the way the path is simple the method of undoing it is not easy because of past habits we need a very strong desire to begin to let go of these wrong habits from the past without the desire there is no growth this desire must be stronger than the desire to make this world real rather than it's a fiction of our imagination it really is a fiction when you see the truth it turns out to be a dream that never was but first you'll see it as a dream then you'll see that this dream never was exactly as happens in a night dream while we're in a night dream we have a body, there are other bodies there's action, interaction, there's good and there's bad and so long as we remain in that night dream everything there is real to us when we awaken from a night dream we say my gosh it was just a dream it never happened and exactly the same way we awaken from this dream called the waking state we see that it was only a fiction of our imagination it was only a dream and we let go of it box, stock and barrel then we call ourselves fully realized actually we are fully realized all the time we are fully realized beings saying that we are not so all we do is let go of we are not what's left over is the fully realized being that we are are there any questions on what I've said so far? everyone understands it at least intellectually if you understand it intellectually and you are not able to use it it's because you're not looking at yourself honestly truthfully with

deep desire to see yourself in the process of which you have set up as the unconscious mind all the things you don't want to look at however it's not necessary to dig into this unconscious mind in fact it's much better to try to quiet the mind when we are able to get the mind totally quiet what's left over is the infinite self every thought is a thing of limitation therefore when we quiet the mind this infinite being that we are becomes self obvious to us we see it we recognize that we never were that mind that body and from that moment on the mind and body has no influence upon us it just goes its way it just keeps floating through life in sort of a hazy dream that has no effect upon us so the very best method of all methods is to quiet the mind to seek the being that you are to pose the question who am I and if other thoughts come in and ask to whom are these thoughts and the answer is to me well who am I and you're back on the track who am I is the final question that everyone answers so why not begin with the final question all methods get to be the same as we move toward the top we simply quiet the mind eliminate thoughts get the mind quieter until the mind gets totally quiet what's left over is our glorious infinite self there are two ways of growing one is eliminating the negative going into the mind seeing the cause of the problem which originates in a thought sometime in the past or many thoughts and when we see this thought when we bring it up into the consciousness we naturally let go of it we see how silly it is to hold it and correct that behavior however the better way is to quiet the mind and to see who and what you are I am that I am I am he alright now I'll take up a step below where I was talking this so called apparency called the world the world is only an illusion that we created someday you'll discover that you created this entire universe the method of creating is by first creating what we call a mind we create our mind which is nothing but a composite of all our thoughts and thoughts create the material world every little thing that happens to each and every one of us is created in our thinking we set up a thing called time which makes it even more difficult to see things because we think now and things might happen years later but the only creator there is is the mind your mind is God a creator? yes because you are you set up a mind and the mind creates it is good to discover that everything happening is caused by our thinking everything that happens to us is created in our own thought it's a stepping stone toward realizing that we are the creator first you discover that you created your trouble then you discover that you can create good things then you discover that you can create anything you desire after you discover that there is nothing that you cannot create you are still unhappy the reason being that you have separated yourself from the one so then you try to control the mind you have already gained control over matter you control the mind in ways like if you have pain you don't feel it if it's cold outside you feel warm if it's hot you feel comfortable this can't be done mentally this is in the line of getting mental control when the mind is really controlled then you eliminate the mind when the mind is eliminated there is nothing left over but the infinite self that you are so we start by becoming masters over matter then we become masters over mind then we become masters so if there are any problems that remain they only remain because you are holding on to them the moment you let go of them they are gone if you tell me that isn't so for you

that isn't true the truth is you are still holding on to it telling me that it doesn't work now trying to get rid of a problem is holding on to it anything we try to get rid of we are holding in mind and therefore sustaining that problem so the only way to correct a problem is to let go of it, see not the problem see only what you want if you would only from this moment on see what you want that is all that you would get what you want but you hold in mind the things you do not want very strongly you struggle to eliminate the things you don't want thereby sustaining them you should have only one desire a desire for complete liberation complete realization any other desire will keep you in trouble we should try to let go of all desires we should not try to fulfill any desire every time we fulfill a desire we strengthen that desire rather than weaken it which I believe is obvious to all of us that we never satiate desires the more we try to satisfy them the more we want of them so it is better to not satisfy desires and by doing so the mind gets quieter when the mind is quieter we have a better chance to see the truth, when we see the truth we scorch the desire and this is the better way actually the only really effective way of getting rid of desire when you see the truth, desires are scorched because the desire is trying to be your own real self through some indirect means through some person, through some thing when you see this, you let go of these silly desires because why struggle through an indirect means to be that what you are the indirect means cannot make you what you are so it's fruitless and extremely frustrating therefore we have this frustrated world of all trying to satisfy desires it's absolutely impossible to do it they go on and on lifetime in, lifetime out until we recognize that desires are our enemy desire is an admission of lack if I am the infinite one I desire nothing I am the all we must get back to that state by behaving as one would in that state the greatest behavior that one can perform is living as a fully realized being would live try to attain the desirousness state try to attain the state of dispassion, no attachments no aversion try to attain the state of equanimity a feeling of equal mindedness toward everything, everyone acting this way will push us toward being that way by eliminating the effects out there we help to eliminate the cause

[Speaker 12] (8:29:00 - 8:29:08)

the title of this session is experiencing truth recorded February 4th, 1965

[Speaker 1] (8:29:08 - 8:48:43)

all we need to do is to let go of our concepts of limitation and what's left over is the natural, infinite, unlimited being sometimes this subject is called truth sometimes God metaphysics but actually it's a subject that every human being whether he's aware of it or not is trying to learn and that's why I like the word happiness instead of God infinity, truth this thing called happiness is the very nature of this unlimited being and every time we're happy we're allowing a bit more of this unlimited being to express itself, to come out or we're cutting off a certain amount of limitation of that infinite being and we say I am happy there is no happiness that isn't a feeling of your real inner self that's what it is

therefore I call the subject sometimes happiness that the goal is to attain a continuous happiness with absolutely no sorrow whatsoever when I define the word truth I say truth is that which never changes this constant state of happiness never changes and as I said before I like to make this practical, what is it that never changes beingness just be's, it doesn't change existence just exists, it doesn't change so truth is beingness but it's beingness being all beingness it's the very beingness that you are when you use the word I with nothing added to it, just the word I that feeling of I, that's your beingness that's infinite, that's unlimited until you put concepts of limitation over it and hide it so the top goal is beingness being all beingness when we recognize that you are me or that I am you, I am I am all beings as you let go of the concepts of limitation this thing comes about naturally another thing that doesn't change is awareness that is aware of all awareness that's the ultimate, can't change anymore consciousness, conscious of all consciousness see this infinite being which some people call God we are experiencing all the time, every moment by just experiencing our beingness but we limit it to this body and this mind, but that beingness is actually infinite that awareness is infinite and all we need to do is let go of the concepts that limit it now the first major wrong step we make is to say I am an individual separate from all beingness then we have to create an instrument to be separate with and that's the mind the mind reflects back to us as much as this infinite beingness as we want it to that reflection is cut more and more the more we take on concepts of limitation we cannot grow into this infinite being not only because we are that here and now but we can let go of all concepts to the contrary now the reason why some of you have been so happy for a short period of time and then all of a sudden it seemed as though the sky fell is only because you were able to perceive this infinite being that you are but you weren't able to keep out all the accumulated concepts of limitation from the past that pop up every now and then every time a concept of limitation comes up you're not infinite anymore and you're miserable unhappiness is a restriction upon being totally free unlimited so these patterns of thought from the past their tendencies predispositions now they prop up even after we've seen very deep very deeply this inner being that we are so what we need to do is to keep throwing off these limitations as they prop up until there are no more then what's left is the infinite being that we are but the thing to do is to keep throwing them out until there are no more now some of us have been accumulating these things for tens of thousands of years so they die hard they don't go very easily however being unlimited infinite beings by sheer power of will a few people can just like that throw them all out it happens occasionally or maybe a few dozen people each generation do it in the entire world they are the so called masters they recognize that they are not limited by the body mind they consciously exit their body when they die which allows them to come back in a body or not to come back in a body as they choose the great leaders, the great spiritual leaders are those who have chosen to come back in a body they didn't have to come back the rest of us must come back by force of habit we have a desire for things here and so we come back here desire is the only thing that keeps us coming back to this state of life which is the most difficult possible state to any being is

the state we're in now but as I've said, because of that it affords the greatest of growth it's the post graduate course we pass this course we get our wings, our degrees so even though it's extremely difficult it's a tremendous advantage to be here although it doesn't look that way until you understand this it looks more like a hell than a heaven that's because of limitations self imposed in the past that have now been relegated to the unconscious part of us we've put it in back of the mind where we don't see it for the moment but all those concepts of limitation are there and are effective and keep us confined, pressed down bottled and consciously we want to be free freer than a bird and so there's a conflict between this conscious desire to be free and the unconscious concepts of limitation and you feel unhappy you don't see it because it's unconscious there's two ways of licking that one is make the unconscious conscious and when you see it throw it out there's an easier, faster, better way by getting quiet by turning your mind within yourself asking who am I what am I what's this world what's my relationship to it if you will stick with those questions you will see this infinite being that you are it's not easy because of the habit that's been going on for millenniums it takes a tremendous desire for this truth or whatever we're seeking to accomplish it most of us get the desire from being beaten so hard by the world we finally get up enough gumption to want this and then when it begins to make your life happier then you want it because you know this is it there's no top limit to happiness, to joy and when you experience some of this joy gotten from going within you will always want to reestablish that very happy state which is the natural state no matter how much you'll get away from it sooner or later you'll be back on a path trying to establish the constancy of this happiness the basic law in this universe is harmony God is absolute harmony when we are in tune with the universe our life is completely harmonious no effort is required to do anything everything falls perfectly into line when we see God as all and we know God is harmony everything is in harmony right now and to the degree we accept that is the quickness thereof another way of putting that I guess is to see God in everything, in everyone, everywhere God is beauty harmony, rightness, everything good and accept that and then allow this God principle to arrange things for you we have to get our little selves out of the way this sense of egoity I am an individual, separate, and I've got to do things is what makes all problems the moment we let go of that sense of egoism let it be God's world, let God do it he knows how when we do that, everything falls into line can be a court trial, can be anything can be a sick body the moment we accept that principle everything harmonizes radical reliance upon God will do it let go and let God I moved unusually fast because either I got the answers or I was finished but the method I used happened to be the very highest possible method who am I? that was the driving question who am I, what am I? I was so determined my mind was concentrated and when your mind is concentrated the answers are there a concentrated mind is a mind that keeps out extraneous thoughts holds only the thing you're interested in and when you do that, the answer comes thoughts will come in when a thought comes in, say, to whom is this thought?

well, the thought's to me, so who am I? and you're back on the track again in this

manner you can keep knocking out these thoughts if you'll continue that, you'll reach a place where the thoughts don't come in anymore and you're free of thoughts many of us have experienced it for a certain length of time it's a feeling of complete at-oneness with everything it's a feeling of no otherness it's a feeling of very profound peace even though there's activity you see no action, everything just is the very top state is one of very profound peace see, first it's an exciting joy then it's a very exuberant joy you can't contain it, it begins to hurt because it just swells up and wells up all the time, can get to be annoying and yet it isn't because it's tremendous amounts of joy coming up then it moves to a higher state of peace, that's why the bible says the peace that passeth all understanding it's a very deep, wonderful, profound peace it's the most delicious thing there is but you can't describe it, peace is the word that comes closest to it you see because these states are not ordinarily experienced there are no words for them first it's feelingness it is feelingness, then when it goes on it turns to beingness when you first get interested in this path everything is thought, thought, it's all mind thinking then thoughts take on a certain feeling it's like a thought and a feeling at the same time it's a thought feelingness, and as you move you get into the realm of feelingness and then the step above that is the realm of beingness so it depends on where you are as to whether it's feelingness or beingness actually everyone in his every act is seeking his real self we will never ever be satisfied until we reach that state

[Speaker 12] (8:48:43 - 8:48:46)

of knowing ourself completely

[Speaker 1] (8:48:55 - 9:16:38)

I guess the best way to start is with an overall picture of our direction in such a way that it embraces those who have been here for some time and those who are here for the first time I think all of us all the questions that the philosophers ask and try to get the answer to that the psychologists ask but even the field of medicine asks and the world of religion are really all asking the very same thing approaching it from different angles everyone is seeking the answers and if we sift out what is it that we're all seeking we put different names to it some people call it spiritual, some truth some philosophy, wisdom, understanding but the basic thing that everyone is seeking is very simple it's happiness but it's the ultimate happiness it's nothing mystical and nothing far and nothing complex every being is seeking pure and simple happiness in a way that there is no more sorrow so the word I like best for our so-called path is the ultimate happiness the ultimate happiness of course is the ultimate truth of our beingness, truth of the universe and there is only one ultimate truth is the way it turns out to be so all of us are seeking this continuous happiness with never a taint of sorrow most people in the world of course are making the error of seeking it where it is not and therefore not attaining it and becoming extremely frustrated because the more they try to get of it where they think it is the more they discover that it isn't there in place of the happiness they are finding more and

more discontent more and more misery we never had so much material as we have now and I don't think we've ever been so unhappy at least in the past 50 years we haven't as we are today so in seeking this ultimate happiness there is one most important thing necessary and that is to have pointed out to us what this happiness is and how to get it now as I said it's very simple truth, happiness, God is simple if it's not simple, it's not godly it's not truth, it's not happiness it's an artificial complexity set up by man's ignorance so again I say this whole direction we are in is very simple now the number one thing preventing us from seeing what this ultimate happiness is is our sense of egoity so opposed to this ultimate happiness which is really the goal and the only thing stopping us from having this constant happiness with no sorrow is the sense of separation I am an individual separate from the all once we take on this sense of separation we seem to develop it more and more and we keep pulling away from that ultimate happiness the ultimate state which in the beginning we were all in and more and more we begin to believe that we are a limited mind a limited body so limited that we need a thing called oxygen to survive or food and so forth and so on this ultimate happiness that is the goal is something that never ever really leaves us it's right within us all the time but we cover it over with concepts of limitation, of being separate and the more we do it the more concepts we build up until we get to the point where we are today extremely overloaded with concepts of limitations now this ultimate joy that we are seeking is our natural state it's a natural state to all mankind to get this ultimate happiness which is our natural state all we need to do is to let go of the obstructions that we have set in the way of seeing what this happiness is we have built up endless concepts of limitation over this unlimited being that we are naturally so the simplicity of the direction is this we are that natural unlimited being possessing right now that unlimited joy but covering it over with a sense of limitation called the ego we need to rediscover what I just said we need to rediscover it it's there, it's there all the time so how do we rediscover it?

first we need someone to tell us that the direction is this way someone must point out the direction secondly we must look in that direction and we must discover it for ourselves no one can give it to us we must see it we must see it through our own mind's eye and when we do we re-recognize that which we always were an unlimited being with unlimited joy now the direction must be inwardly it is not outwardly everything out there we discover is something that we have dreamed up and then put a tag on it as being real this world, this universe we have dreamed and through accepting this dream for so long we think it's real so what we need to do is to turn our attention inwardly to re-examine, rediscover what is the truth of everything and as we do that we begin to see the falsity or the illusion of the world and by getting concentrated in the inward direction we see this infinite being that we are so the path resolves itself into two things one seeing this infinite being that we are and two seeing the limitations that we have superimposed over it and letting go of them so to repeat what I said to attain this unlimited happiness the direction is pointed out to us we must take it by going inwardly

and rediscovering this wonderful unlimited ever joyful being that we are the time it takes us to do this is determined by one thing only the intensity of our desire for it if we are convinced that our joys lie in the world we will never ever attain this happiness we will always be with much misery but when we accept and then begin to prove that the joys are just our natural state are not attached to anything out there then our life begins to become more joyful and we can with more conviction take the right direction it seems at first the thing that drives us in this direction is the thing called misery we go so far in the wrong direction we just can't stand it anymore and because of the misery we are driven to seeking happiness elsewhere than in the world when we begin to receive the fruits of our search and we begin to feel these joys that we never experienced before then the mere joy of the path is what will give us the intensity of the drive in the right direction we also discover that this path cannot be a part-time thing if we really want to make it we have spent so many centuries so much time going in the wrong direction that it takes a superhuman effort now to redirect us into the right direction so again the whole thing is simple we are that infinite unlimited joy we are seeking we are that God that we are seeking we must turn within and discover that when we do we know it and we hold on to it then we go through the process of continuing the elimination of all the concepts of limitation all the ego concepts until we are fully established in that high exalted state of beingness I believe the only reason why I should be here is to help that if I can't help there's no reason for my being here I believe every one of us have been with the path quite some time I wouldn't like to be in a position where I'm talking about the subject talking about the subject is an obstacle on the path what should happen here is that each one moves forward and very definitely moves ahead if that doesn't happen I see no reason for my being here because we can all read almost everything I'll say you can read it in books found somewhere there's nothing new on the subject of truth it's eternal it always was, it always will be the same so the thing that's different or I hope is different is that there is something affected here that something will happen to give us more realization than we had before we came here I believe the general approach to the subject that I have is called Advaita or in English non-duality which can also be translated as oneness and that there's only one singular method of growth that that one method of growth is letting go of our ego now egoity is a sense of separation I am an individual once I become an individual I am separate from the whole or the all this sense of egoity is what starts all our trouble all our delusion so we must get back to the place where we again see that we are the only one with a capital O in truth there's no such thing as growing into full realization and that is because we are now we always have been we always will be that infinite being called God or the self that's one thing we cannot get away from we are that I am then I am that's the changeless part of us we cover that over with a sense of being a separate individual so growth consists only of letting go of our ego and I hope that through these meetings we do that more more so than we have done before we are that infinite being here and now we are blinding ourselves to it by saying I the infinite being am a limited ego I the infinite being am separate from the infinity we must change those concepts let go of them I hope to bring

out ways and means of sensing the ego operating in us ways and means that we can use to point out to ourselves when we are being ego motivated and each and every time that we are if we let go of it we are letting go of a bit of ego if we keep this going from here until the end we eventually get to the place where there is no more ego left and where the ego is not there God is there the infinite self is left in its pure, pristine beingness so all we do is remove the cover if we lose our sense of egoity in the state we are in now we save ourselves millions of years of growing on the higher planes to be in a higher astral realm or a causal realm or the highest of realms we still need a sense of separation a sense of egoity we need a sense of a higher body and one of the greatest and most wonderful things about the state we are in now is that it allows us to go all the way back home right to the very top even the God with the small g the angels cannot do what we can do we can go all the way by completely losing the sense of being an ego I try to bring out the very highest of teachings I like to start from the top if we ever expect to know the truth we must start with the truth and reason from there we can't get to the truth from the falsity, the lie the reality of the world as most people see it if we try to grow from this world up to the truth it just won't work because we're starting with the lie and trying to reason from there we must start reasoning with the truth now the truth is the absolute one the changeless that which never changes is true if it changes it wasn't true in the first place, it changed so we define truth as that which never changes so if we reason we should start with the one infinity as being the all and reason from there now as we go on I believe the various methods of seeing our ego will come out and the general method we have used has not been my talking as much as my answering questions and if I answer a question I always try to answer by letting the answer come from within and if I do that it will bring out the ego behind the questioner or sometimes we'll put the questioner right into the cell and very often the answer is put in such a way as to provoke thinking rather than answer the question unfortunately we all know that questions can't really be answered for us that each one must answer the question himself or herself so my method of answering questions very often might seem kind of odd that it's not direct, it's roundabout or it's provoking but the purpose is to make obvious to the one asking the ego motivation or the ego so that he may see it and if he chooses let go of it when I come in I sit down I just know I have the conviction that thou art that and to the degree that I have this conviction to that degree I help you be in that mood, in that state and when we are in that state we should recognize it we should get to know that that is a very high state and we shouldn't try to relate that to our ego world, it just doesn't relate to it it's a calmness, it's a peace it's a very delightful state and there's no sense of doing this, having this when we are in that state, it's just being this but that is the experiencing that we need to establish more and more until that is full and complete and only and that's what's called full realization another point about our teaching is we like to get all the mystery out of it because it is basically so simple thou art that stop trying to be not that is the basic teaching if we can recognize that state for what it is we will get to the place where that remains and then we automatically do have, talk and so forth and we no more associate ourselves with the doing this, having

this and so forth but the silent teachings are the most effective of teachings and this is the teaching that all the gurus give this is one reason why they are mostly not in body because when they are in body most of us attribute egolity to them because they have a body to us and they eat and sleep and so forth when they don't have a body we give them more credit that is due them and they try to teach us via the silent method and to the degree that we can accept it to that degree we receive it from them it's the stilling of the whirlpools of thought it's quieting thought when there is no more thought that is called realization all thought is motivated by the ego when there is no more ego there is no more thought it's the ego that being separate from the all thinks it needs things when we are the all there is nothing we need if there is a desire there is something we don't have

[Speaker 9] (9:16:40 - 9:16:41)

that's the ego

[Speaker 1] (9:16:48 - 9:39:33)

so it's the ego we need to let go of if we don't have a perfect body and we want a perfect body that means we do not believe or have a conviction that we can make the body perfect it means we are holding in mind a consciousness of an imperfect body because the body is an exact copy of the mind the body is our consciousness projected outwardly now is it necessary to have a perfect body it's not it's necessary to have a perfect understanding everything else being equal if you can't have a perfect body make your body perfect however you can go beyond the necessity of a perfect body by getting the spiritual understanding of I am not the body therefore the body does not affect me and this is a much higher state in fact I think this is one of the highest of states to be able to maintain your spiritual equanimity regardless of what happens to the body because we are not this body this body is not infinite it's an extremely limited vehicle very very delicate change the temperature 100 degrees it dies put many tiny amounts of chemical in it, it dies cut out oxygen, it dies so this body is an extremely limited vehicle and it is much better to not be the body the spiritual discipline of having an imperfect body and not having it bother you is a very high spiritual discipline many fully realized masters will go through life with a sick body setting an example of non-emphasis on the body because the body is our biggest trap into limitation I am this body not only is the body the limitation but associated with it are thousands of other limitations so Bob, for myself I prefer not to correct the body now but to have it touch me not not even in the slightest regardless of what happens to it a perfect body is not the highest state a body is a limitation even when it's perfect it's a perfect body, it's still a body but perfect a higher state is not being the body you're shaking your head now, have I answered it?

see, so again it's a matter of level but because we're into a level that is high, I've got to stay up there be not the body, be what you really are be infinite perfection is not a

perfect body perfection is absolute perfection well you have a tendency to bring it down to perfect things perfection does not relate to things no thing is perfect everything is a thing of limitation so the top state, the absolute is a state of no things it's just beingness or pure consciousness, pure awareness that's the top state it's not being a thing, a body it's just being so to sum it up of course we should have perfect bodies if we have bodies that pull on our attention all the time, it's difficult to meditate so rid yourself of body demands make the body as perfect as you can however it is a higher state when the body does not affect us because of not identifying with the body but the top state is just beingness only beingness or consciousness, only consciousness it's consciousness conscious of all consciousness it's beingness being all beingness and consciousness and beingness means the same thing at the top being anything is being a limitation see happiness is our natural inherent state we are the all we artificially create a lack and then a desire to undo that lack which when that desire is fulfilled we feel better it's like sticking a pin into you and it hurts and you take it out and say gee that feels good this is exactly what enjoying things and people is we hurt ourselves remove the pain and say that feels good that makes me happy every time you feel happiness you feel only your real self more or less the happier the more you feel your real self and you attribute it to things and people out there the mechanism of it is that when we create the lack we start up thoughts I need this person this thing to make me happy that causes a bit of pain that need that lack which when we are relieved of that thought we return back to being ourself which is what we call happiness this is something great to be achieved in life when you see that your happiness is inherent and that what you have been calling happiness is doing away with it and then restoring it and attributing it to people and things so if you want to enjoy a body that's your privilege if you want more joy don't enjoy the body just be joy which you naturally are that's the natural state it's not necessary to need things when you see that you are the all there's nothing lacking so take your joy directly be yourself that's being infinite joy I saw that there's as much life in this body as there is in a piece of wood it's carbohydrates same chemicals as a piece of wood that the only life in this body is me I put the life in the body I saw that the body is my consciousness and my consciousness puts the life in the body when you see that you make the body you can change it you can mentally change it now the body we have right now is the education body wise that we have accumulated up to date this is my concept of a body that's your concept of your body it's deeply subconscious right now this is why it's difficult this picture of the perfect body must be more powerful than the sum total of all the pictures in the past of an imperfect body right now you have to get that picture of a perfect body with a thought that's stronger than the sum total of all the thoughts of imperfect body of the past when you're able to do that your body will immediately change to this new thought of perfect body which is more powerful than all the past thoughts does that make sense this is the mechanics of it now what's a powerful thought a powerful thought is a concentrated thought the more concentrated the more powerful the thought a concentrated thought is a thought without other extraneous thoughts present at the time the very best way to get a most powerful

thought is to let go of yourself your little self let go of your feeling I am Bob I have this I have that and say yes there is only perfection including this body if you can let go of the world I say your thinking mind is your biggest obstacle your mind is going on faster than the speed of light all the time whether you're aware of it or not if you're not conscious of it, it's going on subconsciously you've trained yourself to think, think, think, think, think you've got it spinning with all these thoughts you've put a lot of importance upon this thinking in the past the importance of it is also subconscious so it's not easy to let go of the importance of thinking and these are obstacles to your letting go of thinking which if you could let go of thinking and just one easy thought with no other thoughts around I am perfect, instantly you'd be perfect I'm talking about the body so it'll take a continuous trying until you achieve it and someday through an almost effortless thought is the way it feels because your mind is so quiet at the time it'll happen and you might not even be aware of it when it happens, you might become aware of it later on I was just reminded of a case I heard of of a man who was in a wheelchair for so many years, I forget how many house caught on fire he packed two bags and ran out and sat down on them because after he sat down on bags he had realized what he had done he had forgotten that he couldn't walk when it does happen you're accepting the positive so much that negative thing is forgotten for the time being so to sum it up the thing that will affect a perfect body is a very strong conviction I am a perfect body or a concentrated thought which is saying it in another way which is a thought undisturbed by other thoughts at the moment that your mind is clear of other thoughts at the moment and the feeling is a feeling of let go you just let go and let the perfection be about the body and the best way to see this I believe is through the night dream this is like a dream just like a night dream while you're in the night dream you are there, there are other characters there's a world there and things are going on and while you're in it, it's real, right? while you're dreaming it it's only when you awaken from the dream that you say it never was that's what happens to this dream when you awaken from it you'll see that it never was that there never was anything but perfection all the time so it's a process of awakening from this dream to see this, you're going to have to go through it I couldn't give it to you but if you continue, you'll reach a point where you'll see that, my gosh, it's just a dream and then you'll see that it's a dream that never was that there have always been perfection but again, you can't comprehend that until you experience it you might get it momentarily, many people do you get a momentary picture of the whole thing as being a dream that there never was anything but perfection and then the next moment you trick yourself into the delusion again of thinking that it is real you see, there's really only one thing I want to do in the world is to have everyone know what I know at the same time it's not for me to push this on anyone but if they really want it, I really want them to have it so the two get together so I don't see the boldness I see doing the right thing when you see the perfection, there's nothing to do and I actually, I really feel that I am not a teacher I am never teaching and I still can't get used to the concept of being called a teacher Francis has got me to accept it more now than ever before I can do it more readily say, oh yeah, I'm teaching but in my consciousness I'm

not teaching how can I teach a perfected being who is omniscient in this top state you perceive this world as nothing but your very own self with a capital S there is nothing but the self or there's nothing but God, God is all everything you see is God and you are it that's the way you see the world others look at it and say uh-uh, it's just the opposite it's perfect, it's God, it's me, it's I so there's no contradiction when you're in a top state and you to the eyes of others, float through life the way they do but in your perception it's not the way they see it and the very top state is being in that top state and in the world at the same time someday you'll laugh at all this tremendous effort to be exactly what you are and have always been, it's such a joke to go through a tremendous struggle only to be what you are always have been, always will be creating all these devious means of assuming you don't have infinite joy even giving up all joy and then going through a tremendous effort of trying to establish infinite joy again it's a joke in truth there is no such thing as time time is a variable truth is that which never changes perfection is always perfect it doesn't change anything that changes is imperfect, is unreal time is nothing but a mental concept you have a dream at night and you cover maybe 80 years and while you're in that dream it was an 80 year period how much time was it to you after you awakened that 80 years becomes maybe minutes I'm just trying to bring out how time is nothing but a mental concept in the dream it was 80 years you awaken and say gee it was just minutes you awaken out of this dream you'll see it was no time it was always there everything that was or will be is here now time is like taking a movie reel and looking at one frame at a time and saying the frame before it is yesterday and the frame after it is tomorrow it's all there you can look at it all now but in time we choose to look at one frame and then say the one on this side is the past and the one on that side is the future if you look at the whole reel you can see your entire life from beginning to end but mentally you choose to do it the way you're doing time is only a mental concept but in order to accept this you've got to see it yourself you've got to perceive it you've got to realize it thinking on it deeply you'll get the realization someday wow it's just a mental concept eternality is now it's an ever present now there's no past no future it's all here now

[Speaker 12] (9:39:33 - 9:39:43)

there's only a nowness in truth The title of this session is The Mind Mirror Recorded May 31st, 1966

[Speaker 1] (9:39:47 - 9:44:58)

Now why do we who are more with this subject than others why are we in a position where we don't have joy all the time with no sorrow why after having been with this subject and following the great masters why can't we get that thing we are looking for what is wrong well I believe if you look into it you will discover that there is only one thing wrong only one thing our wanting this growth is not as strong as our wanting this world as our wanting ego approval therefore I try to be as practical as can be by

presenting you with methods that you can use everyday to grow by there is no moment in life that cannot be used as an opportunity for growth there is no moment in life that cannot be used as an opportunity for growth now the only growth and I'm underlying this word only the only growth is letting go of ego when the ego is zero God is all if we are not finding enough of God or enough of happiness it's only because we are holding on to our ego desire so I think at each meeting I'll present one particular method that we can use in everyday life to help us let go of our ego I think today I would like to say this as you see the world so are you I'm taking off on as a man believeth in his heart so is he which is correct but I say this is a much more advanced way of looking at it as you see the world so are you now everyday when we get up and open our eyes we start looking at the world we meet people and as we see those people so are we it is impossible to see a fault in anyone else that we don't have in ourselves if the fault is not in us it's impossible to see it out there in anyone else it's almost the same as in order to understand Greek you must know Greek anything we understand out there we know within so every time we see something out there that we do not like a person who is doing something that we don't like and it bothers us it is only because that very same thing is in us now this is a powerful method of growth because most of us unfortunately see things that are wrong in this world when a master looks at the world he sees nothing but perfection we should try to get the same viewpoint if we will hold on to just this one thing there will be a tremendous growth every time you see something wrong in someone look for it in yourself and when you see it, let go of it keep letting go and every time you let go of it you are letting go of a bit of ego

[Speaker 10] (9:45:04 - 9:45:08)

the whole thing is very simple thou art that, here and now

Lester Levenson 164mp3 part 2 of 3

[Speaker 1] (0:00 - 30:07)

The whole thing is very simple. Thou art that, here and now. Remove the covering of the ego.

Let go of the ego. And when the ego is completely gone, the only thing left is the infinite self. Where the ego rises not, there is the self.

So in everyday life, as we meet people, situations, every time we see something we don't like, we should turn within. See it within ourselves, let go of it. Now this will not clear us in one day or one week, because there's an awful lot to be cleared.

We have developed for many lifetimes ego attachments and desires. And they don't go in one or two days. When we start letting go of the ego, it appears sometimes as though the ego is getting stronger and stronger, and bigger and bigger.

That's not true. It'll never get any bigger than it is right now. What happens is that, as we let go of it, more of it presents itself to us.

We are looking at it more, and it appears sometimes as though the ego is getting bigger. Actually we're just facing up to more of it that was there all the time. Looking away from ego does not dissolve it.

It just remains there. Until the time comes that we are forced to let go of it. So daily, right through the entire day, if we would just look at the world, and realize that we are seeing it through our own eyes, through our own consciousness, through our own understanding, that what we see out there is nothing but ourselves, this can affect a rapid positive growth that will show results immediately.

The first week you'll feel better. And as you keep doing it, you'll get lighter and lighter and lighter. Happiness will get more and more and more.

Sorrow will get less and less. But the main warning I give you is don't expect it overnight. And if the ego appears to loom up larger, it's only because you're facing it.

Whereas before you were looking away from it. Nancy just asked, well, how do you do it? Well, you see someone out there who's trying to be the life of the party, the number one.

You don't like it. I'm taking a very obvious thing. If we don't like the other one trying to be the number one, it's only because we want to be the number one.

All right, so what do we do? You have to go within and look for it and stay with it until you see it. If you will go within, meditate on it, quiet your mind, the answer will always come.

You will see why, yes, I too want to be the number one. And I was resentful because the other one was trying to be the number one. And then when you see that you want to be the number one, say to yourself, this I must let go of.

With a wish to let go. And just by the wish to let go, you are letting go of a bit of ego. There are no better lessons than those we get from our family.

We find family the best means of growing. And the main reason for that is that we choose our parents and we choose parents who have similar characteristics to our own. And so there is always a to and fro between parent and child because of this.

Parents are telling the children what to do and the children are fighting right back, up and back, up and back, all the time. Most of the time the parent and child are together. There is a constant to and fro on the thing we are talking about.

Because we have it in ourselves, we see it in our parent or we see it in our child. And they see it in us. Which causes quite a lot of friction.

Now that can be the opposite relationship too. We can have an ego lift if our parent has the things that we like. If parent and child are together on something that they both agree on then there is a relation, a support of the ego going on all the time.

That's possible also. Now ego the same way it goes down on rebuff goes up on phrase. So we should look for two ways.

And remember anything that can be lifted by words of phrase can be as quickly dropped by the opposite word. The state that we want to attain to is one of equanimity where we are always happy. Where our happiness does not depend upon things and people outside of ourselves.

The real happiness with a capital H is our natural state and is independent of people and things. Anytime it's dependent upon anything outside of ourselves it's an ego pleasure which must necessarily have an ego pain after it. And yet all joy that we feel in this world is only the feeling of the self more or less.

Even though we attribute it to someone or something outside that feeling of joy that we feel is nothing but the self. And so I say all joy that we feel has its source in the self. And all misery that we feel has its source in the ego.

And there's another way of letting go of ego. Every time we feel unhappy look for the ego motivation. There's something we want and we're frustrated and we're unhappy.

Seek the ego source you see it, you automatically let go of it and you feel happy again. Another way of saying it is there's nothing out there but our consciousness. Whatever we see wrong out there the moat is in our eye.

A master sees nothing but perfection in you, in every one and in everything. If he says otherwise he's just talking for the benefit of the hearer in order to communicate. There is only the truth.

The absolute eternal infinite unlimited joy omniscience, omnipresent all glorious. That's all there is in truth. Anything other than that is a falsity the appearance the delusion, the Maya.

So what you ask is well isn't this Maya true? So the only thing I can say is no it isn't. See the truth and you'll see that everything is absolutely perfect.

Everyone is trying to return to the full self to let go of their ego. Some of us make errors in that direction by going further into an ego direction we get more and more apparently in trouble. And it's an apparency.

Until the apparency gets so difficult we start looking in the other direction. If you want to know light don't look at the darkness. If you want to know truth good don't see evil.

Ego is the sense of separation from the all. Before we got ourselves into this apparent delusion we were that infinite being that we are now seeking. Through some quirk and beingness we decided to play a game.

Really a game of limitation. We decided to be just a little limited. Now in order to be that way we had to move away from the all.

The all is unlimited. And so we drew a wide circle around us. We were nearly unlimited at that moment.

And then we wanted to play with the feeling of becoming unlimited again. But when we started that direction we fell into a trap. In the game of limitation instead of going back to the unlimited we went further and drew a less wide circle around ourselves and became more limited and tried to get out of that.

We kept doing that and the main divisions of it is first we were what is called a causal body. We created a body to be separate in. And in the causal body it's the realm of ideation to us now.

The realm of ideas. And in that causal body the moment we had an idea it was completely fulfilled. It's almost like hurting yourself and stopping and say gee that feels good.

You create a little separation and it feels good to go toward the all each time. So we first created the causal body and the moment we had an idea a thought, a wish it was immediately fulfilled. Then we tried playing more limited through a through an astral body which to those of us who are now in the physical is a heavenly life in the astral

body whatever you think is immediately affected.

We're not limited by time then. Then we moved from the astral into the physical which is the slowest, the most dense realm possible to any being in the universe. This is the lowest state possible the physical.

There's only one possibility of going lower and that's lower in the physical. But the physical state is the lowest state. This is the deadest state that's possible unto us.

When you know this you'll never fear death because death feels like a wonderful freeing. It's a tremendous experience after you do it, not before. Because before we think we are nothing but this body and when this body goes we go.

And even the pain in death is not nearly as much as the pain you suffer through life. You have migraine headache and diseases and mental agonies with families and heartbreaks and love. That's more severe than dying at death because dying at death generally is just a pain for a moment and then this tremendous feeling of freedom.

So we came down to this most limited and densest state called the physical. And now all of us are on the way back. And there's no question about that.

We're in a period of the world that is relatively low in vibration. Very difficult, very physical. And those of us who are on the path are definitely on the way out because if we can get the right direction in this morass of livingness as it is today it's because we started on this a long time ago and we're continuing it in spite of the world, so to speak.

And we can go from the physical we can graduate get our wings and fly off into the astral. And you can spend far more millenniums in the astral than you do here because it's an easier way of life. And then we can graduate into the causal.

But if you understand what the ego is you can go all the way from the lowest realm that we are in now back to the highest by eliminating the ego sense. When we lose all of our ego sense we are fully realized. We go all the way.

We return to being the all. The opportunity the opportunity to do this exists more in this realm than any other realm because it is so difficult that the incentive is greatest in this realm. As life gets easier the incentive to grow gets less.

But when you think you are not going to eat and the whole world is going to collapse on you and so forth and you have a sick body and all these troubles you have a tremendous incentive to get out of that. And the incentive being so much stronger in this realm it's possible to transcend all the realms and go right back to the one of the all. So this sense of egoity is very basic and very important.

It's the start of all trouble and letting go of it is the elimination of all trouble. It's the

sense of not being the all. Not being that God which we are.

And if you're not the all there's something missing and you're trying to get it. First a hundred dollars, then a thousand then a million, then a billion, then the earth then the moon, then the solar system, then the galaxy until you wake up to the fact that everything you're trying to get you are. Once you see that there's nothing to be gotten anymore you are it.

It's really a joke when you see the overall picture of how people struggle to get tiny bits of what they are. So every time you see something wrong in the world look upon it as a mirror and that's all it is. It's reflecting to you your consciousness and if you accept this you can use it.

To undo your ego. There's nothing out there but our consciousness. If you ever want to know what your consciousness is just take a check on what is around you and what you see and what you go through every day in life.

That's your consciousness. This is the danger in reading newspapers, listening to the radio. The world in general has a very negative consciousness.

If you go with it it helps you in that direction. Now if someone tells you that that's escape, it's not. Anytime you acknowledge anything in the world you're supporting it.

If you acknowledge war and death and misery you're supporting it. That's the mental thoughts you're sending out. You see we all send out thoughts.

Every time we have a thought we think it's a secret little thing within ourselves. It goes out to the universe. So the masters support the world.

They counterbalance all the apparent negativity by just sitting in a cave and sending out the good whole thoughts. Constructive thoughts. Thoughts of oneness.

So the only way we can give real help to the entire world is by helping ourselves. The more positive our consciousness is the more we send that out to everyone. I wish I could start with something and tell you my impressions of you.

It appears to me that since I was here last time people seem to have greater, more intense problems. This is for all people in general, not no one in particular. And also for the majority of people that I was talking with which is more than what we have here.

Just tonight alone before I came I spoke to five different people who are not with our group or they weren't with our group last time either. Now this intensification of problems appears as though people are going backwards. But it isn't true.

People are beginning to rise to this state where they can outwardly express themselves. Their problems are now coming out into the manifest rather than staying held in the

mind. People are very apathetic.

It's difficult for them to express. It's difficult for them to do. So the problems remain around in their mind and most of them don't come out in a while.

When they get just one step above that they're still in this apathetic state which is a very low state and they're beginning to acquire some of the capability of doing. Then their problems become manifest even though the world is falling in on them. So it's actually a state of growth to move up from the tamasic the complete tamasic state and come up into the beginning of the rajasic state and that's the state of tamasic rajasic.

Are you all familiar with these terms? Tamasic, rajasic, satra, avicenna? So when we come up into this tamasic rajasic state we begin to do with tamasic tendencies so we're somewhat destructive and that includes ourselves.

So we become destructive to ourselves. We have problems and things seem to get worse. Sometimes we think we're going backwards but actually we're moving ahead.

Now the step above tamasic rajasic would be pure rajasic. One of doing this. Right in the middle you're equally destructive and constructive.

Move up another step you're moving to the rajasic satvic area where you're a big doer constructively. You step up from there you're going to the satvic state you don't have to do you just have to be. So the overall picture that I see is that the world is moving into this moving up into this tamasic rajasic state and everyone seems to have bigger and better problems.

Now it's not everyone of course the percentage of those on the path is less than the percentage of those in the world. They're all involved in this. You see this in race issues juvenile delinquency Vietnam Cyprus, Congo several everywhere today.

The way they're coping with it is in a tamasic way a destructive way. Problems don't have to be solved by killing each other by violence by wounding Problems could be solved by discussion and should be but it's a step forward from a lower state. The world today is in a very low state of beingness.

It's usually called the materialistic age. If you haven't read Sri Yukteswar's holy science on this cycle it lays out the various cycles of earth and how we go from the top to the bottom to the top every 24,000 years We came out of the lowest stage of 500 A.D. You know what the dark ages were. We're moving into the second stage and we're having the growing pains of getting out of the first into the second but the second is not a highly spiritual stage.

It's a stage where technically we advance tremendously The third stage begins the state of we know this is a mental world We stop fighting each other and we begin to love each

other The fourth stage is a state which man knows is beingness in God However at any time whenever anyone chooses he moves into the highest state. We don't have to stay at the level that the world is in in general and those of us who are on the path are pulling up out of this general level of the world To the world everything is hopeless. They feel helpless We know there's a way out.

No matter how much it hurts We know there's a way out. We have a hope And what's the way out? Not looking to the world for happiness Not looking to people for happiness but looking for the place where happiness is and that place is right within us within our consciousness It's our natural

[Speaker 3] (30:08 - 30:09)

inherent

[Speaker 1] (30:10 - 56:19)

state which we have through ignorance undone by imposing concepts of limitation I need this, I need him, I need her and if I don't get these things I have trouble I am hurt Growth is only letting go of these concepts of limitation or on the positive side going within and seeing this unlimited being that we are Anytime we have trouble Anytime we have a problem we're trying to be the ego We're trying to express the self through the limited ego and it's too small gets squeezed and it hurts So if there is a problem the thing to do is to ask yourself What am I doing? Where is my ego demanding seeking and so forth If the answer comes if you see how ego wise you're causing this so called problem you pull the cause up from the subconscious into the conscious and once it's conscious you naturally let go of it The reason why one doesn't let go of it is because the reason the thought has initiated this difficulty is subconscious So even we make a thought conscious and let go of it or we know strongly enough that we are not this body, this mind, this world We are the self and when you feel the self the fear of the self is nothing but unlimited joy What more do you want? Now you got everything That sounds quite inciting I'd say any problem any trouble is ego motivated But that you'll find is true When you be yourself there is no problem there is nothing that will not fall into line perfectly harmoniously with no effort The more ego motivated we are the more difficult the world is The more difficult it is to accomplish something the less harmony there is and the greater the misery we have And it's really as simple as our brain What's not easy is to let go of these wrong habits of insisting upon being an ego The habits are stronger have been well ingrained over millenniums or maybe hundreds of thousands of years But all of us on the path are now letting go of these things and we don't let go easily because of habits that have been there over a long long period of time However the moment we choose to let go then we can If we say we can't let go it's because we really don't want to The desire to let go of the misery isn't strong enough But actually it's as simple as this Not easy but simple But once we accept it see the simplicity of it all we need to do is

affect it And no one can do it for us but we ourselves You have to let the ego center go The ego is I am an individual leftist I have a body I can do things That's wrong If I am the self there is no lesser I have to get lesser out of the way and let the self of God operate Actually you'll move You'll sort of float through things But there's no effort Effort is ego Now of course you're going to have to use effort because you're not starting off as the fully realized self But you see when this girl goes to the extreme she lets go and things happen effortlessly That's letting go and letting God professing faith professing all these things doesn't do it Actually having them does it The fact that she has trouble with faith is absolute proof that she doesn't have the conviction of God because God is all, God is perfect and if God is all and God is perfect everything is perfect What is there left for me to do and if you take that attitude so be it When there's no effort there's no ego When the effort is extreme there's extreme ego and you're going to use effort until you're fully realized Now there'll be times when you'll use no effort and everything will fall perfectly into line for you So at times you'll be yourself Be the witness, be not the doer Let it happen God's will, whatever's happening is good Be it good or bad It's the same thing, whatever's happening in the world is happening in the illusion anyway What difference does it make whether you have a dream if the dream is good or bad It's still a dream but the reality of you is perfect all joy all glory, all happiness You're always free You'll see the truth There's nothing out there but your consciousness Everything you see is in your mind right Where do you see anything and everything? In your mind Take away that mind Where is everything? Time When you do this you lay yourself down to sleep You let go of the mind and this whole physical world drops away So whatever is out there is your consciousness So if you set up another person and a problem that's your consciousness See the perfection and that's all it will be The moment you recognize a problem you're stuck All there is is a singular oneness throughout and you are it That's why I say you can't get rid of a problem Because you recognize it, it's real And the moment we see the real thing the perfection there is no problem instantaneously It will just be our natural self So we're trying to be a limited ego That takes effort It takes effort to be limited when your natural state is unlimited And the more you try to be limited the more effort it takes But to be your unlimited self it takes no effort But that's your friend when she got to her dreams she let go and everything was great now, no effort All the time she was trying and trying, things were getting worse and worse I'd say all she had to do was be herself And if she locked herself in a chamber somewhere with a padlock, the thing would have come to her You don't sit down and wait You don't do anything You just know that everything is perfect And then the slightest thought you have will come into being immediately There's no limitations on God itself, even if you thought this way and are not whole Whatever you thought would have to come into being You'd be let go Because you're invoking your infinite power Nothing can stop it Praying is for those who are not beyond praying When you know as much as you know to whom are you praying to? If you are that, why do you have to pray to it? See, praying admits duality I pray to God That's why Master says demand, he doesn't say ask And when one prays one should pray for one thing only more wisdom so that you eliminate all need for any prayer for

any asking However it all depends on one's state of understanding Most people in the world today need to pray at the beginning But prayer admits duality Now this is the weakest point in the Christian world, duality God is out there We know that God is within Even though Jesus says to be the kingdom of God within We still look for God without And he's not out there, he's only within He turns out to be our very own being The word I is God With nothing added to it When you just say I That feeling of I, that's the self, that's God But when you say am something that isn't Or I am something that isn't Just pure I And only I That's all you see and all you know That's God That's why they say God is closer than flesh It's I How close is I Closer than the flesh is And that is God It's reminding you of what you know That you are that So Just hold on to the word I only I, I, I, I And you'll be more exhilarated than you feel now Just try it on your own Just I, I And that I am a body I am a mind, but I, I I, that feeling of being I think the word that describes God more than any other single word is beingness God is all beingness We are when we look within all beingness pretending we're a tiny part of it a limited body mind So when you look within you'll see that we are all beingness So beingness beingness is God Beingness is also awareness, consciousness It's the same word Later on you'll see them as identical beingness awareness, consciousness So be yourself and there never will be a problem The single problem in the world is trying to be a limited ego body mind If you think you have a problem you do If you just accept that God is all, God is perfect that's all there is and look at perfection that's all you'll ever meet with You have to wipe out the word problem can't, don't won't, all negative words In the future when man is in the state of harmony all these words will disappear The higher you go the more you see the perfection The more you see problems, the lower you are What you're talking about is problems The people who see them want you to be the way they are They'll tell you that you're wrong This is one thing you have to be on guard against as you grow Those who are not up to you will try to pull you down to where they are No, it's not how much you recognize a problem and say, oh boy, this is a problem that shows unselfishness It's how much you love that shows unselfishness When you love you're very constructive whether you're out swinging or not Just feel love, you don't have to do a thing You'll be doing more good for the world than all the do-gooders put together who are out there in action Because thought is far more powerful than action It's the basis of action It's the initiator It comes before it It determines action A high being sitting in a cave somewhere all by himself and doing far more good for the world than all these organizations that combine and get into action Now, back to what we were talking about before the bottom state is inaction The middle state is a very active state The top state is inaction Now the bottom state is a one of inertia It's destructive, it just wants to stop everything actually destroy everything The top state lets everything be just the way it is because everything is perfect The middle state is the action state that pulls you up or pulls you down Now, as you start coming up, those who are in the active state with the tamasic, destructive tendency to try to pull you down to where they are Where is your conviction if you go with them? If you go with them your tendency is to believe more the way they do Now, the right way is easy Anytime it's difficult, it's the wrong way The right way is letting go,

letting God and everything falls into line perfectly No effort But when we have to do It's not God It's me, the ego wanting to do, to change things correct this world and so forth Whatever will help you to do and be what you think you should do and be To know who and what you are is the very best thing There's been moments when you let go and felt your real self How does it feel? You're infinite Omniscient, omnipotent Right here and now See that, stop being this limited miserable Jim You want to help the world, help yourself The more you're capable of loving the more you're helping the world What's that sentence? Parliament Parliament cannot write the world but people loving can The President of the United States must necessarily represent the sum total consciousness the sum total thinkingness of all the people of the United States added together Divine laws supersede man-made laws Consciousness determines everything That's all there is out there, it's consciousness What happens to us individually is our consciousness We don't like what's happening to us in the world, all we have to do is change our consciousness and the world will not be any different What do you think of that statement that walked that you are omnipotent, omniscient and omnipresent Just stop being what you're not a body of mind a limited being It's so simple There's no solution to problems in the world You go on forever and ever solving problems in the world and you'll have more and more and more As long as you recognize problems, they exist The thing that makes you let go of problems is the severity of problems What we do is we stick our hand in a fire and we say Oh, it's hot, my hand is burning Boy, do I have a problem I come home and I say Why stick your hand in a fire No problem If you have a problem, you're putting your hand into a problem and yelling it hurts and acting as though you're not putting your hand into it You act as though you're not doing it But that problem is only in your consciousness It's in your mind Change your mind, change your consciousness and immediately the world out there is changing Try it and you'll see that it's gone Or think back and you'll see that these things have happened already A better answer to what to do is to keep holy company rather than listen to them and try to please them Mix with people who are with you in your direction No problem finding people who are not Almost everywhere you move people are not So why make your friends that way also That's why it's good to have groups That's why it's good to meditate in a group Wednesday, Friday Sunday, Monday Tuesday, Thursday Saturday And then in between just mix with people who are conscious of the positive That's the very prime good of coming together as a group Your direction is You're constantly reminded of your direction You're with people who are striving in that direction And you're in an atmosphere that is moving actually opposite to what the world wants you to move in So keep holy company as much as possible Greetings Love to each and every one of you Welcome back to our beautiful Sedona No one here wants to change me

[Speaker 3] (56:20 - 56:21)

Laughing

[Speaker 1] (56:28 - 1:18:02)

Especially when I say it's simple and it's easy But of course I'm crazy Everyone else is right But I'll keep saying it to you until you let go of that wanting to change me And almost overnight you'll go free Why? Because you are already free Acting and pretending as though you're not Are you? That's it Laughing Is that difficult?

Just be your beingness Do you have any choice otherwise? No You are free Always were Always will be Just stop acting unfree How? Let the mind go quiet How?

Get rid of your ag-flat and your mind is quiet Simple and easy If you do it If you don't do it it's impossible So what does it take to do the most simplistic thing there is in the universe Which is to be yourself To be infinite To bring you down to the push and pull I think I'm going to add something to step number one which says you should want really freedom more than you want anything else I think I'd like to add to it Convert all your wants Convert all your desires to one desire to go free Convert all your desires into the desire to go free And I'll guarantee you you'll get it in a matter of weeks if not a few months Convert all your desires into the desire to go free You see what happens then?

Everything you go after in the world other than freedom is in the opposite direction of freedom Every direction you go into in this world other than that of freedom is in the opposite direction of freedom You're looking to the world to discover yourself You think this thing can do it or that person can do it And I don't know how many of you have discovered that there's only one single happiness One single joy And that's when you quiet your mind and you just be Isn't that difficult?

But if all your desires are not focused in on the desire of going free You're looking away from freedom You're looking to get it where it is not Isn't that simple? Is there anyone who doesn't see understand what I just said Recognize that what you're going after isn't there The desire that you had will not give you what you're looking for But the only joy is you being you And you'll stop chasing rainbows You'll stop all the time being outward And you'll start being all the time inward And releasing the desires, the wants First get them under approval or control or security Then release them, otherwise you're wasting it You can release anger But it's not effective enough Releasing one unit of approval or control is releasing one unit in every feeling So releasing approval or control is releasing hundreds of times more than just releasing on anger It would take you forever to release all your anger It's too much of an accumulation of it This goes for every feeling You've been accumulating them for millions of years But under approval or control you can wipe them all out The number one desire the number one want is for absolute security for this body Right? In order to get that security, if I can get you and everyone else to approve of me I'll be safe and I will survive Right? If I can't, then I want to make you approve of me so I'll be safe and survive That's control So the first wish, desire is for security of the body The second is approval The third is control And the fourth, fifth odd, infinite item is on the chart But knocking out the first one wanting to survive will undo every other feeling When you no more want to survive as a body you have no more want Then you'll

discover the big joke you played upon yourself that you are eternal That you can keep the physical body going forever and ever But there are much better ways than cooping yourself up in a very fragile physical body You can be a whole, complete, perfect body And it looks like this one without its defects Or you could go all the way into the total whole, complete, absolute imperturbable peace Which is just beingness Which is just consciousness You're just conscious, not of bodies and your body You're just conscious Maybe the nearest thing to it would be like a daydreaming state where you're thinking of nothing Everyone can experience the ultimate state because you're in it all the time And you experience it when your mind goes quiet It's only the mind that takes you away from it It's only the mind that makes the noise Isn't that simple? It really is And it's easy if you do it You'll do it when all your desires focus into one desire to be free After you are convinced that freedom is the most desirable thing there is You kid yourself and you think now that yes, I want freedom more than anything else Were that true, you'd be free right now Yes, I want my freedom but all my little toys and play acts and games in the world I've got to take care of them also The play acts of the world take you away from your beingness In a direction where you're trying to experience a beingness externally where it isn't And when your mind goes quiet you discover you set up the entire externality You set it up It's only in your mind And when your mind goes quiet you discover it Quiet your mind You'll know what the world is I can't tell you what the world's going to be like to you because it is to you No matter what you make it It's nothing but the out projecting of your mind Now what changes is your attitude toward the world When you see it for what it is You'll see it like a night dream appears to you after you awaken from the night dream It's there But it's a dream that never really was And so what changes is your attitude Subconsciously your mind is sucked right into all that action by those feelings That's what the mind is It's a composite of those feelings The mind is nothing but perturbation See there's such a word Every thought is a disturbance We live without thoughts effortlessly by intuition You don't do a thing after your mind is quieted You just witness without even moving without lifting a finger you witness everything So what does it take to do that? No more act flat See the act flat All the feelings are programs put in as pro-survival of the body Have you seen that? So subconsciously as long as you have a feeling you're on guard in order to survive But it's so much of it you look away from it as though it isn't and you call it subconscious But as long as you have feelings subconsciously you're in a tremendous turmoil You're on guard lest you die all the time 24 hours a day Felt like saying 25 hours a day If I can get you to see the points I'm making now It should help you stop chasing rainbows chasing after happiness where it isn't It's so obvious that you cannot satisfy a desire If you satisfied a desire it would be gone No more desire Satisfied it's gone How long would it take you to satisfy all your present desires?

A short time You'd be in a state of satiety and your mind would be quiet But the more you try to satisfy a desire the stronger it becomes Because there is no satisfying of a desire There's only a releasing of it You must become desireless by focusing all your

desire into the desire to go free Knowing that that's where your ultimate happiness lies You see, you're not convinced that your ultimate happiness lies in being totally free of all your feelings If you were, you'd just undo them You'd let them push out Every feeling is trying to push itself out, trying to expend itself, and you're sitting on top of it, holding it down with that much energy plus a little more You just stop holding the suppressed stuff down It would all run out on its own in a matter of minutes It would be like puncturing a pressure kettle You'd be free You'd be free You see how much you're holding on to the bondages the things that are keeping you bound Every desire is like an iron chain around you Count up all the desires and you have all the iron chains that are binding you So to sum it up You've got to convince yourself that the ultimate happiness is freedom And the ultimate freedom is no ag-flat And that when you do that, then you'll naturally convert all your desires into going free And you'll do it quickly The reason why we want you to achieve goals is to bring up the anti to it, to block the negative feelings so you can release them After you release them you get convinced, then go for it Go all out for it And you'll discover you can think and instantly have things I think everyone here has had experiences of things coming without effort just for the thought of it If it happens once it can happen twice If it happens twice it can happen four times If it happens four times it can happen sixteen times If it happens sixteen times it can happen sixty-four And on and on until it's all done Then you'll just think and let the world happen You'll notice our whole approach is letting go of We're never with effort trying to extremely do something The pounding of the positive thinking world You've got to allow the world to be what it is There's one effort you must use, and that's to convert all your desires into one desire to go free That's the effort you need to use and should use Take all that effort that you're wasting out there on the world Put it into wanting freedom only and then get it quickly Now the times you can grow the fastest are when you're up high Most of us will use a method when the world is hurting so badly we can't stand it anymore Then we release You should release when you're up When you're up high you can bend down low and deep to get a hold of the fear of dying The fear of living The wanting to survive as a body The fear of separation It's when you're high you can tackle the bottom line security Now when you have no more fear of dying that's it, or when you're free you laugh at dying It's just the opposite of what you thought The greatest death you ever went through was being born And when you die you get a sense of freedom that's the greatest you ever had in the experience of this body So again, focus all your wants, all your desires into the desire to go free Get all the ag flap out and be what you are, unlimited Get rid of your ag flap and then your thinking will create without effort Get rid of your ag flap You can be the number one singer the number one actress in the world You won't have a need for it though

[Speaker 3] (1:18:07 - 1:18:08)

You won't

[Speaker 1] (1:18:08 - 1:25:44)

You're in a situation every moment of your life Is there a time when you're not in a situation? When you're asleep You'll never know what you're going to do after until you go free You might carry through on being the number one singer And then let it go You don't need anything You are the all when you're free You don't have to go for everything Everyone is you Everything is you It's your creation But again if we think we can't we make a goal of it and it gives us an opportunity to release But you aren't any super intensive now I'm telling you, drop the whole thing Why keep working pushing Get rid of your ag flap If you release once you can release twice If you release twice, you can release four times You can release the whole thing Why don't you release the whole thing?

Because for the first thing I said, you have desire for rather than freedom Desire is your enemy Desire is your number one enemy Take your number one enemy and use it against itself Take your number one enemy desire and convert it into the desire for freedom You can be fighting fire with fire How does that sound to you when I say take your number one enemy desire and focus it in on the desire to go free But it does puzzle me as to why all of you discover that releasing is a great thing and that you do not take it all You just don't take it all Why? Can you tell me?

Your programs take over Your programs have a mind and a power and a punch and they hit you, right? Congratulations for taking responsibility for your programs because as long as you give your power to the programs you're finished But who gives the power to those programs? Who holds on to them?

It's back to want, you don't want to see them That's the basic principle of the method is letting go of want Want, want, want, want, want When there's no more want you discover you are the all of the entire universe I still see it as you're needing to focus all your desire into the desire to go free I think we ought to make that step one of the intensive and super intensive Not wanting freedom more than we want approval or control But taking all our wants and focusing them into a want to go free That'll do it It's simple and it's easy if you do it So what I'm saying to you now is do it In general all the time you're out in the world you're going in the wrong direction You think your welfare and security lies out there in the world It's only when you're releasing that you're in the right direction Coming to courses like this is the very best thing you can do is stopping going in the wrong direction for a while to concentrate on going in the right direction It's about time you got together under one roof like brother monks and sisters with the resolve to go free immediately You fulfill that desire your mind goes quiet and you're being and it feels great Recognize what that good feeling is There's one single joy happiness only in this world that's when you're being your being Discover that You'll expedite you're going directly forward instead of trying to fulfill desires Now because it made you feel great you'll naturally want to do it again and again and again and again and again and again and again and again from here until eternity Desire mine enemy Desire mine, am I any enemy is a good motto to keep in the back of your head or put it in any

language you want I was quoting I think it was Uteswar wrote a song or somebody wrote a song Desire my my enemy but desire is your enemy because desire is simply

[Speaker 2] (1:25:44 - 1:25:53)

the agony of lack The title of this session is Your Path to Happiness recorded June 7th 1966

[Speaker 1] (1:25:56 - 1:48:47)

There are two laws that will cover all behavior and I say if you'll use these two laws it'll lead you into full realization The first is an attitude of harmlessness toward all beings and the second is the law of mutuality that any behavior if agreed to by both is correct if one doesn't agree the other should not try to make the one do it for instance I want to go to the movies and I say come on let's go to the movies and you say no and I say well why not come on you should go and so forth and so on it's wrong on my part if you don't want to go I shouldn't want you to go it's only mutual if we both agree on it there is no act that cannot be used for helping one grow on the path and it must be a full time thing if we want to get realization it can't be a weekend or a one hour in the evening one hour in the morning thing it must be all the time relatively speaking there is little growth until the subject is every minute every day the happier we are the more we are dwelling in God in the self we falsely attribute the happiness to the person out there or the thing out there but what actually happens is is when the person or thing out there satisfies our desire we stop thinking when we stop thinking we feel good when we stop thinking we are being our own self someday someday we all discover that the only joy there is is the joy of our beingness of our self which we before attributed to people and things all right knowing that when we know that point that the only joy is our very own self it follows that the opposite misery is just ego and more specifically ego frustration we have desires we want things we can't get them we feel unhappy so all misery has its source in the ego all happiness has its source in the self now this can be used 24 hours a day for growth as I said before the only growth there is being that we are now we always have been we always will be this infinite self it is changeless perfect so the only growth is we cannot grow into this self because we are that but we do grow out of the ego the only growth there is is letting go of the ego so to use this concept of happiness versus misery every time we are unhappy if we just assume that well this is has its source in the ego we may then look for the source of the misery and when we discover it we automatically let it go the only reason why we don't let go of misery or can't is because we don't see the cause of it when anyone sees the cause of the misery he lets it go naturally so if we hold on to that concept that all misery has its source in the ego we can use this as a method of growth by looking at every time we are unhappy looking at it but with the desire to let it go right now looking at it is not so easy because we must learn how to look at it when we are unhappy we should look within for a frustrated desire this is the source of all misery misery we had a desire and it's selfish we wanted something we couldn't get it therefore

we're unhappy so every time we are unhappy we should sit with it look at it see its source in the ego and when you see the source of it when you see that desire that's being frustrated you automatically let go of it and by doing so you're letting go of a bit of ego continue this and you'll get full realization you'll eliminate the ego this can be used everyday if you try it you'll discover that it affords very rapid growth when you're miserable get quiet look within look for the desire behind it when you see it you'll automatically let go there's another side to desire called aversion things we dislike we have aversions to but an aversion is a desire not to have so even an aversion is a desire it's a desire not to have so to sum up what I've just said is that a very rapid means of growth one that could give us full realization is simply looking at our joys and sorrows looking at the sorrows we look for the ego source of it the desire and its frustration and when we see it we automatically let go of it by so doing we let go of a bit of ego we keep it up and eventually there's no more ego now it's also good to approach it on the other side on the happiness side if you'll study your happiness you'll see that the more you are with the self or the capital S or the more you are with God the happier you are when we see that our happiness is nothing but being that which we are we will automatically try to just be what we are more so so we may also look to the happiness discover what that is and find that it's simply our very own beingness and that will encourage us to just be what we are really more and more so these two big things in life joy and sorrow can be used everyday for growth and now we, since we all know it, if we don't use it I say it's only because our desire for the world our desire for misery is greater than our desire for this infinite joy and that we hold on to that desire merely by habit and I also want to repeat something else that I said that this path has to be a full time occupation it cannot be part time we must be with it 24 hours a day if we expect realization it matters not how busy we are in life if we have the right attitude, if we have that seeking attitude all the time we will be doing those things that will be leading us out of this confinement, out of the trap that we've gotten ourselves into it must be 24 hours a day, now when I say 24 hours a day, that includes sleep we carry into our sleep the stream of consciousness of the daytime what the stream of consciousness is when we fall asleep it so remains during the night if we're intensely on the path during the daytime we actually grow during the night our dreams will change instead of having horrible dreams they'll become good dreams we'll even meet higher saints and sages in our sleep state in our dream state we will get lessons from them in that state sometimes more easily than in the waking state but growth does go on during sleep if we make enough effort in the waking state to make it all the time so growth can be 24 hours a day and should be and if we want realization it must be we can only help ourselves if we want to take it from the top in helping the other one you're only helping yourself there only is yourself in the end, you'll see and looking at the separation each one is fully responsible for what happens to him or to her I can't help you one iota it's only an apparency that I'm helping you if you get any help, you do it you'll listen to what he says and you'll say oh, I like that and I'm going to use that, but you do it no one can help you and if no one can help you, no one can hurt you, that's also nice to know all right, I'll give it to you from the top before ye

ask, believe that ye have already received the way the Bible puts it when we pray if we know that our prayers are already answered so it is whatever we want would be ours instantaneously if you've got that much faith in God, your prayer will be answered immediately if we haven't got that much faith, then we must do our best pray how you best know how to pray now the one prayer that we should have above all other prayers is to pray for wisdom the mind is only creative it creates what we hold in mind and it doesn't recognize the words not or no if I don't want to think of a monkey I'm only thinking of a monkey if I do not want to be sick if I do not want an accident I am thinking of accident intending to create it so instead of thinking of no accident we must think of safety instead of thinking of sickness we must think of health this is the greatest weakness in so called demonstration people think in negatives they don't want this they don't want that and that's what they create so we must think only what we want never what we do not want and if we would think only what we want that is all we would ever get it's as simple as all that not easy, but it's simple if we would think only what we want that is all and everything that we would get karma is the automatic behavior karma is past habits karma is our unconscious mind etc, etc being infinite beings we can transcend karma it's impossible to work out karma because as you are working out one act you are creating a similar act for the future by it's very definition it's impossible to work out karma every act now creates an act in the future so while we are trying to work out all the past action we are creating action for the future so it's impossible to work out karma karma works for the ego karma is a law for the ego once we know who and what we are karma does not operate karma does not exist someday we get to the point where we see this and we just step out and above karma and it is no more see these things are so simple if you look at it from the top I use the word from the top anytime we reason we should always start reasoning with truth, with a true statement then everything is simple as statements of truth we may take God is all God is perfect start reasoning from there and see where your troubles are they'll disappear, they have to but when we start with the truth everything is simple if it's complex it's wrong if it's complex it's steeped in the realm of ego the greater the ego the greater the complexity God is simple, the ego is complex karma is created in our thought the action is just an aftermath of thought it's impossible for you to commit any act without a thought of it prior to it right the act the karma is created in the thought it's the thoughts we take with us, it's not the acts the act is gone through and finished, but the thought remains in the era that we're in it's a it's a low period the majority of people are in the tamasic or in the state of lethargy it looks like a very peaceful, docile state when one is in there, it's a state of apathy the rajas the energetic state is much higher when we start to move into that energetic state we begin to express the subconscious desires and wishes and so they come out and we see them beginning worse, whereas before we were thinking it unconsciously, now we want to carry it out, we want to hit somebody we're angry, we start fighting and it looks as though we're going in a wrong direction but it is a higher state Arjuna did not want to fight he was told he had to fight if you can't fight you must fight if you can fight you don't have to fight is the way it comes out if you can fight you're already moving above

the state of rajas the energetic state, and you're moving into the sattvic the spiritually peaceful state when you're moving toward that spiritually peaceful state you're able to fight, but you don't want to and so you don't so when you move up out of the lethargy state it looks as though your character sometimes is becoming worse it is you're just expressing more and it's showing what before was unconscious anger an anger mood is a higher mood than the mood of apathy the highest mood is that of peace, bliss and it's all degrees between those three states a fully realized master a Jesus or any master to whom you look to it's possible to keep his company all the time you can learn that positively by testing it out these masters are omnipresent they are right where we are all the time they are readily contacted they're not difficult to contact because they are pushing toward us much more than we are pushing toward them but we must open ourselves to it we must make the contact so the very best of holy company would be a fully realized being next best would be a saint and so forth on down coming down to everyday life it would be people who are on the path with us people who think the way we think but the very best is the highest the highest can be contacted not with people, but when you're by yourself therefore the more you can be by yourself the better

[Speaker 2] (1:48:48 - 1:48:56)

the title of this session is creating all you desire recorded June 14th 1966

[Speaker 1] (1:48:57 - 2:19:07)

the subject of course is truth God and I preferably like to call it happiness because in the end we discover that the God we're seeking is the ultimate happiness with no sorrow whatsoever this makes God far more intimate more knowable than just using the word God or some of the other words that have been used the word self with a capital S is a much closer a more meaningful word to all of us than the word God is God to each one of us is the concept that we have and more often than not God in people's minds is the greatest person we could think of within our own concept, just the greatest of everything and God is not exactly that God we call the self because the inner self of each one of us is that God that we are seeking the God we are seeking gives us the ultimate happiness because it is without limitation each and every one of us here and now is that unlimited being with no limits whatsoever acting as though we are limited and fully convinced most of us that we are limited and since God or the self or the very being that we are is changeless and eternal we can only be that and nothing else we are right now that infinite being called God pretending that we are not setting up an apparency called the world an apparency called diversification otherness and we have lost sight of the fact that we have set up this falsity called the world and we began to really believe that this real false projection we have set up is real but we can never ever let go of being that which we really are, the infinite self now all trouble stems from not knowing from not accepting the infinite being that we are so the purpose of my being here is to help you let go of the false concepts that we are a limited being and the way I do that is to keep it

as simple as possible by trying to show you that the only thing that covers up this infinite being that we are is the sense of egoity, the sense of ego, that I am an individual separate from the all and the moment we start that separation we start all trouble so the reality is nothing but the infinite self that we are all trouble is saying I am an individual separate from that one infinite all being therefore the only practical methods there are are those which help us let go of the false concept of being an ego of being separate there isn't a moment during the day that we are not practicing being an ego unless of course we have the wisdom that we are not and so the methods I propose are those that can and should be used all day every day we have so confounded ourselves so thoroughly by now that in order to undo this false belief that we are limited we need a full time givingness to this subject in order to realize what we really are in order to let go of all the false ideas we have conceived of basically that we are a limited body with a limited mind now the first day the key that I sort of threw out was as one sees the world so is he as you see the world out there so are you now at first this might be quite shocking the ego part of us rebels against it but this can be used every day all day for checking ourselves to see what our consciousness is it is impossible to see something out there that is not in our mind there is nothing out there but our own consciousness a master a perfected being sees only perfection so if we would take this key and check ourselves during the day on all the especially negative thoughts and start looking within to discover the source of this we will see that these thoughts are right in us they are our thoughts that the horribleness that we thought was out there is right in here because we are in a state of the world that is relatively a low state most of us are far more with negative thinking because we accept negativity and therefore we can undo that negativity by facing it by first learning how to discover this negativity by saying that if we see it out there it's right within us otherwise we couldn't see it and then using it to let go of it now using it to let go of it is the most important thing so we look out there and anything and everything we see that is not just right we turn inwardly and we look for this very thing within ourselves and if we look honestly we'll discover that that thought was right within us that concept is our concept that it doesn't apply to the other one it applies right to us and then when we see it we automatically let go of it because we are seeking truth we are seeking happiness and it's ridiculous to hold on to the things that keep us miserable so the first one was as you see the world so are you since happiness and sorrow is probably the thing that we are most concerned with everyday happiness and sorrow can be used as a means of growth I want to interject here that any one of these practical methods if used constantly will give anyone full realization because their leads onto the very thing that's causing all the trouble if we undo that realization results any one of these methods if used constantly will lead to full realization on happiness and sorrow all happiness is nothing but being the very infinite self that we are all happiness has its source in the self any time we are happy we are merely feeling this infinite self that we are a bit more and the more we feel it the happier we are we falsely attribute the happiness to the thing or the person out there but when we turn within we discover that this happiness has its source right in our very own beingness and is not dependent

upon people or things that we have set up a false concept that it is dependent upon people and things so the source of all happiness of all joy is the self but you must turn within you must see this yourself anything I say if you believe it it helps you none but if you will prove it out for yourself then you will know it and it will be most useful all knowledge must be proven out no teacher can give you knowledge you have to dig it out yourself you have to see it you have to make it your knowledge a teacher can only point the way and each one of us must take it by himself or herself so for those who are here for the first time I think I ought to make a point of that never accept anything I say because I say it only accept that which you can prove out for yourself only then is it meaningful and useful to you so you must turn within until you can see that the source of all joy is your very own self this is a tremendous thing when you see it and all things lose their hold upon you all people that you thought you couldn't live without you need no more you become whole and complete unto yourself when you discover that all your joy has its source in your very own self now on the opposite side all misery all sorrow has its source in the ego all misery is nothing but ego frustration all misery is nothing but the ego saying that my joy lies upon him or her or that having that thing and if I don't get it I'm miserable now if we will use that every time we are unhappy any time we are dissatisfied if we will seek the source of this unhappiness we will discover it's based on a concept of egoity that I am an ego and I want this and I must have that and so forth and so on and we are not getting it and therefore we are miserable then when we do get it we feel happy only because we have let go of the limitation of needing something and we fall back into the very self that we are and we call that happiness so to repeat all happiness has its source in the self all misery has its source in the ego and by tracing either the joy or the sorrow back to the source we gain a bit of wisdom, a bit of truth and move toward realization and now I feel as though I've brought the new ones of us up to where we were last week when you see the truth it's very easy to come out with methods because you see everyone spending every moment of his time seeking truth and there's only two kinds of people in the world those who are consciously seeking it and those who are unconsciously seeking it we here are consciously seeking it I think I'll go into the realm of mind and try to give you a key that is a very powerful and a very tremendous thing and I'll put it this way think what you want and that is all that you will get think what you want and that is only what you will get when we go into this instrument called the mind we discover that the mind is only creative the mind is only creative the mind creates what we hold in mind when we create things that we don't like we call it constructive when we create things we do like we call it constructive but the process is just the same thing mind is only creative too many of us hold in mind the things we don't want I don't want this, I don't want that and I'm afraid I'll have an accident and I might not have enough money to buy this and I don't want this to happen the mind doesn't understand the word not, N-O-T the mind works on picture thinking when I say the word table everyone gets a picture of a table they don't get a picture of the word T-A-B-L-E if I say shoe, you get a picture of a shoe if I say not shoe you're thinking not the picture of a shoe and you will create a shoe so this is the basic error that

most people make when they try to demonstrate, try to create something so hold in mind many things they do not want and incidentally this is the sad thing about fear that which we fear we bring on only because we hold it in mind and create it so if we want a happy life if we have anything that's bothering us and we don't like it, all we need to do is to let go of the thoughts of that thing and it is gone this goes to the extreme of the body it's impossible to have a sick body without unconsciously holding the thought of sickness the way to correct a sick body is not to think on the sickness but to hold only the thought of health and the moment we do that the moment we have only the thought of health there is no more sickness it will drop away instantly so the key is to think only what you want and you'll change your life in that direction that you are thinking I guess I ought to add we shouldn't qualify it we should not limit what we want we should never say through whom by what means through what method we would like to get that which we want once we do that we are interjecting the ego we are trying to direct the way this thing that we want is to come to us we should let go and let God let go, let the infinite find the way of getting to us that which we want we should think only what we want not through whom or by what means and also we must think in present time any time we expect to get something in the future we are creating it in the future and that's where it remains, in the future we cannot get things that we expect to get in the future because the mind being creative will create it in the future and the future is always ahead of us, it's never here so that when we want to create something we must accept it as having been already received as the bible says before ye ask, believe that ye have already received it anything we want we must get the feeling that it is ours now not tomorrow, not in the future it is ours now and then we just let go and we expect to pick it up any demonstrating done with concept of the future in it will always keep it in the future to be more specific, if it is a thing we should visualize it see it, feel it taste it, smell it, as though it is and is ours now period finished, dropped many schools suggest that you repeat again and again and again while repetition is necessary if you don't accept it the first time but the very best way to demonstrate it is to know that it is here and now and let go then it comes very quickly but we must have the concept of the present it is ours now so we should always think only what we want never think that which we do not want this is so simple if you will do this your life will be exactly the way you said it think what you want use that as a slogan as a way in life and you will become master over your life you will have exactly what you are thinking a master sees only perfection hear no evil, see no evil think no evil, and they'll be no evil now mark that let go of trying to be otherwise you can take credit for all the negativity you're creating and that's very helpful too when we create something that's negative in our life, we don't like it we should look at it look for the thoughts in our mind that cause this thing to happen and then if you develop this as a way as a habit it'll come very quickly you'll say, now what did I do to cause this and immediately the thought will come up and you'll say, oh you'll smile and you'll let go of it but that too is teaching one that we are nothing but creators and when you discover that you're able to create sickness accidents, poverty it'll give you confidence that you can create if we're having difficulties in life we can use those

difficulties just this way by discovering that the source of everything is a thought or thoughts in our mind at some time previous and when we see that we know that we have created this negative thing and then it will occur to us, well well if I can create something negative all I have to do is reverse it and I can create something positive but everyone is creating every moment of his life because he's thinking all the time if things do not occur, it's because one time we can think yes and the next time no and balance it out but the yes's are stronger than the no's it'll come into being everyone is creating every moment that he's thinking you cannot help but be a creator so long as one thinks he creates unfortunately we are convinced that we can only create very slowly if we were convinced that we could create instantly things would happen immediately but take credit for all the negativity that we create it shows us that we are the creator then we can consciously make a decision to stop creating that which we do not want and to start creating that which we do want this will conflict with the concept that God is a creator in the ultimate truth, God is not a creator only man is in an absolute perfection, there is nothing to be created nothing to be destroyed everything is absolutely perfect so in the ultimate there is no creation where the top God is, there can be no creation and no dissolution the only creator is man when he doesn't know that he is God

[Speaker 2] (2:19:11 - 2:19:18)

the title of this session is the effortless miracle recorded July 12th 1966

[Speaker 1] (2:19:19 - 3:14:15)

to sum up the whole thing it's very simple it's the old dictum thou art that and the way to know that is to be still being still is simply stilling of the mind until there are no more thoughts so this infinite being that we are we discover by just quieting our mind and when we do that the infinite self shines on its own and where no thought rises there we find God our infinite self alright well how do we get to this state? most of us have been on a path for some time and we have not attained full realization, why? why aren't we fully realized beings knowing that within us is the infinite power knowing that we want it, why aren't we fully realized?

again the answer is simple in reality we are fully realized here and now we are all in a state of nirvana, samadhi ecstasy or whatever word we use for it looking away from that state looking away via the mind into thoughts and concepts that we are not in that state so our attention is pointed away from our natural state of full realization we are fully realized here and now we are simply looking away from it what I have been trying to do is to turn our attention our eye back toward that state by giving you methods that can be used every day all day no matter what you are doing these methods could be used and they simply point us back in the direction wherein we can see who and what we are I believe the first one was the first method as you see the world so are you by looking at all these things that we don't like or do like about the world if we will turn our attention

inward we will discover that it's nothing but our own consciousness that what we see out there is within us and we can use this to free ourselves from the things out there I believe the second one was every bit of joy that we feel is nothing but our very own self the infinite self which we allow to express more or less when we allow it to express more we are happier when we squelch it we are less happy but every bit of happiness can only be the feeling of our very own beingness of the self that we are that if we trace all happiness to its source we discover just that and by discovering that we confirm this fact for ourselves that all joy is nothing but our very own self on the opposite side all misery all unhappiness has its source in the ego sense the ego being the sense of separation from the all I am an individual separate from the all the moment we do that we don't have the all we have want to get some of that all we have frustration and we call that unhappiness so if we will trace the source of all misery we will discover that it has its source in ego desires frustrated another meeting we had was on think what you want think only what you want and that is all that you will get the mind is only a creator whatever we hold in mind we create if we look into this we discover this to be so and when we see it for ourselves then we become masters and all we do is just hold in mind the things we want and that is all we get we begin to let go of holding negative thoughts in our mind we begin to let go of receiving negative things the mind is only creative it creates whatever we hold in mind when we don't like it we call it negative when we like it we call it positive so if we would practice thinking only what we want that is all that we would ever get I think the one I'd suggest for tonight is related to freedom liberation, moksha the very top state of beingness is called liberation what is it we want liberation from the thing we want liberation from is essentially what the world calls today the unconscious mind that the Vedas call Vashana's tendency habit so this freedom that we are seeking is simply freedom from our own thought habit now this method can be used very easily by anyone it's really a simple method to use we start by letting go or changing a very simple habit for instance if we always go to work on a certain street tomorrow we start going to work on another street or if we want to take a deeper habit we can choose a food that we have been eating that we know we would be better off not eating and we mentally say well this I let go of as of today and we stop eating that food breaking that habit is breaking a bondage breaking that habit is breaking an unconscious thing that's going on an unconscious enslavement to prior thoughts any habit whatsoever enslaves us a master is free he determines anything on the moment in accordance with the circumstances that he meets at that moment whereas most of us we determine things by our feelings and things that have happened in the past by our habits so by beginning to break habits we begin to break bondages that are unconscious I think this is a method that's excellent and can be used everyday to free us and eventually it would carry us all the way to complete realization we would become totally free there would be no more unconscious mind there would be no more past tendency we would be in control as I said this is a relatively easy method because you can start with any habit you choose you can start with an easy habit as you practice with it it becomes more easy to do then you can go after deeper habits and deeper habits again I

say it's a very simple and practical method that can take us very very far now a master's body is a body of pure energy we look at it and it looks exactly like our body but in composition it isn't and if a scientist were able to look at it he would see a far more purified state of energy where the total cells of the body are all in harmony everything is functioning together very harmoniously as our bodies are now there's a tremendous amount of disharmony which is evidenced by sickness pain, discomfort heaviness when we have a body of life, a body of purity we feel no weight in the body if we want to move it, it moves instantly without effort if you lifted your hand up there would be no energy, it would feel as though it just floats up on its own so there is a physical change that goes on in the body it goes from gross matter into pure energy now every master has a body of life so as not to startle us so as not to put themselves too far away from us, they don't show us what they can do, but they can instantly be anywhere they want to with that body or they can instantly make as many bodies just like that one as they choose but again I say they don't do it because it puts them too far above us and we tend to say oh, that's alright for you master, you're a master you're God, but what about us poor mortals and a master looks at us and sees that we are masters just like he is just acting as though we are not and so as not to put a gap between us, a master doesn't show what he can do with that body, but because that body is a body of pure energy because it's in a state of harmony he can do anything with that body without effort on the other extreme, the more we go away from that state of harmony, the more effort the more difficulty we have in moving the body the extreme of which is sickness and so forth and so on in sickness would you illustrate to us how if I felt sick for example, I would think of my body yes if we feel sick we can only feel that way if we have the thought I am sick nothing but nothing manifests in this world without a thought prior to it it is impossible to hold on to a sickness without holding on to the thought of that sickness and the moment you let go of the thought of that sickness no matter how severe it is that sickness is gone and I'm sure most of us have gone through situations where we were really aching and sick and something came about that took our interest intensely, we forgot about the sickness for a moment and felt fine anytime anything comes in that's of much more interest than the sickness, we forget it and the sickness is gone I believe most of us have had experiences of that sort the easiest thing in the universe to do is a miracle and the reason for that is it is effortless it's only when we get to the point where we can be without effort that miracles happen to us and because it's effortless it's the easiest thing to do and the only reason why we don't do them now is the strong conviction that we cannot so what we need to do is to let go of all these concepts of limitation peel off the cover over this infinite self that we are even natives in the south sea isles perform these miracles it doesn't take a master it doesn't take a god like person to do a miracle we know that these natives run over red hot cold with their bare feet and are not burnt there are natives that use telepathy to talk from island to island there is magic used in a negative way they call black magic voodoo where people are able to kill people mentally but I should say that no one can do anything to us mentally unless we accept that they can do it to us if you can convince me that with a thought you can hurt me and I accept

that then you can if I don't accept it there is nothing you can do to me mentally now the reason why natives who have no understanding of truth can use miracles is that each one of us has our base in god each one of us is the infinite limitless being that we are and therefore anyone can tap that source but as we grow towards mastership we become more and more conscious of this and then we can use this with far more ease and to a much better direction but I want to get back to the basic point of the evening to get this realization we must peel off the thousands and thousands of layers of negative thoughts that we are not a master all these concepts of limitation are now with us in what we call our subconscious mind the subconscious mind is nothing but all the thoughts we have that we are not looking at right now through necessity or convenience we have set up that mechanism of taking all the thoughts we are not interested in at the moment and pushing them to the background which we call the subconscious mind but unfortunately the subconscious mind is active whether we look at it or not and is effective and is holding us down even though we know we want to be totally free we are not able to move into it immediately because of the accumulation of all these thoughts that we have pushed into the background and call the unconscious mind now the way to undo this as I said is start with one habit begin breaking that habit tomorrow when you succeed with that one habit take another habit you'll discover that there are hundreds and hundreds and hundreds of habits that we are enslaved to and that each time we let go of one habit we are a bit freer we are one step closer to full freedom I like this method of habit breaking because there's nothing mysterious about it it's simple and it's easy because ego wise we don't like to attack our ego we don't like to let go of the ego but we can always take a habit that is a small habit and begin changing it and the moment we do that we are doing away with a bit of ego and therefore the drive in us for the self becomes a bit stronger and as we go along with this method we gain momentum, we gain strength and then we move into what is called tapas discipline where we can start not eating when we're hungry and then eating when we are not hungry not going to sleep when we're tired and going to sleep when we're wide awake this is a deeper layer of habit that we can attack to use this method and to suffer under it is wrong if I am a habitual smoker and I say well I'm not going to smoke and it just bothers me no end I would be better off smoking than going through a constant trouble and struggle and negativity of thought of wanting it and not having it it would put me down rather than up but when I start with a small habit of taking a different street of doing something small doing away with a small habit then I find out that I am capable of breaking a habit and each time I break one habit it's easier to break the next and then someday I can attack the smoking habit I think the one we're on today is the easiest one so far and it's one that everyone can use every day and if we start today we are starting with definite steps on the road to freedom by turning inward we begin to discover this great being that we are and then when we discover that and we look outward we see no difference there is no difference between in and out when we discover the truth there's no difference between the spiritual and the material when we discover the absolute truth it's all one and the same there's a total elimination of all differences the top state is a state of non-

difference no differentiation but again I repeat the prime thing we could do is daily do something toward becoming freer toward letting go of a bit of ego where the ego rises not there is the infinite self anytime you're in a state where the ego rises not but there is the infinite limitless omniscient omnipotent omnipresent being that you are but daily we must begin to let go of this ego daily we should let go of habits daily we must become freer and freer until we get to the point where we see these things that we are this infinite being and then in one lump sum we drop the whole thing at first it's a chipping away doing away with bit by bit until we get a clear enough sight of who and what we are so that we use our will to drop the whole thing of limitation and from that point on we are eternally free I believe that most of us in this room although every one of us has been with metaphysics has not heard much about so called silent teachings and yet they are the most powerful the most effective and the very best of all teachings they are the teachings that go on all the time in spite of our not accepting them they are going on just the same they are the teachings that are being projected by all the greatest of masters every great master that in our concept has been in truth still is and is sending out the teachings all the time in silence it's not easy to explain the method but it's something like this a master has the infinite power available to him and he uses it a master is able to contact every one of us four billion people on this planet at the same moment if a master wanted to he could even appear in a physical body to four billion people individually with four billion bodies and talk to each one and satisfy the need of that one a master is one who has no limits if he can create one body he can create four billion but he doesn't do it because first he's not being asked second if he did it he would frighten more people than he would help but with all his infinite power he is projecting the absolute truth to each and every one of us he's projecting his conviction that we are just like he is an unlimited being and the only way to experience that limitlessness is in silence if there's any sound if there's any vision if there's anything other than the single one we are not experiencing the absolute so the master projects with his power to each and every one the truth of what we are he is at every moment sending that to us there is no time when he is not doing that the difficulty lies on our side we have ourselves closed off to it we prefer to believe that we are limited bodies with limited minds and this is the God given right that we have we have the freedom and the right being basically the gods that we are to choose to be limited and we have done it for so long from the time that we have convinced ourselves that we are so that the noise that goes on within us of limitation drowns out the highest of these silent teachings that are being sent to us all the time so the way to receive this greatest of all teachings is to get quiet when we get quiet we begin to feel this highest of teachings we begin to feel what we call higher more peaceful happier we get a feeling of well-being all our problems disappear and most of us don't recognize that we are being supported by the great ones every time we move in that direction once we experience an assist from a master we should be convinced of what happened very often we get an assist and we think it's accidental or just something that happened the more we recognize the source of it the more we will receive of the same thing there isn't any great master that doesn't do this and the more we open

ourselves to them the more they come in the more they establish us in the knowledge of what we are so to sum it up the greatest of all teachings is the silent teachings and the way to them is to get quiet and receive it and recognize that you are receiving it one of the practical methods of getting oneself to this place is the method of silence of practicing quietude of not talking especially on your days off spend an entire day without talking or writing spend an entire week if possible but we should try to keep as quiet as we possibly can the only conversation we should engage in is only that which is necessary to maintain the body and also anything pertaining to the path if we are not talking about the path or about sustaining the body we are expressing our ego and each time we express the ego we make it stronger keeping quiet does not strengthen the ego and is therefore an excellent method of growth that will eventually lead any one of us to get to the place where we are able to receive the very highest of the teachings the silent teachings human love versus divine love human love is what we think love is divine love is a constant persistent acceptance of every being in the universe fully totally as the other being is and loving them because they are the way they are divine love is allowing the other one to be the way the other one wants to be divine love is seeing everyone equally and I think that is the test of how divine our love is is it the same for every person we meet every day is our love for those who are opposing us as strong as our love is for those who are supporting us divine love is unconditional and is for everyone alike I guess the greatest example of it is Christ with his teachings of turn the other cheek love your enemy and so forth if we as a nation were to practice this we could make every apparent enemy of ours completely impotent just by loving them they would be powerless to do any harm to us but we would have to do it as a nation at least the great majority of the people would have to do that love itself is something we can't turn on and turn off either we have it or we don't have it and it's impossible to love one person and hate another to the degree that we hate anyone to that degree we love the others our love is no greater than our hatred is for any one person what we call love is simply the need for that person if we say I love this person but not the next we feel that we need this person and therefore we'll be nice to this person so we can get what we want but that's not love human love is selfish divine love is completely selfless the methods we use should be the ones that suit us best the methods that we like we are able to gain most from therefore each one should follow that method which he likes best all methods will eventually lead to the one method of self investigation who am I? what am I? and when that question is fully answered that is the end of the line there's nowhere else to go once we discover who we are we discover that we are infinite beings omnipotent omniscient omnipresent so the outer teacher pushes us toward the inner teacher which is nothing but we revealing our real self to our self that which we have been seeking over the centuries outwardly in the world has always been right with us all the time closer than flesh it's always been the I that I am we foolishly have been looking away from it the moment we start turning our attention toward it the moment we start looking inwardly we begin to discover who and what we are we should continue this until it's full complete and discovering who we are is the same as discovering that we are not

the ego we are not that limited being because we have strayed so far from the absolute knowledge it's almost necessary for us to start on the negative side of eliminating the ego to get enough of it out of the way so that we can begin to see the self that we are if we work on ego elimination we should always balance that with getting quiet worshipping the masters dropping into the self reading inspirational writings if we work too long or too much on the ego we get caught up with it, it becomes real to us it becomes too real and then instead of letting go of it we begin to try to sustain it so anytime we are working on any method of eliminating the ego we should always balance it with a positive method of dropping into the self into the quietness into the feelings of bliss so that we don't validate the ego too much the only growth there is is ego elimination die unto the little self then the infinite self is there the infinite self is always there there's never a time when you are not a full master that's perfection that's eternal that can never be changed but your point of view your identity with it you can change because being infinite you have no limitations and therefore you can't assume limitations but it's only an assumption it's only an apparency it's not real so we should die to the little self the ego when we eliminate that this infinite being that we are becomes self obvious it's there all the time just covered over by concepts of limitation which are only ego concepts I say never forget God always keep in the background if not the feeling of God the question who am I or always keep in the background I am not the doer it's the body that's doing this I am the witness be the witness and in that way growth goes on all the time no matter what one is doing at work there is always room to keep our mind on God to keep our mind on the path to keep our mind on a particular method and this should be done if we expect to get out of the mess we got ourselves into it requires full time that we expect to get realization because of what I said before we have tons and tons and tons of effort put into wrong thinking now that we're in the right direction it's going to take that much effort to undo it except if we recognize that being infinite beings we do have the will power and we could will instant realization if we would just do it how long does it take an infinite being to know that he is infinite and each one of us being infinite could do it in an instant if we would but apply our full will power but our will is not that strong in that direction our will still says we are bodies mind need this and need that and want this and want that but that doesn't take away the fact that realization can be instantaneous the moment we do it I am that I am thou art that so the real grace is not external but internal the real grace is always there you will never ever stop trying to return to this unlimited joy with no sorrow because that is the natural state of the self and that is the grace operating all the time you are always being pushed towards seeking happiness which is seeking the self so the grace is operating every moment but if we expect someone other than us to do it for us it will never happen but I believe it's obvious when you look at masters with people around them people around them are not being given instantaneous realization are they?

not because the master doesn't want it because we have to do it the only thing the teacher does is point the direction that we must take and each one must do it for himself

or herself now in a sense it's good to surrender to a master to God but what is surrender? surrendering is saying thy will but not my will not my little ego will but the overall divine will and if you surrendered your ego from that moment on everything would be perfect but most of us who think we are surrendering are doing it very conditionally just a little bit at a time and it must be complete to be effective if it's just a little that's all the benefit we receive it's just a little so divine grace is always operating it's the self of you wanting you to let go of the ego concepts of limitation and it drives you toward the self in the direction of seeking happiness someday you'll see the only joy there is is of the self expressing more or less or shining forth more or less we uncover it a bit more and we feel happier so every time you're seeking happiness that's grace in operation so the grace is always there but no one will do it for you but you because you are that it's necessary to take full responsibility for everything that happens to us if we want realization God himself cannot give us realization if he could we would all have it and the reason why he can't is because we are that God that we are seeking it's nothing external to us because God is right within us closer than flesh and since we are that God we are the ones who do it

[Speaker 2] (3:14:17 - 3:14:24)

the title of this session is having it all recorded July 4th 1966

[Speaker 1] (3:14:25 - 3:26:14)

the path we're on is from here on until we make the goal that's the first point I'd like to make we're on this path until we are infinite second we can do this this lifetime now generally it takes many many many lifetimes for the great great majority of people to make it however we can do it this time for two reasons first we are an unusual group second we have the right direction to make it this lifetime so that if we ever come back in the future it's by choice it's not by necessity usually those of us who want to help others to that point will come back just to help others but that's a matter of individual choice what we do the main thing is to achieve that state now becoming master over life is really a basic and necessary step through which we learn that we are not we are not the victims in life but we are the masters after we master the ways and means of making our environment the way we want it then we look beyond no matter how happy we make our life if it's involved in living itself it will never satisfy it because our real state is that of being infinite and being happy in life and living has limitations are there any questions on that I sort of brought us up to date now I'll go into what I think should be our direction in the future we have to become more universal we should let go of our own livingness to the point where we can live outwardly more for others if we are universal beings we must be universal beings every human being is is me is the way we should feel you are me the attitude we should have toward all people I'll use the word attitude we can't help the world by giving them things it's just too much needed but we can give them that which is much more than things we can begin giving them the knowledge that we are

getting and our attitude should be one of wanting to help everyone who wants help and never helping those who don't want it that's imposing upon them we should try to help just those who cross our path we don't have to extend ourselves into directions because people will just fall into our lies they'll ask us questions and as we give them the answers we find that certain people will feel that you are giving them the right answers that you are helping them and they'll ask more and it's really an obligation to answer questions of people who come to you sincerely seeking the right direction as we begin to live outward and think less of our little self and more of the other one we are helping no one but ourselves the world sees it differently they would probably interpret it as we helping the other one but there's no other one to help but ourselves and actually we get the greatest benefit and we'll never make it unless we have this feeling of compassion of oneness with everyone with a wish that they too know what we know so to repeat we have gotten to the point where we have learned how to control life and make it happier now we should try to make it happier for others who want it this does not mean stopping our own growth that we never stop we keep working for our own further growth but at the same time we help others every living soul wants peace they're all seeking their happiness therefore if you would expect it it would come to you expect to want to help people find this peace you spoke of love and compassion define what it means to you love is only understood when you love compassion is understanding what the other one is going through compassion is understanding what the other one is experiencing but the emotional part sort of comes automatically if you live to see the other one happy practicing that way of life would bring tremendous amounts of happiness the basic point I tried to get across was what to do now that life has become happier and the next step is to live more outwardly if you can live for others live more for others this is another way of saying see God in everyone see them as perfect then you help them most feel that everyone is you because there is only you there is only God and God is that which I am really the basic absolute truth is what? there is nothing but an absolute perfect oneness that is I someday you reach a point where you just think and things happen someday you go beyond that you just know the perfection there is nothing to think about everything is perfect therefore there is no thought required everyone makes it everyone does but in terms of time as we now know it the great great majority will make it in over a million years from now and we can do it this lifetime

[Speaker 3] (3:26:15 - 3:26:17)

and we should

[Speaker 1] (3:26:26 - 3:39:25)

we are all moving in that direction the very greatest of the sages are still here some in body some not in body leading us on whether we are aware of it or not and all we need to do is to open ourselves to their help which is the most powerful help there is and look at full realization this lifetime I try to follow them if you follow me you are following them

I take my guidance from them through me to you so we are all moving in that direction but this group is moving much much much faster than the great majority of people are impercurbability is a is an indication of how far we have gotten can I be disturbed can I be annoyed if I can I must eliminate that we should get to the place where no one and no thing can annoy us but effortlessness does show how far we have gone on this path but I think a better indicator is peace how peaceful am I the greater your peace the further you have gotten your attitude should be the same toward good and bad if it's good or if it's bad where is it it's in the world of limitation we want to transcend limitation the good thing is the other side of the coin of a bad thing it's all in this dream world illusory world of limitation good and bad so after we learn how to make our life good then we should look upon good and bad as the same thing as the opposite side of the same coin it's all part of the illusory world but our attitude toward the world is expressed in the highest and what I said about the body what I said about accepting good and bad the same way what is it good for what is it bad for this body things that are good and bad are for this body aren't they but we are so much more than this body we are immortal we are perfect so these things don't touch us our attitude should be the same toward good and bad have an attitude of it doesn't affect me I'm eternal I'm immortal nothing can affect me so that attitude toward the flat tire should be applied all the way up to the body we have been making making life better now that we can do that we shouldn't care whether it's better or worse because we are not it we are not limited by it our attitude toward good and bad should be the same right do not identify what's happening out there it's all in my own consciousness so what's the difference whether I think a good dream or a bad dream it's all my consciousness it's necessary that you apply what you learn you have to do it I can't do it for you I'm just pointing out the way you should go you have to go it therefore I have to step away so that you can swim on your own I'm telling you how to swim in the right direction you have to do it if I were to stay you would develop a dependency relationship you would feel good while I'm around you would unconsciously attach that to me you would not do on your own nearly as much as when I leave you and come back in and out I give you the theory you get your lab course when I leave in the world I leave you and the world bumps you every time it bumps you it makes you think you think in this direction but what you read is also true you do need the assist confirmation reestablishing of the basic truths and directions but you get that each time I come someday there will be no need to listen to anyone also there's only a certain amount that we absorb at a time or each time now there isn't a time that I don't give you the whole thing before I leave many times, right? the whole thing but it takes time to digest it takes time to work it out in practice so I say you're getting an excellent way of my coming and going there's no dependency relationship set up and this dependency relationship is a thing that happens when people are with a teacher all the time which holds them back now what I'm saying might not be 100% so if we had a set up where we all lived together at one point actually all lived together right in the same place this teaching could go on all the time you would get your practice working with each other like you and Ken sometimes would he would practice letting go of those feelings of

opposition until there was none in other words the world would be right with you in your friends see the way out of the world is through it isolation isn't good until you have completely renounced the world until you have gotten to the place where you see nothing in the world that you want anymore you know that your happiness does not lie in the world then isolation is alright you have no more desires for the world then you may isolate but until then growth is faster and better in the world should you isolate before you reach that point you are escaping you are running away from the world and that's very bad but it would surprise me someday to see us all living together in one place and this growth going on all the time

[Speaker 2] (3:39:26 - 3:39:33)

the title of this session is the key to individual freedom recorded July 8th 1972

[Speaker 1] (3:39:33 - 4:03:49)

what we're all looking for and what we call happiness I think is much better stated as wanting freedom freedom from everything and more so freedom in everything it's not freedom from the world it's freedom in the world freedom to do or not to do on anything and everything but this freedom we're looking for is so much other than what we think it is that very few of us really go all out for it this freedom which is total that we're looking for is not in a confined state of being a physical body it is the state of pure and only being it's the I-ness of us the is-ness of us the am-ness of us but it is not I am something I am a body but just the am-ness and that alone when we see that then we see and know that we are infinite beings and that we superimposed upon this unlimited being that we are mental concept which we call thoughts that I am this body and my name is such and such and this name and form is everywhere and that is the real we concocted this whole universe and have forgotten that we have done it and we say it is real and it is separate from me and all it really is is a picture in our mind the only place where you see this world is in your mind put your mind to sleep and there's no more world don't wake up from this sleep and there's never a world again but you are so on this infinite being or infinite being-ness that we are we superimpose the thing called mind which is nothing but the collection of our thoughts and every thought is a limitation examine it see it for yourself every thought must be limited and so by now we have millions if not billions of thoughts of limitation that we accept as being real so what we have to do is undo the thoughts undo the mind go into that realm just behind the mind which is being-ness which is infinite everyone all life is seeking to return to that state of just pure being-ness and that is a state in which we have this ultimate state of deep very profound peace it's a delicious imperturbable peace which is nicer than anything else ever so how do we get to this state this ultimate state of freedom the most practical method that I can see that you people everyone here could use that is very effective and that will get you freedom this lifetime and could do it in a matter of months is not ridding yourself of thoughts of which there are billions but of ridding yourself of the things that the thoughts culminate

in the millions and billions of thoughts from the past culminate in tendencies little tendencies of which there's probably hundreds of them and if you drop one tendency you're dropping millions of thoughts your tendencies you can see, they're always there tendency to get angry tendency to react, tendency to want this, tendency you know they're sitting on top all the time, you can see them and the thing you need to do is to drop it as you see it now the dropping is easy when you do it it takes less than one second to drop a tendency with millions of thoughts underneath it most of you here have done it, you know when you do it, it's easy and if you don't do it, it's impossible, you struggle with it, year in and year out you drop it it takes less than a second so what's required is to develop this method of dropping these little tendencies that come up when they come up not in the future not to go home with it and work on it but to drop it when it comes up if you do this you'll be doing it all the time it'll take you months and you'll be totally free it's gotta be done wherever you are whether you're working or not working every time you meet people these tendencies come up you can react to them and get into that emotional play up and back or you can look at it and drop it you get into that emotional reactive play with people and you get deeper and deeper into it you drop it as it comes up and you're free of it but the important thing is every day no matter what we're in we have this opportunity to drop these tendencies drop one tendency and you're dropping millions of thoughts from the past this is something everyone here can do alright now I'll give you a faster way you don't want to take months you want to do it in weeks these tendencies all culminate into what we call emotion there's only about eight basic emotions when your emotions come up if you'll will them out drop them with determination say I am through with this it's done under each emotion are these hundreds of tendencies so if you drop the emotions you drop the tendencies and all the millions and billions of thoughts underneath them okay alright now if weeks is too long all the emotions come out of one thing only and that is desire if you would drop desire you'd be totally free all the emotions would be gone all the tendencies and all the thoughts underneath it what remains over after the mind is let go of is the infinite being that you are here and now you will have removed the total covering over this infinite being that you are a way to use desire that would be easier I think is to use attachments and aversion when we desire something to hold on to that's an attachment when we desire something that we want to hold away from us that's an aversion so all attachments and all desires all attachments and all aversions are desire we desire it to us or away from us now it's really possible for anyone to drop desire lock stock and barrel if he or she so determines the only thing that prevents us from doing that is first not wanting to and second saying I can't those two things will prevent us not wanting to and believing that you can't and the reason why you can do it is because infinite power is available to every one of you if you'll use it and it comes out in a form of determination full determination will do anything I know you're not going to knock desire out in one day most of you won't knock out the emotions you'll try but every one of you can knock out the tendencies the little tendencies that come up and if you'll do it and make a habit of it it'll only take months the most, a few years to become totally free but it must be a daily

thing it can't be oh I have this tendency I'll work on it tomorrow or next week or next month no you gotta do it right there and then because it only takes less than a second and then the next second you can take another one and the next second another one so instead of doing it once every two or three months you can get a whole year's work accomplished in four seconds instead of a year so I'm emphasizing the value of getting into doing it every day then you do it as it happens and then you're doing in one month what the average person does in many lifetimes and you're doing it in a way in which you can get your freedom very very soon it should be months but you could do it in a few years if you're slow I mean this I'm not kidding you can do it in months how do I know that?

a guy like me who knew nothing about the path I did in three months is what I'm talking about had I known the direction it would not have been more than one month because that's when it really happened was the last month I know it can be done and all you need is you and the desire for it the determination now the path is easy it is not difficult if you think it's difficult it's because you're looking in the opposite direction and saying it can't be done and that's why I'm emphasizing it's easy or impossible and that's just the way it is it's either easy or impossible if you do it it's easy if you don't it's impossible and I've been emphasizing working on tendencies of late and I see everyone can do it, everyone there isn't anyone who's been working with me who hasn't dropped a tendency you can drop one you can drop two you can drop two, you can drop four you can drop four, you can drop eight until they're all gone now the more you drop the freer you become which allows you more power to use than dropping bigger and more difficult tendencies so just drop something now drop one thing, you'll succeed when you drop one, you can drop two you can drop two, you can drop four odd infinitum but the important thing is to do it every day we should be totally accepting of everything if we're not we are reacting so as the day goes by we have to accept everything, bad bosses bad people hot weather cold weather good food, bad food total acceptance of this universe is total freedom that means accepting it the way it is letting it be the way it is not wanting to change anything but yourself so total acceptance means you have no desires, you don't want it to be this way you don't want it to be that way I guess one of the biggest and easiest things to see is your reaction to people that's going on all the time when you're with people drop all your reactive behavior and be free drop one thing and you're totally free drop desire drop eight things and you're totally free drop your eight emotions number one accept that you can drop them number two be determined that you will drop them then you'll find it's easy the real love is being the other one, you want to understand someone, be that person will you understand that one if you can experience what they're experiencing identity is the real divine love being the other person oneness with the other person so the real love is so far from what the world considers as love remember if you are a whole infinite being you need no other you're complete total, infinite by yourself so long as we think we need another we are limited so don't need the other one be the other one by recognizing what you are you recognize that you are everyone by

turning your direction back on yourself and discovering what you really are you discover that you are really every being and that's the way to it I can only point the direction on how to get there, I can't do it for you but you can experience it and I'm sure you've experienced it to a degree in the past I know you have then your whole picture of this world changes, then you see the perfection when you see a right, you see nothing but beautiful perfection and this is the true, true picture when we see imperfection our sight is defective in the reality, everything is absolutely perfect that's why they say God is perfect God is all and if God is all and God is perfect, that includes us if we see an imperfection our sight is defective the imperfection is in us if we see it see the perfection where the seeming imperfection seems to be the imperfection is a seemingness and see me don't see me as a if you see the perfection you're free

[Speaker 2] (4:03:52 - 4:04:55)

Lester worked with thousands of people from 1952 until early 1974 helping them in the manner that you have just heard then in a moment of profound understanding and total surrender, Lester had a breakthrough he saw a way of communicating what he had discovered in 1952 through a technique that anyone could use to quickly gain their own complete freedom the Sedona Method is that technique the Sedona Method is a powerful yet simple technique that can be used moment to moment all day long to easily and quickly let go of the feelings that cover who we really are this technique, once experientially learned, shows each person how they can let go of these feelings at their roots the results achieved by graduates of the Sedona Method course have been so profound that thousands of people around the world have taken the course the Sedona Method is Lester's gift to the world this final tape is Lester himself describing his discovery

[Speaker 1] (4:04:56 - 4:16:18)

I was born July 19, 1999 in Elizabeth, New Jersey into a middle class family as a very shy person and I tried to do things as things were supposed to have been done doing the right thing, getting a good education being the best in my field and my natural inclination was towards science especially the science of the world and man himself and I was graduated from Rutgers College in 1931 as a physicist after which I worked 20 some years in physics and in engineering in physics I worked at research and development on measuring instruments and automatic control connected with Brown Instrument Company which became a subsidiary of Honeywell and in the engineering field I worked as an electrical engineer a mechanical engineer construction engineer heating and ventilating engineer marine engineer actually 14 different fields I also actually went into various businesses intertwined with the engineering wanting to make money, wanting to make it in the world at that time I did not know what I know now, that what I was seeking was actually the answers to life itself nothing I had worked at would give me that answer and as the years went by I became heavy with depression with

sickness and by 1952 I had been through constant ailments like being jaundiced three or so times a year constantly with enlarged liver kidney stones spleen trouble hyper and hypo acidity ulcers that perforated and formed lesions and then I had at least 10 years of migraine headache and then toward the 1952 I had had two coronary thrombosis and after the second one I was told I wouldn't live much longer, that I might die any day that I shouldn't even take the effort to go up a step unless I absolutely had to I was extremely fearful of dying but I realized I said to myself you're still breathing Lester, there's still a chance so I sat me down and began thinking on an around the clock basis I had been considered a very smart boy I had always made the honor roll I had a four year scholarship to Rutgers back in the days when not many scholarships were handed out but then after the second heart attack and when I was told I wouldn't live I said to myself Lester, you are stupid stupid, stupid having lived 43 or so years and having reached the end of the line without happiness without health therefore all this knowledge that you have accumulated is of no avail I had studied Watson's behavior, Watson's behaviorism in the 30's Freud in the later 30's and early 40's I had studied the philosophies I had studied logic I studied economics I studied all the major fields of man and with all that knowledge there I was at the end of the line making me realize that the accumulated knowledge of man was of no use and so then I decided start from scratch forget all that knowledge begin from point zero and see what you can pick up so I posed the questions what am I? what is this world? what is my relationship to it?

what is mind? what is intelligence? what is happiness?

and I began by asking myself what do I want out of life? and the answer was happiness investigating further I went into the moments when I was feeling happiest and I discovered something which to me was startling at the time that it was when I was loving that I was happiest that happiness equated to my capacity to love rather than to being loved that was a starting point I began correcting all my thoughts and feelings in that direction from that of wanting to be loved to that of loving and in that process I discovered another major thing that kind of shocked me I saw that I wanted to change this entire world and that that was the cause of my ulcers or one of the major causes of it on realizing how much I wanted to change things in this world and that that made me a slave of this world I made the decision to reverse that and in the process of following out these two directions of actually unloading all the subconscious concepts and pressures in those directions I discovered I was getting happier freer lighter and feeling better in general on seeing that this direction was good I made the decision that if a slice of the pie tastes as good I want the whole pie and I decided not to let go until I got that whole entire pie of happiness and with it the answer to what am I what is this life what is my relationship to it this decision allowed me to as I claim get the answer to life itself in a matter of three months time and I actually believe if I did it anyone could do it if they had that much want to and in that three month period of time all the ailments I had in my physical body corrected all my miseries dropped away and I ended up in a place in

which I was happy all the time with no sorrow not that the world stopped pushing against me it continued but I was in a place where I could resolve things almost immediately having cleared out all the negative fears all the negative I cannot I would focus right in on the answer to every problem and get it very quickly and so my whole life turned around from being one of formally being depressed and sick to one of being happy all the time and in perfect health all the time one of the things that happened in this process was identification with others I saw that we are all related we are all interconnected our minds are interconnected each mind is like a radio broadcasting and receiving station that we are all tuned into each other unconsciously we're just not aware of it and that if a lot of the suppressed energies are allowed out this becomes obvious to us and once we identify with everyone else it's just natural that we want everyone else to discover what we have discovered that life was meant to be beautiful meant to be happy all the time with no sorrow meant to be with perfect health and so from that reaching that high point of understanding in 1952 from that time on I have wanted to help others discover what I discovered

[Speaker 3] (4:16:38 - 4:16:39)

thank you

[Speaker 1] (4:16:41 - 4:17:03)

greetings and love to each and every one of you I think the biggest surprise tonight was to me I didn't know I was going to talk until about 10 minutes before 8 this evening when I was told I was going to be the surprise laughter

[Speaker 3] (4:17:03 - 4:17:03)

laughter

[Speaker 1] (4:17:05 - 4:26:00)

so I began thinking you know what am I going to talk about talk about you or talk about me and I realized what's the difference laughter laughter laughter laughter laughter laughter laughter laughter we are all in the very same boat called life we're all doing in my eyes the exact same thing that I did we are all looking for the summum bonum the highest good the ultimate place the greatest happiness and we're about it all the time struggling for it, struggling for it looking for it, looking for it wondering where is it well back in 1952 I claimed I found the place it's right where I am it's right where you are and all this looking for it everywhere, everyday year in and year out is such a waste of time why?

it's right where you are we're all here in this classroom called earth trying to discover something the ultimate and we're all looking for it externally where it isn't if we will only turn our direction back upon ourselves we will discover it's right here where I am where you are right in your very own beingness I say are you? you say yes I say that's it do

nothing else but that and you'll be in the ultimate good and the ultimate state of happiness but why don't you do it? you're so habituated into looking for it over there, over here in him, in her in this job and it never is there so we're all going through the same trip of trying to discover what is this all about, where is my happiness and when we stop chasing after it out there and we turn inward we discover that all these hard negative terrible feelings are only a feeling and that it is impossible to get rid of these feelings by releasing them and all these feelings are subconscious programs every bit of them put in as pro-survival it's not only fear that they say is fight or flight that is survival all our feelings have been programmed in to automatically keep us surviving they keep us all the time looking out there, trying to survive keep our mind active subconsciously 24 hours a day so never for even one moment do we stop thinking and discover what we are if you could just stop your thinking for one moment you will go through the most tremendous experience there is that you are the totality of this universe in your beingness that when your mind goes quiet you automatically see I am the most terrific being there is in this universe I am whole complete perfect I always was, I am now and I always will be so what is it that keeps us from being in that most delectable state there is simply the accumulated programs called feelings all these negative feelings have us constantly struggling to survive have us constantly looking away from this tremendous thing that we are and all we need to do is to quiet that mind and we become self-obvious to ourselves of this tremendous loving being that we are how do we do it? I say it's simple, it's the donor method it happens to be the fastest the most effective way there is to achieve this high state of being where we are in total control of our universe where every moment is a wonderful wonderful moment where it is impossible to be unhappy and I say that's our natural state when these negative feelings are released someday you're going to do it you're in the same boat you're struggling you're doing everything to achieve that happiness but someday you'll get it because you will never stop until you get there but if you want to do it faster try our way I promise you you'll be very pleasantly surprised everything you're looking for is right where you are all you need to do is to take off the blinders your vision is very blurred you're looking through all these subconscious programs when you release them your vision becomes clear you discover you are the greatest you're whole complete you're eternal all your fear of dying disappears and life is so comfortable after that and there's no struggle no struggle whatsoever when you get these negative feelings up and out so I urge you to take this method it's a tool in one week's time there'll be a big change in you for the better and from there on you will continue to get better and better and better lighter and lighter happier and happier and this thing called love is your basic nature all the love there is in the universe is right in your basic nature and you'll discover that happiness your happiness equates to your capacity to love and conversely all your misery equates to your need to be loved just love love love and you'll be so happy and healthy and prosperous but again you need to lift out these non love feelings so again I urge you to try our way I promise you you'll be very satisfied try it you'll like it thank you so much for coming thank you

[Speaker 3] (4:26:09 - 4:26:16)

and now here's Lester with a few final words

[Speaker 1] (4:26:22 - 4:59:38)

greetings this is Lester talking to you from his heart if the tapes you have heard have helped you there is much more help that is available on the tapes I talk to you in a manner that is oriented to provoke thinking in you that leads you to a new realization I talk to you in a way that attempts to reach the part of you that inherently and intuitively understands more than your present intellectual ability all this leads you to wisdom wisdom that is higher than present intellectual knowledge I have evolved a do-it-yourself method that can show you how to every day increase your understanding it is called the Sedona Method it will greatly enhance and increase your self growth and keep it going from here on the philosophy of the Sedona Method is simply that each one of us has no limits except those that we hold onto subconsciously and that when we let go of our subconscious limitations we discover that our potential is unlimited unlimited in the direction of health, happiness affluence and materiality the Sedona Method is the how-to to achieve all the former in a most effective way on a daily basis the Sedona Method is the post-graduate course to the tapes you have heard and will allow you to achieve the ultimate of that which you wish in life I strongly recommend that you take the course thank you well I got back to New York in the lowest and worst state I had ever been in my entire life and with time on my hands and totally frustrated no way out anymore incapable of getting the answer I cried out for the answer and I couldn't get it and it broke my heart in the form of a heart attack and after the heart attack I was told not to take a step unless I actually had to because there's a possibility that I'd drop dead at any moment this is a shocking thing having been so active all my life and suddenly being told that I cannot be active anymore it's a horrible thing and it and also the intense fear of dying overwhelmed me that I might drop dead any minute and this stayed with me for days real horrible low spinning period there the intense grip of fear of dying of being a cripple for the rest of my life and that I wouldn't be able to be active how could I take care of me and all that and after several days of that I said well one thing I can do is stay alive, try to get out of it somehow maybe there's a way out and with the extreme desperation wanting out not wanting to die I began to question what the hell is it all about and I began to review what is life I must start from scratch I must put all this aside and I began to look see what am I what is this world, what's my relationship to it what do I want from it, happiness what is happiness being not and I thought of all these girls who wanted to marry me these beautiful, charming intellectual girls and that right now I have not only these girls not only girls wanting to marry me but I do have the esteem of my friends and they're not miserable the closest thing I sensed was a grateful happiness for this world so I began reviewing and reliving my past love affairs looking at the points where the happiness the little happiness that I had grew and all of a sudden I got an inkling that it was when I was loving them that I had the highest feeling I began to

dissect and pull up pull up and dissect all my high moments of loving I remembered one evening beautiful balmy evening in the mountains when I sat there with Virginia we were both lying on the grass both looking up at the sky and I had my arm around her under her head and being nirvanally touching the height of happiness it was right there and I was feeling how great was love for Virginia how wonderful was knowing all this nature how perfect and subtle and I saw that it was my loving her that was a cause of this happiness and so I immediately turned to the other side well she loved me it was great and I think it was not as great as what I just discovered and I remember the moments when publicly this beautiful charming girl told the public she approves of Lester she loves Lester and I could feel that nice feeling of approval but it was not a lasting feeling it was just for that moment and in order to get that feeling she had to continue saying that and at this momentary ego approval it was not as great as that moment feeling of loving her because as long as I was loving her I was feeling so happy but when she loved me it was only moments of approval that gave me the happiness that it did when I saw that it was not being loved that was making me happy I went into it further I knew it was connected with that kind of thing the happiness that I was having and I kept digging into it and I discovered that I was loving when I was feeling good or that when I was loving I felt good and pulled up other incidents to prove to me that this was so and I saw it that when I was loving I was happy oh when I saw that my happiness was determined by my capacity to love I said wow I've got a handle on this thing I got my hand onto the chain of happiness onto a link of it and I pulled out one or two or three links and I decided I'm going to pull on that chain until I get the whole thing out get the entire chain and I kept reviewing incidents from the past and where I saw that I was not loving I would change that feeling to loving that person instead of wanting them to do something for me I would change it from my wanting to do something for them things like that I did it was the first inkling I had as to what brings about happiness and it was a tremendous thing because I hadn't had happiness and I said gee if this is the key to happiness I've got the greatest and even the hopes of getting more and more of happiness was a tremendous thing at the time thus this is what I thought was another thing that I wanted happiness unfortunately most people are like I was most people want love and never feel as though they have it only because in order to feel love you must love so this is a tremendous door opener to happiness as I said unfortunately most people don't see it and even when they hear it don't try to test it out to see whether it is so if they would try it out they would discover that their happiness depends upon their loving that the more they love the happier they are love what the world needs now is love see these kids are saying if you love me you do it my way what I saw was the more I loved the happier I was that's how I discovered it equates later on when I began to move into people again I used that to further develop my love having discovered that I was getting happier and happier I wanted all of it that I could get I wanted the ultimate happiness so when I mixed with people again and again and they did things that I didn't like and the thing was a feeling of non love and immediately it changed that attitude to one of loving them even though they were opposing me until I got to the point where no matter how much I was being

opposed no matter how much they defiled me and tried to bring me asunder I could maintain the feeling of love for them the extreme heaviness was becoming less I felt myself becoming lighter in fact happier it was a certain greater freedom I felt it was an easier concentration of my mind because I began to look better at my mind what is my mind? what is intelligence?

suddenly a picture flashed it was an amusement park bumper car entertainment thing where all the cars took their energy from the screen wire above and the screen wire symbolized all intelligence all energy that each driver of the car was taking the amount of energy and intelligence that he wanted from that wire but steering his car blindly because he was bumping into other cars bumping and bumping and that if I chose to I could take more and more of that overall intelligence and so I dug at that and began to examine thinking and its relationship to what was happening and revealed that what was happening had a thought behind it sometime prior and that I never before related the two because of the element of time between the thought and the happening and I did discover that all that was happening to me did have a thought in that direction sometime prior and then all of a sudden I realized that everything that was happening to me had a thought of it before it happened and that if I could grab a hold of this I could consciously determine everything that was happening to me and above all I was responsible for everything that had happened to me formerly thinking that the world was abusing me and I saw that my whole past life and tremendous effort to make money and in the end failing was due only to my thinking that I was seeking happiness and I was seeking it in making money and whenever the business started to make money I began to lose interest because the money did not bring me the happiness I was wanting and because it didn't and I lost interest the thing began to collapse and I had always blamed others and other things for the business collapsing and here it was simply my subconscious knowing that this is not the happiness thing that caused me to lose interest in it that caused the business to collapse and I lost the pain now in everything I remember that when I close it down it was a thing of this tremendous effort I hope I never go through this again it was such an extreme effort to make that business pay the extreme odds against it it just took all my effort, energy and time right around the clock to get it going under such heavy, difficult obstacles but when it collapsed I had to throw up, gee I hope I never come back, but when I did come back in several months and found every building stripped every piece of equipment gone although some of the guns they gave to me I felt suffer for it because this was the only industry in that small town of Magdalena, ha ha ha how stupid they are we undid the possibility of this thing ever starting up again and run away with a little satisfaction in that but I did think that they did it to me, that the market did it to me that others had a cause for it until this realization that it wasn't money making that I wanted, it was happiness when the money was coming in the happiness was not there oh this was a tremendous piece of feeling to think that I am not the victim of this world but it lies within my power to arrange the world the way I want it to be rather than being an effect of it I can now be a cause over it, arrange it the way I would like it to be and

that was a tremendous realization a tremendous feeling of freedom a realization that money did not give me happiness money did not give it to me and me thinking and looking at others and I saw how all my friends and all the rich men when they made the money they never stopped and they lacked to enjoy it but they began to drive themselves more and more to get more and more others that what they had couldn't satisfy them and here they are going after more of it, it made no sense there was no happiness in being me I drove the world madly in the wrong direction so my need and want to make this money was a cause I also saw that the more these kind of things the bigger my business was the more responsibility I had and the more it had me day and night right around the clock the problems of business I would take to bed with me and I would wake up in the morning with them and even carry them through the night in their dreams I realized that I didn't have these big operations they had me discovering that my happiness equated to my loving discovering that my thinking was the cause of things happening to me in my life gave me more and more freedom freedom from unconscious compulsions that I had I had to work I had to make money, I had to have girls freedom in the feeling that I am now able to determine my destiny I am now able to control my world I am now able to arrange my environment to suit me enlightened my internal burden so strongly that I felt there was no need that I had to do anything thus this happiness was so great it was a new experience for me I was experiencing a joy that I never knew existed, never dreamed could be so great and if this is so great I am not going to let go of this until I carry it all the way I had no idea how far it could go I had no idea how joyous a person could be so I began digging further on how to extend this to others and further began changing my attitudes on love I would imagine the girl that I wanted most marrying my friend or the boy I would want her to marry least and then enjoy there enjoying each other to me this would be the extreme in loving and if I could achieve it it would give me more of this wonderful thing that I was discovering and so I worked on it and I took a particular girl a young girl I took a particular girl and I wouldn't let go until I could really feel the joy of their enjoying each other then I knew I had it or almost had it then later on I had further tests of this in talking to people who were opposing me in no way and I was trying to help them and I would try to see feel the greatest of love for them when they were attacking me and it was so wonderful I would without any thought thank them so profusely for having given me the opportunity of talking to them and it sure ran into a dither in question but I really felt that I thanked them from the bottom of my heart for having given me the opportunity of loving them and really making it as difficult as I possibly could I didn't express that to them I just thanked them profusely from the bottom of my heart for the opportunity of having another talk with them then I knew I had it it was the love of a Christ contemplating the source of intelligence and energy I discovered that it too was available in unlimited amounts and that it came simply by freeing myself from all these former compulsions inhibitions tangles but I didn't have to do anything I didn't have to be subject to anything seeing this allow this power that was right behind my mind to flow through like it was never flowing through before and so that I had dammed up this energy this power and

all I had to do was pry loose the logs of the dam and that's what I was doing in discovering these things I was removing a log and allowing a synchronous flow just like a water dam would flow if you just pulled the logs out one by one and the more logs you pull out the greater the flow and that was all I needed to do to remove these logs and that's the infinite power and energy flow and there were times when I'd get this realization of what I am that would put so much energy into me I would just jump up in the air from my chair I would go right straight out the front door and I would start walking and walking and walking for hours at a time and sometimes for days at a time I just felt as though my body could not contain it but I had to walk or run some of it off I remember walking the streets of New York City in the early morning sometimes just walking in a very good pace not being able to do anything otherwise I had to expend some of that energy so to use and as I said I would not stop until I could see the end of the line when this happened I would go higher and higher and higher and say oh my god I'm looking higher than this and I would try and I would do better I said oh I can't do anything higher than this so I would try and go higher but oh there can't be anything happier than this until I realized that there is no limit to it I would get incapacitated I had to look at my body I mean I couldn't move it I was so tough heavy with ecstasy and dream I was actually incapacitated I would do this for hours going higher and higher and then I would have to work for hours to keep coming down and down and down until I could start being the body again in order to operate it I saw the source of all this energy all this intelligence was a characteristic that was basically harmonious and harmony was the rule of the universe and that's why the planets were not colliding that's why the sun rose every day and that's why everything went and on discovering this harmony it fell in on me

[Speaker 3] (4:59:38 - 4:59:39)

I would

[Speaker 1] (4:59:40 - 5:06:32)

go out into the streets people would look at me, smile and say hello and I didn't want to park my car people from the sidewalk at a time sometimes would get off the sidewalk there and help direct me into a tight parking spot policemen taxi cab drivers they'd give me their parking spot when I couldn't find one everything was falling into one thing at that time I don't think I ever got to say this I never remained a red light I flew extreme I would drive to New York City and meet the red light I began imaging things that I wanted, small things and they came very quickly and I realized the only thing that stopped me from getting something big was I just didn't dare to think big so I asked myself what's the biggest thing I can think of in the way of things and I said, gee, a Cadillac with a specially built body so I pictured a Cadillac with a specially built body and I saw myself riding in it and it was mine and I dropped it in about two weeks an acquaintance came to me and said Lester, I just bought you the most beautiful Cadillac

and he described it it was the color I had in mind everything just like I had seen it he said a friend of mine bought it, a specially built body but he doesn't want it and I got it for only $54,000 he said that, I looked at him I didn't have the money he said, oh don't worry about the money he says, I'll pay for it however overnight, I thought about it I had just gotten rid of my car it was a nuisance in New York City it was far cheaper to go by taxi and far far more convenient than it was to own your own car so I had given up my car and I said, this car will be just as nuisance as the one I had before and also I did not want to be in a position where I would be the envy of men and thirdly I said to myself, well if I've done it now, I can do it at any time I want so the next day I refused it and it went and I tested it again and again of course before the Cadillac I tested on small things and I discovered it worked and I realized I was limiting myself and that's what caused me to think what's the greatest thing I can think of a Cadillac, especially being a body and I felt the limitation and I visualized that as being mine in the thinking and then I dared even further it was cold and I went to a short vacation of two weeks in warm country and Los Angeles was furthest away from New York City further than Florida so I said, well I'm having a vacation in Los Angeles over the Christmas and the holidays with full confidence that everything is ok and taken care of I walked out of the house I immediately bumped into a man I hadn't seen for many many years he said, what are you asking I've been looking for you remember that money I owed you I didn't know what happened to you and he paid me enough money to buy me a round trip TWA ticket to Los Angeles which I did and immediately left and I got to Los Angeles I called an old friend he said, oh I'm so happy you called we just got a new apartment we have an extra room and you must stay with us where are you he picked me up the next morning he was in the kitchen thinking, gee where I am living in Los Angeles without a car I dreamed about your legs and I said, well that's taken care of and I got there the next thought came to a girl an old friend that I had driven some years earlier from New York to Los Angeles and he said I've been thinking of you where are you, I want to see you I'm coming right over and he was able to see me in a matter of 15 minutes we're having coffee over the kitchen table and without my asking he puts his hands in his pocket takes his keys out throws it to me over the table and says, you've got my car as long as you stay here, I have no need for it I'm living near the studio and I walk to work and say thank you so I had everything I needed by that time and after all about 10 days he said, well I'm going to go back to New York, it was about January the 3rd I called up TWA and they said, oh I'm sorry you have no reservations for 30 days all taken up and we can't even put you on a waiting list because the waiting lists are 30 or more people

[Speaker 3] (5:06:34 - 5:06:34)

and he said

[Speaker 1] (5:06:34 - 5:12:44)

thank you and I hung up and I said yeah, here's your reservation and he said, I'll go and

go the next morning I woke up and asked myself, do you want to go? and he says, yeah I think I want to go ok, pack your bags and go I packed my bags and got back to the airport about 10 o'clock asked where the planes depart from New York, for New York went to the gate and the man was loading a plane for New York, and I said how about any man shows he said, who is the man?

just stand here while he was loading the woman asked the same question and he said, I don't know but if you stand behind this man you'll find out if they are behind me he loaded the plane walked right toward me put his hand around me took this woman by the arm and put her on the plane as far as I was concerned everything was going him ok he came back to me and his jaw dropped his mouth opened and he realized what he had done so I had to calm him down instead of him calming me down and when I calmed him down I said, well, when's your next plane? he says, oh in about an hour oh, there it is coming in right now he put me on that plane which got me to New York two hours earlier than when he took me off and it was a non-stop flight the first one I ever had had cross country at that time they all made at least one stop non-stop flights were new at that time in the days of the D.C. sixes and sevens constellations and no jets at that time it wasn't too easy for them to make cross country non-stop flights then I remembered when I hung up and said, who needs a reservation?

I said, not only that I want my first non-stop flight cross country and that was the reason for him putting me off that flight and putting me on the next one and so I got back to New York to New York started out with no money came back with no money one morning about two o'clock in the morning with hardly no traffic on the west side drive in New York City I was going along about ten miles above the speed limit which isn't bad two o'clock in the morning and no cars around and all of a sudden from nowhere there was a policeman behind me ordering me to drive off the ramp I went off the ramp and he gave me a ticket for speeding the next day I was going in the opposite direction town on east drive in the mid day I decided to pass a car and as I was passing him I went five miles an hour above the speed limit and got a ticket for it and after the second ticket I said something is wrong here what am I doing to cause this and I was going back to just a few days prior when I was saying to myself I should cut out this speeding habit I have I can't seem to do it how can I do it well some good tickets will do it for you at the time it was sort of like day dreaming and I wasn't aware of what I was doing but when I asked what did I do to cause this that thinking came up I looked at it and I dropped it and reversed it and the speeding tickets stopped and I thought that what that forming I thought was so real and solid wasn't real and solid it was a product of my mind and therefore my solid concrete foundation was cracking and I knew I had to let go of it it was not easy to let go of something that spent most of my life building up that caused me to shake I could tell that the adhesion of my stomach and duodenum was undone because formerly in the post-toxic movements of them that were not together I used to feel as though my whole stomach was jumping up and down and after this healing I never experienced that again

and therefore I knew that all the other things that I thought were corrected were corrected were healed my heart was 100% okay because after that I would exercise strenuously and nothing bothered me I once walked out of the house feeling fully convinced that I need no money that I am going to eat and as I walked along the street I met a friend who said hi Lester started talking to me and invited me out

[Speaker 3] (5:12:44 - 5:12:45)

for lunch

[Speaker 1] (5:12:47 - 5:21:35)

there was another time I went out without money knowing I was going to eat and I saw a 5 hour bill on the ground and I picked it up and that paid for it the reason for my proving things should be that in order to ensure myself that I wasn't kidding myself I held on to a maxim that I only know that which I can do and therefore I proved everything by doing it seeing on it is a new thing I decided one day I want to see it tickets I didn't know at that time were impossible to get when was going to see the picture walking down broadway talking to a salmon shop right near the theater and there was a salmon and he asked me are you going to Siena? I said yes he said the show is going to begin in a few minutes I said oh that's alright this is where you have your ticket don't you and I said no he said you don't have to get in there I said oh I'm going to see it I ate my sandwich when I got to the theater it had already started and I couldn't get anywhere near the window because there must have been 60-70 people between me and the window however the doorman in uniform was standing right alongside the window and he looked at me and motioned what do you want? and I put my finger up one and he motioned ok he got one ticket, rode through the crowd gave it to me and told me the price of it I gave it to him and I walked right in I know the show had been on only for about 5-10 minutes I didn't miss much of it and I see and I saw a very unusual thing you're watching a movie and you feel as though you're right in the little roller coaster and things like that, it's beautiful it's a really interesting experience that I had so nothing's impossible and everything falls into line I didn't even have to break through the crowd or go through the window to ask to give me a ticket please the doorman saw me, asked me what I wanted over the heads of everybody he was gone I put my finger up one got the ticket, brought it out to me and I went right in no way the wonderful feeling that goes with all these unusual things is not the unusualness of it, but the feeling of God in operation when you see the God part of you and you know that your very essence is God, that is the delightful thing and when things are happening, it's not you it's God as you're feeling and this feeling of God in operation is the most wonderful feeling the more miraculous or unusualness of it means nothing to you but the oneness of God is the greatest of all things when I started my search I was a very convinced and absolute materialist the only thing that was real was that which you could feel and touch my world was as solid as concrete my understanding of the world was as solid as concrete and then some of these

revelations came to me that the world was just a result of my mind that the world was an afterthought of my mind my my thinking determined all matter that matter had no intelligence that our intelligence determined all matter and everything about it but when I saw that the solidity that I formerly had was only a thought itself and a nice solid concrete foundations began to crack twenty years of build up began to tumble and I finally slipped and slipped so much I could slip for days I just slipped like a nervous old person I knew that that concrete view I had of the world was never going to be again but it didn't drop away gracefully with ease with ease I actually slipped I think I slipped the whole thing loose then my view was just the opposite of what it had been once previously the reality the real solid thing was not the physical world was not my mind but something which was much greater the very essence the very boomness of me was the reality that it had no limits that it was eternal and that all that formal thing I saw was the least of me rather than the all of me that the all of me was my beingness I saw that I was responsible for everything that was happening in this universe that I was responsible for the least action of the farthest individual person of being in this universe because my beingness was the one and only beingness that was the cause of everything it was my beingness that did the thinking my beingness created the mind my beingness created the mind and the mind created the body the basic source of everything is simply my beingness someday you'll see it you'll see it in this whole universe you'll see it someday the slightest thought you have for anything comes to you immediately a harmony of living love after this three month period I wanted to prove everything knowing that I was going to try to convey this to the rest of me the first thing I decided to do was to become a millionaire to prove to the world that anyone can be a millionaire just by conviction anyone I guess anyone can be a millionaire so I went into the real estate business

[Speaker 3] (5:21:36 - 5:21:37)

with no cash

[Speaker 1] (5:21:37 - 5:23:50)

and I was buying apartment houses through mortgages and loans with no effort these things were coming into me until I had built up 23 apartment houses 20 to 40 units each it got into me so easily then after I had it accumulated then a heart attack came to me now drop this it's just a shirt on the mat and from here on produce everything you want at will when you want it and since that time it has been operating for me everything I need comes to me as I need it and that's the way life should be for everyone just like it is for the sparrow do the birds have to work hard, struggle, and calculate and pile up in order to live? no, everything is provided for the animals are thirsty, do they have to have maps to find out where water is?

no instinctively, they're led right to it and if God will take care of the animals and the birds, he will certainly take care of us we need to accumulate accumulation is obviously

a sign of insecurity everyone is convinced that he must do what he is doing in order to survive and that's the only reason why he must do it everyone is right because I think he makes it so whatever I think

[Speaker 3] (5:23:50 - 5:23:51)

will happen

[Speaker 1] (5:23:51 - 5:58:13)

I think all people are crooked I experience that all people will be there trying to be dishonest with me most everyone implicitly I know from experience I have trusted when I was in a real estate business one man who was known to be dishonest by handing $6,000 in cash to go buy a building he took the money and says you trust me with this?

he says yes and he went for a gesture and until he was drunk on music and he hugged me and said you've got nothing to worry about and he went out and he got the deal he went to the apartment house turned out to be very profitable and I started to talk with him every deal had to be a very harmonious deal everyone in it had a game made sure if there were a broker in it he got his full commission if the seller was son he benefited by getting what he wanted, the building sold and if it was a lawyer he got his share everyone benefited in every deal and that's the way deals all deals should be there's no need for anyone to suffer everyone should get what he wants out of it, every seller wants to sell every buyer wants to buy harmony is the basic law of the universe after a three month period, I attended a metaphysical group, just two short blocks away Dr. Schaefer's group and he would call the students up to the front and ask them to give a talk to the group and when he first times he called me I told him I didn't want to go up he sort of bypassed me and then after he stopped asking me I realized this is silly, the only reason why I wasn't doing it was the old tendencies remain but the effectiveness of them is totally gone the compulsiveness is done away with even though the tendency remains it's like a burnt rope it looks like a rope it seems to be a rope but it has no skin, if you go to pick up a burnt rope it just falls apart and so soon I volunteered to go up and give a talk first time in my life here I am up in front of a group of about 60 people talking on frequencies and vibrations and I got up there and I was so surprised I wasn't nervous I was looking at them they were looking at me and as I was talking I had a second thing going on in the background gee, this is easy I never knew it was this easy and that was my first experience in my lifetime getting up in front of a group and talking that was probably 1953 the super sensitivity drops away because your ego drops away whereas before I was hearing them all the time if I heard someone coming out with an anti Semitic remark or anti any other remark I saw them I had compassion for them I saw them hating I just had a feeling of more love for them because they needed it the only one they were hurting with their anti was they themselves, they can't hurt anyone else with it the other one else wants to feel hurt and once I was on Madison Avenue or Fifth

Avenue I forget which where the most beautiful and very best dressed women of the world go shopping during the day time I looked at them looking in the windows of those very expensive shops and I looked at them and I looked at the mannequin and I looked at them again and I looked at the mannequin again and I did it a third time and I couldn't see any difference and I said holy mackerel and that's what I thought was beautiful they're just mannequins they're interested only in the skin the outer skin of their body dressing it, pampering it spending untold sums of money on it and the only real beauty is they themselves not the outer skin so what became beautiful to me was a person of high love the soul of a person and I remember an incident where I was saying to two fellows of the girl I had known gee isn't she beautiful I could tell by their looking at me that there was something wrong I said well isn't she and they shook their head no and I looked again and I says oh I see what you mean and she was in their eyes or in physical eyes a homely girl but she was quite spiritual that's a bad word she was high in her capacity to love and basically that's what is behind all beauty love so my concepts of beauty did a flip flop the ones that I thought were oh they're the greatest turned out to be like mannequins and others whom I would have thought horribly homely turned out to be beautiful I was so at home anywhere and everywhere that in Dr. Shaffer's classes where he taught always the finest everyone was so well dressed so neat so proper that I had the nerve to come in with a beard my hair not combed and dirty slacks on of course everyone noticed it but very properly no one said a thing to me and I sat there 100% at ease in spite of all them looking kind of dagger-eyed at me I did it on purpose it proved to me I had no reaction no ego left I always held the maxim back in my mind that I only know that which I can do which is an excellent check upon oneself I only know that which I can do and so I would do it test it out and if I did find any reactivity I did find anything not up to perfection I immediately went to work to correct it until it was the ultimate and that particular thing was achieved I did everything to the extreme limit to be sure I had nothing left on it no more hang-ups on any particular thing the trip to L.A. was for the purpose of proving that I had discovered and knew and always with that maxim maxim I only know that which I can do I believe I went step by step from smaller to bigger and bigger things that's what I was really doing that was a big one to walk out with any money and go to Los Angeles so I packed my bag walked out of the apartment with absolute full confidence that I was on my way to Los Angeles with no doubt that it would not happen and so it did and it's not a test it's a proving test implies doubt any doubt would stop it from working when that went out of money because I wanted to prove I could have anything I wanted without money well you don't need money then when you demonstrate things you never think of money you never should think of money because instead of the thing you'll end up with money but thinking you need money to do things is a doubt really higher consciousness determines a lower consciousness that's why people serve me yet it's true for everyone whenever we think every molecule in the universe moves to fulfill that thought and I knew I was going into that movie most people think negatively and are creating that for themselves most people think with very much limitation and create that for themselves but I was thinking I was thinking always

knowing I was going into that movie I was so absolutely convinced that it had to happen but there's only one mind, there's only one intelligence and we are all in it and so this man's mind was turned and tuned in my direction anyone who has the absolute conviction of anything causes that thing to come about anyone who has the absolute conviction that he can be a millionaire can be a millionaire this requires no subconscious doubts to it because the unconscious doubting would get in the way when you're up in tune with the universal mind in which everyone is in, your power of its use your ability to use it is greater really than others and it affects them that way in your direction it's a high state of love you're swimming in a high sea of giddy punch drunk this in which everything, you love everyone you can even go up and hug and kiss a tree and that goes over to other people and causes them to want to love you and do things for you I saw that love was doing for the other one what the other one wanted it was a giving without any expectation of receiving for it and here I was wanting something in return for my being nice that was the reason why I was being nice, I wanted something when I first moved to Virginia she had gotten very sick and I dutifully visited her and spent a lot of hours with her when she was not too attractive a condition and she had thrown up on a chair and I sat down in it and she was so horrified and apologetic about it and I very gallantly said oh that's nothing at all, I said I don't mind it one bit and I kept just wiped my pants off and sat down that was being nice to her to win her over and I knew it would and it did so I went back to the incident this incident and I saw that I was really very annoyed by it and very uncomfortable and then I just acted as though it were nothing only to win her and when I saw this selfishness I resolved uh-uh this I dump this I let go of and I did and I changed the feeling right there and then of wanting to do this just to get her my way to one of just feeling love for her each time I would see these incidents I would recognize now originally I thought it was really love I would first recognize that it wasn't love and I would let go of that and then feel love for the girl or person which is a nice feeling you like and approve of that person the way they are or accept them just as they are the incident was a little souring of the sweet love instead of then I knew I had it I think it would be better to say this was good news to me because like in other things I was able to carry it to the extreme I could love people who were opposing me I struggled to keep the businesses going but inwardly I had lost interest and I struggled because I knew that was the right thing to do you don't take a going business and walk away from it I went into it to make money so I kept struggling but at the time I was not aware that subconsciously I lost interest in it because subconsciously I was not getting what I wanted I was seeking happiness and when I was terribly involved in building up the business I was so busy I didn't have to bear with my own inner thoughts that I could not stand when the business became successful there was time on my hands I wasn't plagued by the problems of it like when I was building it up and there was always a relief when those businesses collapsed I remember there was always a relief you see at the time I wasn't aware of this happening it was only after realization that I became aware that I was the cause of a collapsing at the time I thought they did it to me I blamed the hitching post on the war having started and business having dropped off for a period of

time blamed the loss of the lumber business on the big operators dropping the price of lumber but there's ways out of that and I didn't take them I wasn't really wanting to I wasn't interested I wasn't aware of the fact at the time if everyone were in harmony there would be no waiting in line for tickets there would be no one clamoring around a box office trying to get them when everyone's in harmony there are enough seats for everyone and everyone walks right in without needing a ticket you don't even have to pay for it nature provides in super abundance when we get in tune with it there would never be such a thing as shortages there is unlimited infinite energy available to us as well as a super abundance of everything we would want to use that's when you're in tune with nature no effort is needed when you're in tune with nature efforts required when you're working against nature you're not in tune with it this world was put here for our use and play the idea of nature needing to be conquered is a very negative idea what needs to be conquered is our negative ideas then only positive things happen the only way to feel love is to love you can't turn it on like a faucet it's a process of dropping your hate hate and love are two opposites of a pole and the more hate you have the less love you have so you to get to love you've got to drop hatred this concept of I'm going to love this one you can't love any more than you've got no hate in you agreeing with someone is more loving than disagreeing with them, that's all that means but it doesn't show how to increase love everything I say is required and helps one increase love I communicate with them talk to them that helps that's lower level approach for people to increase one's love communicating with people helps why?

because first we recognize them we're getting away from our self-centering when we do that and then when we talk to them we discover that they are like we are and that helps us better identify with them and identifying with them is love and as we talk to them strangeness drops away and most of us fear the strange the unknown so talking with people tends to do away with the unknown and the strangeness of them and therefore we feel more affinity for them and they for us so communicating with people is one way of increasing one's love changing the feeling I had in the past can help me now because when I review it and I see it was non-love I feel love in that incident right now so I'm converting what was non-love to love at this present moment there's nothing about subconscious when I now review something that was not with a feeling of love but right now I feel love I am at this moment increasing my loving I use those incidents again and again that turn on love and feel it and learn to love in those former incidents I was trying to get love and not feeling so good as I can feel right now when I feel love one can if one wants to become a millionaire any person can be a billionaire or a trillionaire or a quintillionaire if that was if that was consciousness that this truth that I speak of works when your inner conviction does it when your thinking does it, when your unconscious thinking that is negative on a thing is overwhelmed by the conscious thinking to the contrary that you can then you can right now you're unaware of what you had for breakfast yesterday but when I mention it to you, you start thinking on it you start looking for it and those thoughts come up into consciousness you remember it I had

bacon and eggs a rash of bacon before I asked you that question you were not conscious of the fact that you had a rash of bacon for breakfast the day before or a week before and my asking of that brought it from the unconscious into consciousness I I always had a the idea that a draft would give me a cold and it used to actually give me colds one day thinking on it while I was sitting in a breeze enjoying it I said boy this is the same thing that I call a draft that gives me colds and here I'm enjoying the thing and not getting a cold it's a cool breeze and I said that's silly to hold on to that thought that a draft gives me a cold and after that I never got a cold again from a draft I changed that unconscious thought that drafts give me colds to one that a breeze a cool breeze is nice and does not give me a cold that actually happened to me thoughts are the only things that dam up the infinite being that we are but they don't necessarily have to we can have large thoughts for instance I'm a billionaire I can be a billionaire I am a billionaire I can fly like a bird I can swim like a fish run like a deer but we're absolutely convinced thinking that we can't run that fast so our thoughts are our limitations and even a large thought is limited to the largeness of it it's still not infinite you can always have more can't you and more and more and more and that's what would happen in thinking you always have more and more and more and more and more first you want to get a hundred thousand then you want a million and you want more millions and you want hundreds of millions and you want billions and hundreds of billions and today we have trillionaires and the trillionaires won't stop they'll try to become quadrillionaires if they become quadrillionaires they'll want to be quintillionaires if they become quintillionaires they'll want to be septillionaires I'm not sure of that one octillionaires septillionaires that manifests determine the amount of the infinity that manifests for us we drop thoughts of limitation and take on thoughts of less limitation I was so clear when I started I had one foot in the grave and when I saw that my thinking was caused for what was happening to me I immediately saw my body from my chin down to my toes as perfect and instantly I knew it was perfect I never even thought of the idea of checking it out I knew the lesions and adhesions of my intestines intestines were perforated ulcers were undone I knew everything within me was in perfect running water and it was and as I saw the source of all intelligence was right behind my mind that my mind was broken through bits of it I allowed more and more of it to come through and digging for this wanting to know what am I and seeing myself reveal to myself more and more as in with less and less limits on it I wanted to go all the way on that and I began to see that the only limitations I have are the ones that I accept so looking for this

[Speaker 3] (5:58:13 - 5:58:15)

unlimited being

[Speaker 1] (5:58:15 - 6:06:57)

that's I already had inkling of that I was I got insights of this tremendous unlimited being that I am and on seeing that I right there and then realized well, I'm not this limited body

that I thought I was I'm not this mind with its limitations that I thought it was and I undid all body limitations and almost all mind limitations just by saying I am not it finished, done, period that's it so declared it was obvious to me that I wasn't that body and mind that I had thought I was I just saw it that's all simple, you see and I let go of identifying with this body and when I did that I saw that my being was was all beingness that beingness is like one grand ocean it's not chopped up into parts called drops of bodies it's all one ocean which caused me to identify with every being every person and even every atom in this universe and that's an experience of so tremendous it's indescribable you see that the universe is first you see the universe is in you then you see the universe as you then you know the oneness of this universe then you are finished forever with separation and all the hellishness that's caused only by separation then you can no more be fooled by the apparent limitations of the world you see them as a dream as an apparency because you know that your very own beingness has no limits and should you choose to express them you can however you don't because of your compassion for others in fact if they cannot take it you hold it in the background you hold it away from them rather than impose it on them and that's why the masters rarely rarely ever show their abilities what they want is the other one to discover that the other one has all these abilities nothing is impossible when you get into that state there's only one mind and we're we're in tune with it, everyone fits together perfectly, no one has to be told even what to do when I saw that the mind was mine that the body was mine I began to question who am I who has this body and mind and what I saw was that I was an unlimited beingness that this beingness was the cause of everything and yet was not subject to whatever it caused or created and this beingness being unlimited the only limitation was created by the mind limiting itself or by my limiting the action of my mind that beingness is simply existence isness amness it's the I that I am it's the I-ness of me and that part is without limitation when you discover this the first thing you recognize is that there's no need to be a victim of your environment to be a victim of nature that you can consciously create your circumstances to be the way you would like them to be and from then on your consciousness is well known I have everything I need as I need it everything is in perfect attunement everything is okay everything is good and because of that consciousness that becomes your world everyone makes his world by his mental conceptions everyone sees the world in accordance with his ideas and conceptions you don't like the world out there? change your thinking and the world will change now of course your thinking includes your subconscious thinking the thoughts that are in your mind that you're not looking at they thought I'm not looking at, at this moment is unconscious the moment I look at it, we call it consciousness or conscious so the unconscious thinking is the stored up accumulation of all our past thinking that we're holding in the background and not looking at it for the moment because we don't want that that looks to us like a tremendous piece of work to hold in consciousness everything from the past and so we store it in the background and we call it unconscious the unconscious thoughts are effective whether we look at them or not at the moment and the only way to handle them change them

[Speaker 3] (6:06:58 - 6:06:59)

is to

[Speaker 1] (6:06:59 - 6:31:19)

make them conscious and then on a conscious plane we can change them that's what I was doing while I was making this tremendous growth I was freeing myself from all the former concepts of limitation that I had accumulated until I felt no more limitation until I had no more, hardly any more thoughts of limitation if you let go of all of them you disappear because the body is a limitation the body would disappear, you wouldn't disappear the logs in the dam are the subconscious thoughts which when they're pulled out the infinity behind the dam can flow through you the reason why people do not discover this is first they're not looking for it where it is they're unconsciously all looking for it in a thing they call happiness but they do not know that this happiness lies in their discovering that they are beings with no limits and by force of habit they accept that they are limited to their bodies to their troubles and the accepting of it is the continuing of it and as we continue it we make it better and better and better so our problems, our difficulties get better, get more and more and more when they go to the extreme like they did with me it seems that only then are people shook up enough to re-question the entire thing enough to see that the way that we are going is not the way that our happiness does not lie in fame, fortune and in being loved when things get to the extreme they realize that those seeking those three things invariably end up in frustration and unhappiness and then when they hit the extreme there is only one way to go not the way that they were going looking for happiness and materiality but to go within and question what is this all about then they will discover what I discovered anyone can do it if first he hears of the way out and second believes that that that this is the way out and third wants it so much that it becomes first in his life more important than anything else more important than seeking the happiness the way he had been seeking it then he discovers that he is unlimited that his joy has no limits that the real natural way of life is perfectly harmonious that nature is harmonious and that all he needs to do is get in tune with it and live it if I could start with something and tell you my impressions of you it appears to me that since I was here last time people seem to have greater more intense problems this is for all people in general not someone in particular and also for the majority of people that I was talking with which is more than what we have here just tonight alone before I came I spoke to five different people who are not with our group they weren't with our group last time either now this intensification of problems appears as though people are going backwards that it isn't true people are beginning to rise to this state where they can outwardly express themselves their problems are now coming out into the manifest rather than staying held in the mind some people are very apathetic it's difficult for them to express it's difficult for them to do so their problems remain around in their mind most of them don't come out in the world when they get just one step above that they're still in this apathetic state which is

a very low state and they're beginning to acquire some of the capability of doing and then their problems become manifest it seems as though the world is falling in on them it's actually a state of growth to move up from the tamasic the complete tamasic state and come up into the beginnings of the rajasic state and that's the state of tamasic rajasic are you all familiar with these terms?

tamasic, rajasic, chakra, religion so when we come up into this tamasic rajasic state we begin to do with tamasic tendencies so we're somewhat destructive and that includes ourselves so we become destructive to ourselves, we have problems and things seem to get worse sometimes we think we're going backwards but actually we're moving ahead now the step above tamasic rajasic would be pure rajasic one of doing it right in the middle you're equally destructive and constructive move up another step move into the rajasic traffic area where you're a big doer constructively you step up from there you're going to the southwest state you don't have to do you just have to be so the overall picture then is that the world is moving into this moving up into this tamasic rajasic state and everyone seems to have bigger and better problems now it's not everyone of course the percentage of those on a path is less than a percentage of those in the world they're all involved in this you see this in the race issue juvenile delinquency Vietnam Cyprus Congo everywhere the way they're coping with it is in a tamasic way a destructive way problems don't have to be solved by killing each other by violence, by wounding problems could be solved by discussion and should be but it's a step forward from a lower state the world today is in a very low state of being it's usually called the materialistic age if you haven't read Sri Yukteswar's holy science on this cycle it lays out the various cycles of earth and how we go from the top to the bottom to the top every 24,000 years we came out of the lowest stage of 500 AD we know what the dark ages were we're moving into the second stage and we're having the growing pains of getting out of the first into the second but the second is not a highly spiritual stage it's a stage where technically we advance tremendously the third stage begins the state of we know this is a mental world we stop fighting each other and we begin to love each other the fourth stage is a state which man knows is beingness in God however at any time whenever anyone chooses he moves into the highest state we don't have to stay at the level that the world is in, in general and those of us who are on the path are pulling up out of this general level of the world aren't we lucky? to the world everything is hopeless they feel helpless we know there's a way out no matter how much it hurts we know there's a way out, we have a hope and what's the way out? not looking to the world for happiness not looking to people for happiness but looking for the place where happiness is and that place is right within us within our consciousness it's our natural inherent state which we have through ignorance undone by imposing concepts of limitation I need this, I need him I need her and if I don't get these things I have trouble, I am hurt growth is only letting go of these concepts of limitation or on a positive side going within and seeing this unlimited being that we are anytime we have trouble anytime we have a problem we're trying to be the ego we're trying to express the self through the limited

ego and it's too small, gets squeezed and it hurts so if there is a problem the thing to do is to ask yourself what am I doing where is my ego demanding seeking and so forth if the answer comes if you see how ego on your causing this so called problem you pull the cause up from the subconscious into the conscious and once it's conscious you naturally let go of it the reason why one doesn't let go of it is because the reason the source initiated this difficulty is subconscious so either we make the source conscious and let go of it or we know strongly enough that we are not this body, this mind, this world we are the self and when you feel the self the fear of the self is nothing but unlimited joy what more do you want now you got everything that sounds quite inviting when I say any problem, any trouble is ego motivated but that that you'll find is true when you be yourself there is no problem there is nothing that will not fall into line perfectly harmoniously with no effort the more ego motivated we are the more difficult the world is the more difficult it is to accomplish something the less harmony there is and the greater the misery we have and it's really as simple as I'm putting it what's not easy is to let go of these wrong habits of insisting upon being an ego the habits I've been well ingrained over millenniums or maybe hundreds of thousands of years but all of us on this path are now letting go of these things and we don't let go easily because of habits that's been there over a long long period of time however the moment we choose to let go then we can if we say we can't let go it's because we really don't want to the desire to let go of the misery isn't strong enough but actually it's as simple as this, not easy but simple but once we accept it see the simplicity of it all we need to do is affect it and no one can do it for us but we ourselves we have to let the ego go the ego is I am an individual let this I have a body I can do things that's wrong if I am the self there is no Lester I have to get Lester out of the way and let the self of God operate actually you'll move you'll sort of float through things but there's no effort if there's effort it's ego now of course you're going to have to use effort because you're not starting off as the fully realized self because you see when this girl goes to the extreme she lets go and things happen effortlessly that's letting go and letting God professing faith professing all these things doesn't do it actually having them does it the fact that she has trouble with faith is absolute proof that she doesn't have the conviction of God because God is all God is perfect and if God is all and God is perfect everything is perfect what is there left for me to do and if you take that attitude so be it when there's no effort there's no ego when the effort is extreme there's extreme ego and you're going to use effort until you're fully realized now there'll be times when you'll use no effort and everything will fall perfectly into line for you so at times you'll be yourself be the witness be not the doer let it happen God's will whatever's happening is good be it good or bad it's the same thing whatever's happening in the world is happening in the illusion anyway what difference does it make whether you have a dream if the dream is good or bad it's still a dream but the reality of you is perfect all joy all glory all happiness you'll always breathe you'll see the truth there's nothing out there but your consciousness everything you see is in your mind right where do you see anything and everything in your mind take away that mind where is everything time when you do this when you lay yourself down to sleep you let

go let go of the mind and this whole physical world drops away so whatever is out there is your consciousness so if you set up another person and a problem that's your consciousness be the perfection and that's all it will be the moment you recognize the problem you're stuck all there is is a singular oneness throughout and you are it that's why I say you can't get rid of a problem because you recognize it it's real and the moment we see the real thing the perfection there is no problem instantaneously it will just be our natural self so we're trying to be a limited ego that takes effort it takes effort to be limited when your natural state is unlimited and the more you try to be limited the more effort it takes but to be your unlimited self it takes no effort but that's your friend when she got to extremes she let go and everything was straightened out no effort all the time she was trying and trying things were getting worse and worse I say all she had to do was be herself and she locked herself in a chamber somewhere with a padlock the thing would have come to her you don't sit down and wait you don't do anything you just know that everything is perfect and then the slightest thought you have will come into being immediately there's no limitations on God the self even if you thought this way in an off pole whatever you thought would have to come into being you'd be let go because you're invoking your infinite power nothing can stop it

[Speaker 3] (6:31:22 - 6:31:24)

praying is

[Speaker 1] (6:31:24 - 6:40:02)

for those who are not beyond praying when you know as much as you know to whom are you praying to if you are that why do you have to pray to it see praying admits duality I pray to God that's why that's just a demand he doesn't say ask when one prays one should pray for one thing only more wisdom so that you eliminate all need for any prayer for any asking however it all depends on one state of understanding most people in the world today need to pray at the beginning but prayer admits duality now this is the weakest point in the christian world, duality God is out there we know that God is within even though Jesus said seek ye the kingdom of God within we still look for God without and he's not out there he's only within he turns out to be our very own beingness the word I is God with nothing added to it when you just say I that feeling of I that's the self, that's God but when you say am something that isn't or I am something that isn't but just pure I and only I that's all you see and all you know that's God that's why they say God is closer than flesh it's I, how close is I closer than the flesh is and that is God reminding you of what you know that you are that self so just hold on to the word I only I, I, I, I and you'll be more exhilarated than you feel now just try it on your own just I, I and not I am a body, I am a mind but I, I, I that feeling of being I think the word that describes God more than any other single word is beingness God is all beingness we are when we look within all beingness pretending we're a tiny part of it a limited body mind but when you look within you'll see that we are all beingness so beingness, beingness is

God beingness is also awareness, consciousness it's the same word later on you'll see them as identical, beingness awareness, consciousness so be yourself and there never will be a problem seeing a problem in the world is trying to be a limited ego body mind if you think you have a problem, you do if you just accept that God is all God is perfect that's all there is and look at perfection, that's all you'll ever meet with you have to wipe out the word problem, can't don't, won't all negative words in the future when man is in the state of harmony, all these words will disappear the higher you go the more you see the perfection the more you see problems, the lower you are what you're talking about is problems the people who see them want you to be the way they are they'll tell you that you're wrong this is one thing you have to be on guard against as you grow those who are not up to you will try to pull you down to where they are now it's not how much you recognize a problem and say oh boy this is a problem that shows unselfishness it's how much you love that shows unselfishness when you love you're very constructive whether you're out swinging or not just feel love, you don't have to do a thing you'll be doing more good for the world than all the do-gooders put together who are out there in action because thought is far more powerful than action it's the basis of action it's the initiator it comes before it, it determines action a high being sitting in a cage somewhere all by themselves and doing far more good for the world than all these organizations that combine and get into action now we're back to what we were talking about before the bottom stage is inaction the middle stage is a very active stage the top stage is inaction now the bottom stage is a one of inertia it's destructive, it just wants to stop everything actually destroy everything the top stage lets everything be just the way it is because everything is perfect the middle stage is the action stage that pulls you up or pulls you down as you start coming up, those who are in the active state with the destructive tendency to try to pull you down to where they are where's your conviction if you go with them if you go with them, your tendency is to believe more the way they do now the right way is easy anytime it's difficult, it's the wrong way the right way is letting go letting God and everything falls into line perfectly no effort but what we have to do it's not God it's an easy ego wanting to do, to change things, correct this world and so forth whatever will help you to do and be what you think you should do and be

[Speaker 3] (6:40:02 - 6:40:05)

to know

[Speaker 1] (6:40:05 - 6:45:35)

to know who and what you are is the very best thing there's been moments when you let go and felt your real self how does it feel you're infinite omniscient, omnipotent right here and now see that, stop being this limited, miserable Jim you want to help the world, help yourself the more you're capable of loving, the more you're helping the world what's that sentence parliament parliament cannot write the world, the people loving can the president of the United States must necessarily represent the sum total

consciousness the sum total thinkingness of all the people of the United States added together divine laws supersede man-made laws consciousness determines everything that's all there is out there is consciousness what happens to us individually is our consciousness we don't like what's happening to us in the world all we have to do is change our consciousness and the whole world will not be any different what do you think of that statement that walked that you are omnipotent, omniscient and omnipresent just stop being what you're not a body of mind a limited being so simple with no solution to problems in the world you go on forever and ever solving problems in the world and you'll have more and more and more as long as you recognize problems they exist the thing that makes you let go of problems is the severity of problems what we do is we stick our hand in a fire and we say oh it's hot my hand is burning, boy do I have a problem I come home and I say why stick your hand in a fire that's all if you have a problem you're putting your hand into a problem and yelling it hurts and acting as though you're not putting your hand into it you act as though you're not doing it but that problem is only in your consciousness it's in your mind change your mind change your consciousness and immediately the world out there has changed try it and you'll see that it's not or think back and you'll see that these things have happened already the better answer to what to do is to keep holy company rather than listen to them and try to please them mix with people who are with you in your direction you'll have no problem finding people who are not that's almost everywhere you move people are not make your friends that way also that's why it's good to have groups that's why it's good to meditate in a group Wednesday, Friday Sunday, Monday, Tuesday Thursday, Saturday and then in between just mix with people who are conscious of the positive that's the very prime good of coming together as a group your direction is you're constantly reminded of your direction you're with people who are striving in that direction and you're in an atmosphere that is moving actually opposite to what the world wants you to move in

[Speaker 3] (6:45:43 - 6:45:51)

so keep holy company as much as possible

[Speaker 1] (6:45:54 - 6:46:07)

greetings love to each and every one of you welcome back to our beautiful Sedona no one here wants to change me

[Speaker 3] (6:46:10 - 6:46:14)

laughter laughter laughter laughter

[Speaker 1] (6:46:16 - 6:46:18)

laughter especially when I say

[Speaker 3] (6:46:18 - 6:46:25)

it's simple and it's easy laughter laughter

[Speaker 1] (6:46:25 - 6:46:32)

laughter laughter of course I'm crazy everyone else is right

[Speaker 2] (6:46:32 - 6:46:33)

laughter

[Speaker 1] (6:46:34 - 6:56:08)

but I'll keep saying it to you until you let go of that wanting to change me laughter and almost overnight you'll go free laughter why? because you are already free laughter acting and pretending as though you're not are you? uh huh, that's it laughter laughter is that difficult?

just be your beingness do you have any choice otherwise? no you are free always were, always will be just stop acting unfree how? let the mind go quiet, how?

get rid of your agflat and your mind is quiet simple laughter and easy if you do it if you don't do it it's impossible so what does it take to do the most simplistic thing there is in the universe which is to be yourself to be infinite to bring you down to the push and pull I think I'm going to add something to step number one which says you should want really freedom more than you want anything else I think I'd like to add to it convert all your wants convert all your desires to one desire to go free convert all your desires into the desire to go free and I'll guarantee you you'll get it in a matter of weeks if not a few months convert all your desires into the desire to go free you see what happens then everything you go after in the world other than freedom is in the opposite direction of freedom every direction you go into in this world other than that of freedom is in the opposite direction of freedom you're looking to the world to discover yourself you think this thing can do it or that person can do it and I don't know how many of you have discovered that there's only one single happiness one single joy and that's when you quiet your mind and you just be isn't that difficult but if all your desires are not focused in on the desire of going free you're looking away from freedom you're looking to get it where it is not isn't that simple is there anyone who doesn't see understand what I just said recognize that what you're going after isn't there the desire that you had will not give you what you're looking for but the only joy is you being you when you stop chasing rainbows you'll stop all the time being outward when you start being all the time inward and releasing the desires the wants first get them under approval or control or security then release them otherwise you're wasting it you can release anger but it's not effective enough releasing one unit of approval or control is releasing one unit in every feeling so releasing approval or control is releasing hundreds of times more than just releasing on

anger would take you forever to release all your anger it's too much of an accumulation of it this goes for every feeling you've been accumulating them for millions of years but under approval or control you can wipe them all out the number one desire the number one want is for absolute security for this body right in order to get that security if I can get you and everyone else to approve of me I'll be safe and I will survive right if I can't then I want to make you approve of me so I'll be safe and survive that's control so the first wish, desire is for security of the body the second is approval the third is control and the fourth odd infinite item is on the chart but knocking out the first one wanting to survive will undo every other feeling when you no more want to survive as a body you have no more want then you'll discover the big joke you played upon yourself that you are eternal that you can keep the physical body going forever and ever but there are much better ways than cooping yourself up in a very fragile physical body you can be a whole complete perfect body and it looks like this one without its defects or you could go all the way into the total, whole, complete absolute, imperturbable peace which is just beingness which is just consciousness you're just conscious not of bodies and your body you're just conscious maybe the nearest thing to it would be like a daydreaming state where you're thinking of nothing everyone can experience the ultimate state because you're in it all the time and you experience it when your mind goes quiet it's only the mind that takes you away from it it's only the mind that makes the noise isn't that simple

[Speaker 3] (6:56:13 - 6:56:15)

it really is

[Speaker 1] (6:56:15 - 7:09:19)

it really is and it's easy if you do it you'll do it when all your desires focus in to one desire to be free after you are convinced that freedom is the most desirable thing there is you kid yourself and you think now that yes, I want freedom more than anything else well that's true you'd be free right now yes, I want my freedom but all my little toys and play acts and games in the world I've got to take care of them also those play acts of the world take you away from your beingness in a direction where you're trying to experience a beingness externally where it isn't and when your mind goes quiet you discover you set up the entire externality you set it up, it's only in your mind and when your mind goes quiet you discover it quiet your mind you'll know what the world is I can't tell you what the world's going to be like to you because it is to you what you make it it's nothing but the out projecting of your mind now what changes is your attitude toward the world, when you see it for what it is you'll see it like a night dream appears to you after you awaken from the night dream it's there but it's a dream a dream that never really was and so what is your attitude subconsciously your mind is sucked right into all that action by those feelings that's what the mind is, it's the composite of those feelings the mind is nothing but perturbation see there's such a word every thought is a disturbance how do you live without thoughts effortlessly by intuition you don't do a

thing after your mind is quieted you just witness without even moving, without lifting a finger you witness everything so what does it take to do that no more act flat see the act flat, all the feelings are programs put in as pro survival of the body have you seen that so subconsciously as long as you have a feeling you're on guard in order to survive but it's so much of it you look away from it as though it isn't and you call it subconscious but as long as you have feelings subconsciously you're in a tremendous turmoil you're on guard lest you die all the time, 24 hours a day felt like saying 25 hours a day if I can get you to see the points I'm making now it should help you stop chasing rainbows chasing after happiness where it isn't it's so obvious that you cannot satisfy a desire if you satisfied a desire it would be gone no more desire right, satisfied it's gone how long would it take you to satisfy all your present desires a short time you'd be in a state of satiety and your mind would be quiet but the more you try to satisfy a desire the stronger it becomes because there is no satisfying of a desire there's only a releasing of it you must become desireless by focusing all your desire into the desire to go free knowing that that's where your ultimate happiness lies you see you're not convinced that your ultimate happiness lies in being totally free of all your feelings if you were you'd just undo them undo them just let them push out every bit of every feeling is trying to push itself out trying to expend itself and you're sitting on top of it holding it down with that much energy plus a little more you just stop holding the suppressed stuff down it would all run out on its own in a matter of minutes it would be like puncturing a pressure kettle phew you'd be free do you see how much you're holding on to the bondages the things that are keeping you bound every desire is like an iron chain around you count up all the desires and you have all the iron chains that are binding you so to sum it up you've got to convince yourself that the ultimate happiness is freedom and the ultimate freedom is no ag flat and that when you do that then you'll naturally convert all your desires into going free and you'll do it quickly the reason why we want you to achieve gold is to bring up the anti's to it the blocks, the negative feelings so you can release them after you release them you get convinced then go for it, go all out for it and you'll discover you can think and instantly have things, I think everyone here has had experiences of things coming without effort, just for the thought of it if it happens once it can happen twice, if it happens twice, it can happen four times, if it happens four times it can happen sixteen times if it happens sixteen times it can happen sixty-four and on and on until it's all gone then you'll just think and let the world happen you notice our whole approach is letting go of, we're never with effort trying to extremely do something the pounding of the positive thinking world you gotta allow the world to be what it is there's one effort you must use and that's to convert all your desires into one desire to go free that's the effort you need to use and should use take all that effort that you're wasting out there on the world put it into wanting freedom only and just get it quickly now the times you can grow the fastest are when you're up high, most of us will use a method when the world is hurting so badly we can't stand it anymore, then we release you should release when you're up when you're up high you can bend down low and deep to get a hold of the fear of dying the fear of living the wanting to survive as a body the fear of separation it's

when you're high you can tackle the bottom line security now when you have no more fear of dying, that's it or when you're free you laugh at dying it's just the opposite of what you thought the greatest death you ever went through was being born and when you die you get a sense of freedom that's the greatest you ever had in the experience of this body so again focus all your wants, all your desires into the desire to go free get all the agflap out and be what you are unlimited get rid of your agflap and then your thinking will create without effort get rid of your agflap you can be the number one singer, the number one actress in the world you won't have a need for it though you're in a situation every moment of your life is there a time when you're not in a situation?

when you're asleep you'll never know what you're going to do after until you go free you might carry through on being the number one singer and then let it go you don't need anything, you are the all when you're free you don't have to go for everything everyone is you, everything is you it's your creation but again if we think we can't we make a goal of it, it gives us an opportunity to release but you want to be super intensive now, I'm telling you to drop it the whole thing why keep working pushing get rid of your agflap if you release once you can release twice if you release twice you can release four times you can release the whole thing

[Speaker 3] (7:09:19 - 7:09:20)

ha ha

[Speaker 1] (7:09:22 - 7:18:56)

why don't you release the whole thing because for the first thing I said you have desire for rather than freedom desire is your enemy desire is your number one enemy take your number one enemy and use it against itself take your number one enemy desire and convert it into the desire for freedom you'll be fighting fire with fire how does that sound to you when I say take your number one enemy desire and focus it in on the desire to go free but it does puzzle me as to why all of you discover that releasing is a great thing and that you do not take it all you just don't take it all why can you tell me your programs take over your programs have a mind and a power and a punch and they hit you right congratulations for taking responsibility for your programs because as long as you give your power to the programs you're finished but who gives the power to those programs who holds on to them see it's back to once you don't want to see them and that's the basic principle of the method is letting go of want want, want, want, want want when there's no more want you discover you are the all of the entire universe I still see as you're needing to focus all your desire into the desire to go free I think we ought to make that step one of the intensive and super intensive not wanting freedom more than we want approval or control but taking all our wants and focusing them into a want to go free that'll do it it's simple and it's easy if you do it so what I'm saying to you now is do it in general all the time you're out in the world you're going in the wrong direction you

think your welfare and security lies out there in the world it's only when you're releasing that you're in the right direction coming to courses like this is the very best thing you can do is stopping going in the wrong direction for a while to concentrate on going in the right direction it's about time you got together under one roof like brother monks and sisters with the resolve to go free immediately immediately you fulfill that desire your mind goes quiet and you're being it feels great recognize what that good feeling is there's one single joy happiness only in this world that's when you're being your being discover that you'll expedite you're going directly forward instead of trying to fulfill desires now because it made you feel great you'll naturally want to do it again and again and again and again and again and again and again from here until eternity desire mine enemy desire mine am I any enemy is a good motto to keep in the back of your head or put in any language you want I was quoting I think it was wrote a song or somebody wrote a song desire my my enemy but desire is your enemy because desire is simply the agony of lack meditation the prime purpose of meditation is to quiet the mind when we hold one thought within as we hold it all other thoughts keep dropping away thoughts of the day what he did to me and what she did and what I should have done and my speech wasn't well and my boss gave me a raise and so and so trying to take my job all these things are going on on subconscious levels as you hold to one thought these subconscious thoughts quiet they get still they drop into the background and that quiets the mind now I think one of the most important things in quieting the mind in meditation is interest when you're very interested in something in getting an answer to a question you'll override all other thoughts so if with intensity we want to know what is God who am I, what's this world what's my relationship to it, any of those questions there's a real burning desire to get the answer to it and we hold that question with intensity then all thoughts will drop away and the mind becomes extremely concentrated and then the answer shows itself it comes from within the answer is there all the time the quieting of the thought allows us to see it to see the answer that was there all the time in the realm of knowingness called the self so I guess the starting point would be the intensity of the desire for the answer when that desire's intense we get answers that's why man's extremity is God's opportunity I know when I started thinking is what I thought it was I had a mind that was as active as any mind could be but I was at the end of the line they told me I was finished I only had days 11 weeks heart attack and so I had to have the answers and even though my mind was far more active than the great great majority of minds, the intensity of the desire for the answers caused me to hold that question obliterating everything else

[Speaker 3] (7:18:58 - 7:18:59)

and

[Speaker 1] (7:18:59 - 7:29:16)

I started meditating with no knowledge of metaphysics no knowledge of meditation in

fact that was anti all religion and all metaphysics I thought it was nonsense sort of weak minded people who believe fairy tales and things like that but it was only because of the intensity of the desire to get the answer I had to have the answers that things began to come and they came relatively quickly over a period of three months I went from an extreme materialist to the opposite extreme materialist nothingness and only the spiritual was the all but the wish to get the answer was so strong that in spite of that mind being one of the noisiest of minds the answers began to come and I automatically fell into things I knew no word for like samadhi I would concentrate on something I'd lose awareness of the world I'd lose awareness of the body and I would be just pure thought the thought itself would be the only thing existing in this universe that's absorption when the meditator and the thing meditated upon becomes one you lose consciousness of everything but that one thought that's a very concentrated state of mind and the answer is right there then another thought would come up I first started on what is happiness what do I want what is happiness I saw happiness depended upon my capacity to love first I thought it was I wanted to be loved that wasn't it and I thought it was my capacity to love that gave me happiness what is intelligence hold to it and hold to it I see it there's only one intelligence in the universe and we all have direct line to it and this went on in a matter of three months time I believe I saw the entire picture went all the way only because of the concentrated approach I know nothing about the subject, I know nothing about the direction the way the path but I wanted to know what is this world, who am I what's my relationship to it what makes it tick and then you see that the whole world is nothing but you there never was anything but you all alone because there's only one but that isn't the final state you come out of it and there's still a certain amount of mind left so you go back into meditation until there's no more mind controlling you because when you've eliminated all the habits of thoughts all the tendencies of mind you're free then you can use mind and you master director of it it no longer determines you, you determine it now we're over 90% controlled by the unconscious mind well the conscious mind is easily controlled subconscious is not because it's a mechanism we've set up of not looking at our thoughts making them operate on automatic pilot we do it to the entire body, it's all automatic now and then we do it to all thoughts but the thought we're interested in at the moment we don't want the thoughts in the first place so we push them away we are happiest when there are no thoughts sometimes when you work with your hands you're occupied, you're very happy, right? why?

thoughts are out of the way or even subconsciously it's quieter we really don't want thoughts thoughts are the things that make us unhappy even the happy thoughts make us unhappy because if we're going to enjoy something then we're concerned about the possibility of maintaining this which we know is not going to last so the thought of the pleasure at the same time invokes the experience of that it's not going to last so even thoughts of happiness are limited because the real happy state is the no thought state the state of omniscience beyond thought now we start on meditation and meditation does seem to be a question in many people's minds who have meditated for years and

years and the best type of meditation is with questions when you just drop into a nice quiet state without questions you get a good feeling but no progress of getting the knowledge for the capital K you're moving toward the quiet state so if we want to take the shortcut we start off with the question we finally have to answer who am I we want to keep this with meditation now meditation should be with questions for more rapid growth here's where the jnanis get the advantage over the bhaktis this surrender and devotion throws us into nice feelings and they're good but a jnani goes further alright don't stop there get the answer it's only when we fully know who and what we are that we're at the end of the road so the fastest and best way to meditate is to hold the question get quiet until the answer shows itself and go to the next one until all answers are there I was very lucky that I knew nothing because intellectual knowledge about the subject is an obstacle the ego substitutes the intellectual knowledge for the real experiencing of it I was very very fortunate not to have had any knowledge of it however, my pride is you in this direction, don't believe anything start from scratch build up your knowledge on a solid foundation of proof, step by step everyone must do this and the only useful thing to us is that which we experience unrelated to driving a car if I say I know how to drive a car, you turn the key on, you step on a clutch, you put it in gear and let the gas out gradually, so forth and so on

[Speaker 3] (7:29:17 - 7:29:18)

I read that

[Speaker 1] (7:29:18 - 7:33:39)

in a book, now I get into a car can I drive a car? not until I experience it can I drive it anything on the path means you must experience everything you must, of course adopt the attitude that what these great ones are saying is so, they have experienced it however, I must check it out and prove it for myself and the basic truth is that there is only one reality, there is only one absolute truth and that is that this whole world and universe is nothing but God, but better than that is nothing but my very own self God is far away he can be miles and miles into cosmic space but my very own self is right here it's something I know about it's something I can almost make concrete, my very own self so, using himself as God, I think it's far more practical than putting him out there putting him apart from us but each one must start from the bottom and prove this whole thing out to themselves, and as the proofs begin to come the more they come, the more we accept what the great ones say until we experience the whole thing every aid should be a means of quieting the mind now if meditation is difficult, we can prepare the way by chanting chanting puts our minds on the chant itself and the thoughts of the day drop away that quiets the mind exercising the body doing certain asanas and so forth do the same thing and anything that helps is good whatever it is but the basic thing is to quiet the mind the mind is the only thing that keeps us from seeing our infinity, the mind is nothing but a collection of sorts of limitations and in meditation we try to quiet that mind

so we can see this infinite being that we are meditation should never be passive we should never try to force the mind to go blank meditation should always be for the best meditation

[Speaker 3] (7:33:48 - 7:33:49)

the more we

[Speaker 1] (7:33:49 - 7:34:44)

practice meditation the easier it is to do to get the real real deep insight requires a certain momentum when meditation gets to be more enjoyable than things of the world then we go at it with vigor and enthusiasm and desire for it and then we just can't wait until we get back to it each day and we get that momentum going the mind gets quieter and quieter until the sentient self is just glaring at us and we just laugh and people always talk on meditation, you ought to try it

[Speaker 3] (7:34:47 - 7:34:48)

you see

[Speaker 1] (7:34:48 - 8:03:29)

they have a lot of centers they concentrate on the tip of their nose, the navel the best place is up here between the eyebrows concentrating here takes your mind off other parts of the body besides it being the center for the third eye the after eye, the spiritual eye it pulls us away from the lower centers of the body come up here so if I were to recommend a spot anything but anything that helps the heart's a good place because it is a center of feeling and feeling is closer to the self than thought it depends on your background if you're a vajra jnani it would be the heart, but not on the left side, on the right side if you're a yogi it would be either the navel or the tip of the nose or up here and the place you'll like is the place you have been using your entire life when I did my concentrating it wasn't in any location it was wanting to have the answer that I concentrated on every thought has to have desire behind it otherwise you wouldn't think isn't that so? so there's more than one desire the only thing you eliminate is desire itself not desire for this thing, desire for that thing you have billions of desires to eliminate it takes more than forever but eliminate desire and you're finished nothing else to do I'll probably break the triangle down into more I think I'll start with desire in the top and come down to two attachments of earth and break that down into probably emotions and tendencies and thoughts at the bottom growth is so simple there's nothing complicated about it it's getting rid of these thoughts that culminate in tendency that culminate in emotions that culminate in desire run them out and you're totally free that's all you have to do run out desire itself think on that desire breaks down to attachments and aversions if you have desire who has it?

you have if you have it, you cannot have it unless you want to hold on to it then you can have it actually it has you you have it control of that desire everyone desires to control every other one run out desire and you run out wish to control desire tendency, thoughts are all the effect of the ego knock them out and knock out the ego vice-versa it looks different to me now than what it used to I used to give it to you like Bhagavan just discover what you are I can see now that it's more than that it's knocking out what you're not that is growth because you people can get into a high state and stay there, you don't knock out what you're not so in vichara when you see what you are you must knock out what you're not and if you're white you're not black if you're cold you're not hot so when you see what you are in vichara you're not the opposite you knock out the opposite leading in vichara that's the growth knocking out what you are not it's possible to see yourself and move away from the mind you just submerge the mind that's not growth I think you've all had sites of the self why don't you remain that way because you submerge the mind you put it aside for the time being you felt great and after a while the mind re-emerges and you don't feel great so in vichara you've got to rule out what you are not when you see what you are when you see you're unlimited you know you're not that limited body you've got to knock out identification with that limited body so again the growth is ruling out what you are not even in vichara as you see Bhagavan doesn't emphasize that does he and I can tell you Steve in the early days did I because it's so automatic if you see you're unlimited how can you see that you're limited is the way it seems to you when you're there so down below you've got to knock out that which you are not when you see what you are see when you get up there like Bhagavan is you no more see what you are not Steve forget about it well when you get into the self you see you're not the body so you don't identify as the body anymore but the growth is not seeing yourself the growth is now identifying with the body and if I move up again I'll say the same thing all you've got to do is just see what you are remember that even in vichara growth is ruling out that which you are not and you go high to see what you are so you can see that you are not the body mind and you can rule it out you drop it off so easily when you see what you are when you see what you are there's no doubt whatsoever that you're this limited clump of garbage, clay mud grime excrement no doubt about it so it seems automatic you see what you are you automatically see what you're not this body is the opposite extreme of what you are you can't be any more limited than a physical body it's the other extreme end of your infinite beingness it's one step lower than being a human physical body and it's not too much lower not saying an animal physical body the physical body is the bottom end the opposite end of infinity and this is what you hold on to for dear life and again the way should be so clear to you the only growth is dropping what you are not dropping identification with the body mind everything else it's just age to do that any questions? the whole subject sums up as drop all these thoughts to the contrary what remains over is the infinite you isn't that difficult? isn't that mystical?

to keep yourself from realizing it you read about it instead of realizing it reading is not

doing any good I really believe it's holding you back if you read you've heard me say that it's as difficult for you to be yourself as it is for you to be a female that's true but that's something you ought to work on until you see it that's where effortlessness fits in it takes as much effort for you to be yourself as it does for you now to be a female so where's all the effort?

I say that faith should be not God but happiness because everyone I think is more or less consciously seeking it actually anyone seeking happiness is seeking their very own self looking for it externally where it isn't and feeling their self only momentarily when they stop thinking the only time you feel yourself is when you stop thinking thinking covers over yourself thinking covers over happiness that's why when the desires are fulfilled the thoughts stop we're not striving for it anymore, we're happy but this is the attaining of the thing that causes our happiness it's the stopping of the thinking of how to get it it stops the thinking and allows the self to be and that's what happiness is self meaning more or less true renunciation is in the mind and is neither achieved by physical renunciation nor impeded by the lack of it that's what we said in the beginning it's not taking the world as real or running away from the world the renunciate knows that there is no happiness in the world indeed true renunciation is in the mind and is neither achieved by physical renunciation nor impeded by the lack of physical renunciation the renunciate knows that there is no happiness in the world in people or things that the only happiness is in being being the self that we are he accepts all and everything as they are resists nothing covers nothing he is therefore at peace in equipoise tranquil and serene as he is desireless and harmonizes all conflict summed up renunciation is giving up of the ego the continuous method is daily letting go of the ego and daily being more in the consciousness of the self true renunciation is of desire passions and attachments this will expand one's love to embrace his own family all people the whole world it is the divesting of the smaller to merge into the all it is the letting go of the lesser for the greater give up I and mine rather than my possessions and all is given up in one stroke and the very seed of possessiveness is destroyed one renounces mentally not by location the only real the only real renouncing is in the mind renunciation is not a withdrawal but is a widening of love renunciation is renouncing desire, passions and attachments it is important for people to know that they can renounce in the world renouncing in the world because of the state of beingness today is far more difficult than renouncing when one is away from the world it is far easier to renounce in isolation than it is in the world it gets rougher and rougher rarer the individual who can renounce while remaining in the world it takes a very advanced being to be able to do that because we are so swamped by the accumulated tendencies of the past we are so much operating on automatic control, being automated by the past tendency that we very easily slip into the stream of the world and are actually sunk by it so even though it is not necessary to isolate it is very, very helpful and is needed by almost everyone always because the ego habit is so, so strong and this is worn out by the number of disciples who remain faithful like in in Quechua's lifetime there's only two who remain devoted up until the end the

tendencies today are so strong the past tendencies the vachanas the past habits of thought are so strong that rarer the individual who could make it on his own in the world or even make it in the world after leaving an ashram so it can be done but it's rare therefore it's advisable to isolate as Ramakrishna said and then when you're strong enough if you don't sink then go into the world it would be easier to take even his twelve disciples and take them out of the world and train them first so that they could go into the world and not be caught up in it again I'm emphasizing how difficult it is today because of the Kali Yuga I think we're covered from all sides first renunciation is renouncing the ego that can be done in the world or out of the world it can be done by a householder or by a monk it's far more difficult for a householder because he's in a dangerous situation where he can't sink I guess all in all the very best way is to isolate for periods of the time go back into the world out of the world and then come back into it in and out I think it's the very fastest means of growth there's hardly anyone who, of all the people who've been listening to me and hearing me say all these things who hasn't sunk some are ready to change to feel their own strength and decide well I'm going to use this in the world it's impossible to use this in the world once you start trying to use it in the world the world is real well make life better get more things get more health help the others to know this things like that but great and narrow is the path like a razor's edge this narrow path of the razor's edge in a moment you step off it you fall I'm emphasizing how important it is to keep up the vigilance every day let go for one or two days however no effort we make is ever lost all the effort we make is moving us in the right direction but the question is when do you want to make it this lifetime or several lifetimes from now if you want to make it this lifetime it has to be all out but each step shows you the way see when you drop into samadhi you begin to get the realization everyone thinks oh boy that's samadhi that's it that's the beginning the ego elimination and quieting the mind go hand in hand the ego creates all the thoughts every thought gets to satisfy the ego so the more you eliminate the ego the more you eliminate thinking and when you do it enough so the mind can remain quiet at least at moments that moment is samadhi and it can be described in words what the feeling is like they call it absorption you're thinking on something what is the world you keep thinking you keep thinking all other thoughts drop away when thoughts drop away you lose awareness of the world around you as you keep thinking then you lose awareness of your own body you forget your body you forget yourself then when you forget the world you forget yourself the only thing in mind is that one single thought and that's the only thing existing in the universe at that moment that one thought since there's only this thought you are it it seems that there's only a single thought in this universe and when you hit that point the answer is there you come out of it in a state of ecstasy so high you're also so egouated because you got a tremendous answer but it encourages one to do it again and again until all the answers are gotten and as you get each answer you're moving closer to the fullest answer of the question of where am I what am I now to get to the state of samadhi takes takes that momentum that I've talked about it has to be daily, every day and we have to want this more than we want anything else we have to

want this meditation this directing of the mind more than anything else it gets to be a real delight you enjoy it more than anything else because it's getting quieter the quietness of mind gives us happiness and joy when you reach a certain point I call this getting over the hump when meditation is more enjoyable than anything else then we're over the hump then we can get this momentum going we meditate enough so that we lose consciousness of the world in our body and then we're in samadhi, we're in the state of absorption, where the the thinker and the thought become one and then the answer is there and that wipes out a tremendous amount of false knowledge of the ego it wipes out tremendous chunks of ego and the more ego we wipe out the deeper we can go in the quieting of the mind the next time when the momentum gets done, never let go and you go all the way so that there's no more ego left because if you stop at any time you'll be sucked back into the world by the amount of ego that's left or if you're extremely high into it, you'll get sucked into being a ruler of a world

[Speaker 3] (8:03:29 - 8:03:31)

or even a universe

[Speaker 1] (8:03:32 - 8:04:59)

and some of the times we talk about this in this book you go so high and leave a little ego left and you get to be ruler of a world or a solar system or something like that and then it's going to take you in terms of our time millions and maybe billions of years to go the last bit away the place you can go fastest is right here the higher you go the slower the rate of growth because this is the severest of prodding we get right here in this life that we're in the most difficult the higher you go, the easier things get the more everything is ok the less needed it is to grow and this is the trouble in the astral world it's such a delightful world there's very few people there who grow they come back here and do their growing but things are not so delightful it's not coming from the things it's coming from the stilling of the thoughts of desire

[Speaker 3] (8:04:59 - 8:05:00)

for the things

[Speaker 1] (8:05:01 - 8:28:44)

acquired, the mind acquired and the self is right there the self is always there it's perfect it's infinite here and now you can't change that nothing we can change are the concepts to the contrary concepts of ego are the concepts to the contrary so you gotta be careful you get caught up in that thing, at the beginning it's alright it gives you encouragement you master the world but you gotta be careful that you don't get caught up in trying to remain a master of the world to the degree that your ego is let go of love is something you can't turn on nor can you turn it off it is what it is according to your state of

beingness what the world calls love is other than what we're talking about your capacity to love, your level of love inwardly is the same all the time but at one moment you let it out more than at another moment the amount that you have you can only let out to the degree that you have it but it always feels high because it's your highest capacity to love in a high state of love you love everyone equally whether they're your own family, your own children or strangers the love is exactly equal that's another way to tell the highest state of love but only to the degree we have it can we express it and when we're feeling it at our highest point that's always high to us because that's the highest point we know but it you get into a state of ecstasy where it's overwhelming at times, it gets to be this ever new joy welling up every moment you reach a point where you become incapacitated by it and you rise above that by it dropping into a state of deep, very profound peace what was sort of an excitement thing turns out to be a serenity thing and that's the peace that has all understanding it's a peace that can never be deterred by anything even if you see a bullet coming at you, it wouldn't disturb it when they are so remember you can use everything that's happening in the world to grow by and do the way you fortify yourself is to keep the practices going meditating every night every morning, never ever let go you must withdraw when you're in the city every night and every morning gather yourself in to get the necessary power this morning I would like to help you identify with the three states that we are conscious of and help you discover where you are at and where you need to go and then how to go there I would like to keep it mostly up there and I've written it all down and I think it would be very good for you to copy it and take it with you because if you understand these sentences that I will put down here you will be there so in the future you can look at them read them and try to make that knowledge your knowledge when you do that's it so to identify where you are at you know there's you not simply when I ask are you you say yes, that's it which sets up your mind which sets up your body and world and so you are aware of these three things now the real you, your isness your amness, your existence your areness, etc it's all the same thing has no limitation it's whole, complete perfect eternal and when you identify with that that's it but you have already set up your mind which is ancient by now and is extremely overloaded with programs and their resultant thoughts and your biggest program is I am this body with all the incumbent millions of things I need to do to keep it surviving and these things keep you busy 24 hours a day working at them, resting from them, working at them and resting from them so try to find out where you're at remember the experiences you had when you were up here number one remember how wonderful that state was it will encourage you to keep trying until you can sustain that state all the time number one is the real you is the changeless you number two and three is the ego personality you is the fiction you is the story you is the program you in two and three you gather up and hold all the limitations that you have placed upon yourself over the millennium so what do we need to do backtrack the way we came start undoing the concepts of being a body of being a mind and of course you all know how to do that, release at your basic programs approval, control, security and the three states that in here as you know being is your beingness only if you're being

your beingness there is nothing else when you're being your beingness there is no otherness whatsoever and what you see is I only out there as I said before if you really understand what I'm saying, you're there so please write these down, take them home with you and work on them until you are established there the doing state of course is your position, your place in the world the higher up you are the greater you are with freedom the more you are doing the higher your place the president in beingness is higher than the senate which is higher than the house which is higher than the average public they have at least enough to be mostly in the doing state, of course these are your corporate heads all the big doers all the big achievers and down here we have 95% of the population who are in havingness who think their thing lies in having if only I could have this if only I could have her if only I could have him if only I could have this car, if only I could have a Rolls Royce a Maserati if only I could have a million on and on and on it goes and you're constantly identifying with things that things give you your welfare you move up get into courageousness right around both sides of that you're in doingness up in beingness we don't even have 1% of the population there, it's a small fraction of 1% who do nothing but all the time identify with their beingness they are the Christ the Buddhas the Yoganandas, the Ramakrishnas etc.

they are never out there in the world working for a living so up here we have a small fraction of 1% in the doingness area you have about 5% smaller doers are professionals they go out on their own small business people people who don't have to punch a time clock people who don't hold jobs under someone else holding a job is a slave consciousness I can only live by working for someone else doing what they tell me to do had we not the slave consciousness on this earth, no one would be working for anyone it would be a totally complete cooperative society so you see where we have gotten ourselves to we really went down to the bottom but we are now coming up from the bottom going up up and away having this is your bank book and possessions I think that's kind of obvious there's three things that you identify with you, your beingness your mind and your body now the real you is your beingness and when you're identifying with your beingness you're in the most wonderful state there is and when you're identifying with the body you're in the worst state there is and you're in constant trouble and you're trying to survive a thing that will not survive and you're spending all your time doing that stupid silly thing now as you release your program you identify less with the body and more with your beingness and when the programs are out it's only natural for you to identify with your beingness all the time and that's it so next time you get up here remain there as much as you can and from there you can really get up the garbage it's impossible to write it down you cannot describe beingness in order to use words you have to come down from beingness into mind mind can never comprehend beingness because it's below it you can remember it was great and want with your mind to go back there by dumping the programs no programs you're there all the time if you get these concepts it will help you keep moving upward and when you get there using that state you need to remain in that state by getting the deepest garbage up and out when you're

up there you could theoretically like that dump all the garbage I am not all garbage done with it it's theoretically possible if you do it but the least you can do is when you're up there work to dump the feelings that are coming up and if they're not coming up duke down dig down look for them you can look down and because you're up you're very able to handle them and release them just opening and letting out is stopping holding it down all that pressure would push out resistance we're using energy to hold down all that suppress ag flat so yes when you stop holding it down it goes down when you're up there it happens much more so because you're not going to stupidly hold that garbage down as you do when you're spinning in it swimming in it when you're down in it you think the garbage is you when you're up there you know it isn't so you're willing to let it go out when you're released you're up when the garbage is in play you're down see you are always your beingness got no choice on that let me see you not be can you do it even those who try to be by committing suicide don't succeed they get a sense of being more alive with a better body it's impossible to not be this is the ridiculousness of the whole thing thou art that which thou art seeking you're an infinite being it's your beingness identify with it that's all there is I have five words that indicate the free state that you can use as a goal to be achieved five of the most important words in your vocabulary five of the most important words in your mind any one of which when obtained has you in the state of freedom number one you get to the place where no one and nothing can ever disturb you again even death facing you doesn't disturb you one bit and you could watch yourself you could watch your body being squeezed out slowly with a big smile on your face when you're up here nothing not even death itself can disturb you not even approaching death desirelessness is mental quiety mental quietness desire is the agony of lack which when fulfilled momentarily stops the mind from its agitation and you are being your beingness and it's great and it's a pleasure and it's happiness what you don't see is that it was not the thing it was not the person but it was the quieting of your thoughts that made you happy there goes all hanging on relationships you don't need the other person to be happy now I'm not saying break up all relationships know what it is your relationship is filling a need a desire release the desire then you might continue the relationship and you might not if you do your whole effort is to help the other one discover what you discovered so a relationship should be basically wanting to help the other one go free and if it isn't that I say it is sick as all of you know from your experiencing your greatest misery in life is from your relationships you get moments of pleasure and tremendous amounts of pain all that disappears when you identify properly with your beingness and have the wish to release the attachments the approval, the control over the other one if you want an expression you can say the other one is God my children are God's children release let go let God and your children will come up the best so

[Speaker 2] (8:28:48 - 8:28:49)

desire

[Speaker 1] (8:28:50 - 8:49:32)

is our number one enemy it's an artificially created lack which we continually try to satisfy and never satisfy it there isn't a single desire you've had that you've ever satisfied because the more you try to satisfy it the stronger the desire becomes it's impossible to satisfy desire it's very possible to release you see, if you could satisfy desire you'd have everything once and you'd be satisfied but in trying to satisfy that desire you just want it again and again and again and forever so desire is a number one enemy and when you let go of that agony of lack you discover you have everything, the universe is yours with no effort and so number three comes into being since the universe is yours what effort do you have to go through to get it? none life actually becomes effortless and since everything is mine there's no need to struggle, scratch and fight to get it and so we get the inner sense of actionlessness reminds me of a time when I first discovered this I was walking down 57th street toward Hamburger Heaven between 6th and 7th Avenue and I said, Paul, we have never moved and I'm walking along we have never moved, Paul and I'm so excited telling him we have never moved as we're walking into the restaurant and since that time it's never left me I have never moved the real eye has never moved it can't it's omnipresent, where is it going to move to? but the fictionalized body on the screen of the mind concocts a movement but it's not real your mind is like the screen in a cinema shelf it's changeless, it's white it's pure, it's actionless it's effortless it's imperturbable but projected on that screen can be people fights, wars floods fires riots what does that do to the screen?

nothing and it's exactly that way for us however if you're watching a movie and you think you are a character that character is suffering you're crying likewise you identify with this body and all the programs you set up for it if you don't identify with the body if you don't identify with the screen with the projected pictures on the screen you discover you are the imperturbable desireless effortless actionless being just witnessing when these things set in you hold the sense that I have never moved and from that point you witness the world go by the same way you witness a moving picture you see the entire world that way to help you get there I set out helpful directions in several groups that seem to group together if you will constantly keep identifying with your beingness you will stay in such a beautifully high state it will help you establish it for all time try to keep identifying with I am another thing is to hold the thought I I I when you say I nothing else because when you say I just alone without anything with it it's your beingness and when you're free that's a sense of consciousness you have just I all the time as Vivekananda said when he reached the end of the line he discovered there never was anything but I all alone there's nothing but I-ness and the I-ness projected all the supposed otherness but since it was a projection of the I it is the I number three be not the doer if you are identifying with your beingness you don't see yourself as a doer I can remember when I first started talking to people they would say you're a teacher and I'd say no I'm not they'd say yes you are and I'd say no I'm not I could not see myself teaching talking to

anyone other than me to me if I'm talking to me I'm not being a teacher so try to get the sense of be not the doer be the beer that's not B-E-E-R that's B-E apostrophe okay now number four is a very important one it's going to save you so much effort there's only one single happiness and that is when you are being your beingness by quieting your mind and satisfying desires it's the only happiness there is when you're being your beingness and you wrongly attribute it to the thing in person so if you make it a habit of noticing that all the feelings of happiness you experience are when you're quiet and just being if you will do that you will stop chasing lifetime in and lifetime out for happiness out there where it is not it's so important when you discover that all your happiness is when you're identifying with your beingness because it takes the majority of effort out of your life and when you do those things you will identify with everyone as being you you will identify with every atom in this universe as being you and the real knowing is being there is nothing to know except one thing which is to be which knowing that you know everything real knowing means being that's what everyone his or her every act is seeking that is the knowledge with a capital K but that knowledge is not knowing something it's knowing to only be coming down just a bit see nothing out there but your some total thinkingness because that is exactly what it is all your thinkingness most of which is below the level of consciousness is what you're seeing out there it's your picture projected from your mind and you're only seeing it in your mind it's only your mind that says it's out there and the proof of that is when you go to sleep where does the world go?

it's gone so where is it? it's in your mind you wake up the mind there's the world again put the mind to sleep that whole world is gone even if you've lost a close relative a close one you go to sleep that death is gone so where is dying? but in the mind there's nothing out there but your some total thinkingness, most of which is subconscious when you realize that if you don't like it out there you change the picture in here and the picture out there changes instantly instantly and as I told you, each one has his or her own picture we all think we're seeing the same thing but we're only seeing our own pictures and it's brought out so succinctly in an accident which is not related to us five of us look at it we hand in five reports as to what happened you see how distorted we get on things that concern us we can't even see what's external actual out there that doesn't concern us so how accurate are we in seeing the other one's picture or what's going on we only see our some total thinkingness out there if you don't like the picture out there change yourself what is actually out there is your beingness the reality of the world is not world as the illusion we see it the reality of the world is the beingness behind it and that beingness behind the world is your beingness when you identify with your beingness so there is in actuality nothing out there but your beingness and when you see that you see number three here no objectivity only only subjectivity instead of seeing yourself in the body and your body in the world the body is in you the world is in you and the universe is in you just like in a night dream when you're sleeping you could bring a whole trip to Mars into your bedroom there and as far as you're concerned you're flying to Mars so

where was that trip to Mars but within you in your bedroom in your dream it's exactly the same way in the so called waking state this waking state is a sleep state until you wake up from it you're not aware of that fact but as you keep releasing, someday you're going to see this state with the waking state is as real as a night dream state is real if you wake up from it you wake up from this dream called waking state then you see that this whole thing was just a dream that never really was all that effort for nothing except misery so the world becomes subjective it's in you it's not external to you it's your creation so work to totally quiet the mind until there are no thoughts the mechanism called mind changes from being a very turbulent ocean where you see waves all the time that's the way it is now to all the waves disappearing all the tiny ripples disappear then it's a waveless ocean with no boundaries and your mind becomes that way totally quiet not even a ripple and when that happens you become intuitive from your eye everything comes out of it anyway the eye of you your beingness is omnipotent omniscient and omnipresent and when you quiet the mind you naturally identify with your beingness and are intuitive only to bring it down to practicality when you're intuitive you can talk to anyone on his or her subject and help them learn more even though you have never studied it even details and facts you're coming from omniscience there was a time I I did this when I first first years after I got free and it's like see you don't move you watch your body like you're watching other bodies you watch your body talk you listen to your body talk and you say gee that's interesting see that's the personality side of you watching the free side the intuitive side all study becomes useless when you're in touch with omniscience so all these teachings of spirituality in this direction in that direction another direction over the thousands of years hasn't helped much all that teaching has activated the mind the only answer can be gotten by quieting the mind so that you will naturally identify with your beingness and three do not identify with your body and mind take it as a character out there give it it's just do do not overdo on it and again you've heard me say does this chemical have more power than I have over this body this is the pill generation we're into now everything can be cured by pills how does a pill get more intelligence than we it's ridiculous if it helps us it's our intelligence saying this pill is going to do something it's not the pill doing it it's our saying that the pill will do it give the body it's just do don't overdo with it so that your attention can go more towards beingness overpaying attention to the body keeps you bogged down into being that extreme limited carcass which is an absolute no win in the first place it goes from the moment you get it born it starts dying and finally succeeds in dying so why put all that attention to it you're going to have carcasses around so people can play with it

[Speaker 3] (8:49:34 - 8:49:35)

it

[Speaker 1] (8:49:35 - 8:54:26)

might wake you up because that body is going to be a carcass and as I used to say you ride around in a car is that you no that's a car case a carcass this is a car case like an automobile you're not the automobile because you move around in it you're not this body because you move around in it so a car case and a carcass are very similar so give the body it's just do and spend your time identifying with yourself spend your time releasing the block to identifying with yourself until you end up with no attachments and no aversions you should have things you should have things for use with no attachments and no aversions and when you have no attachments and no aversions you will have everything for a mere effortless thought of it so if you have so many concepts of giving up on the path it's one single thing you give up that's your miseries your limitations but on the path you take on more and more and more until you have the universe don't allow your mind to sabotage you by saying you're going to lose everything if you go free don't allow your mind to sabotage you by saying I will die if I go free and these feelings are strong within you right now I will die if I go free if you didn't have that you'd be free you know the way allow all that suppressed energy up and out if you didn't sit on it it'd all go out and you'd be free in minutes don't allow your mind to sabotage you it fights for its survival because we programmed it that way it's like how the computer in this picture 2001 but since we programmed it to keep us bogged down we can always deprogram it so it cannot touch us so now that you've got everything there's nothing more for me to say be yourself you've got no choice on that that's the ridiculousness of this whole world of living you're infinite you're omnipotent you're omniscient you're omnipresent right here and now at this moment concocting a mind which says otherwise I'll still say any aid that aids is a good aid be a gator aid sometimes I think an alligator on the backside might make it go up and that's the way we really go we give ourselves such heavy bites and fights we eventually let go and go back home I don't want you to think I'm putting down the aids that help you if you need an external aid and it helps, use it when you understand that external help then you'll move above now there's no giving up anything on this path we're at the bottom

[Speaker 3] (8:54:27 - 8:54:31)

there's only one thing we can give up we're at the bottom

[Speaker 1] (8:54:33 - 9:11:43)

and from here on Scuffy bottoms up there is no giving up as you go free there is a tremendous taking on of more and more and more until eventually you have the all first you'll see every person as yourself and you'll see everything as yourself and you'll see the whole universe as you and once you are the all there's nothing you need there's no more desire no more attachment no more aversion and you're free and as I said the world won't disappear for you it's like an oasis on a desert you see water you even see trees growing around it but when you go over to it you discover it was an illusion it's just sand now you walk once you go free you walk the desert you'll still see that oasis with

this difference you won't go there to drink and this is what you need to learn about the world stop going there to drink you just get drunk stop looking to the world for your joy look to yourself for all the joy because that's the only joy there is when you're having happiness anything pleasurable any joy it's only because you've quieted the mind for that desire and when your mind is quiet you're being your beingness that's the only happiness you can ever experience discover that for yourself stop chasing those rainbows you've been doing it for millions of years already and you now have a choice to go on enjoying over eons it'll take you eons to do this or you could go from here right back home to the top this is the advantage of being at the bottom you're close to the top you're closest to the top of any area there the heaviness the encrustation the binds that we have put upon ourselves and we never forget really what we are are so heavy the desire to break out of the bondage is so great we can go straight up this way from this state of being in a physical body we can go all the way home in a matter of months or less the fact that very few people do it does not make it true that you cannot when any one of you decides to so do it so be it when you decide you want freedom more than you want anything else you can do it in months you don't even have to discover the how to you've already got it no feelings the mind goes quiet and that's it I think the main reason why you're not going all the way is a subconscious fear of dying if I go free now this subconscious fear of dying is actually the fear of losing your ego the ego does die the sense that I am this limited body Lester died but in place of it comes something infinitely better your whole purpose for coming here is to discover this free being that you are everything you do is moving in that direction but you're looking for where it isn't it is not external it's not in more money more playmates it is in you discovering what you really are unlimited free beingness and that you set up the whole world as you see it there is nothing out there but your picture and we superimpose our picture on the same space that others superimpose their pictures and each one of us is seeing only our picture but this fear of going free is the fear of losing the ego sense now what happens after you lose your ego sense is simply the body moves around but you know the body for what it is what used to be the all of me turns out to be the least of me one infinitesimal speck of me is this body because I'm omnipresent not just in this spot every one of us is everywhere present all the time focusing in on a little body saying I am this little body trying to keep the body surviving forever who succeeds in keeping the body surviving forever you see how stupid it is we see the body is dying all the time we are dying every day we are struggling for survival every day it's an absolute no win direction we see it by the way Wendy's is a good place to eat on the table they have ads from the 1800's I was looking at it yesterday and they do the same voodoo things that we do how to keep from going bald singe your hair they have all these odd singe they have all these unusual ways of healing the body etc etc we use now put different names on it call them wonder drugs you wonder why but it shows you it should give you a sense of the impermeability of everything because everything you are reading about they give you addresses if you live in New York City that you have been around and very close to and you know it's not there now the things you are reading it shows you the impermanency of everything I'm

trying to shake you loose of your life hold on a body given it's just do and spend your time releasing going free and if you really like the body that much you can make it go on as long as you want to you can make it as youthful as you want to also there are some rare beings who stay at the age of around 18 20 all their life our friends on our nearby planets most of them look 16 18 as high as 20 very few look older than that and they are 1 to 2000 years old we can do the same thing but in the process of breaking free of the body you learn that you are in control of the body it's only your thought but use this heal the body instantly walk over red hot coals and don't get burned a Tom Bell was in town here some weeks ago and took a group over burning coals you can do that and much much more get rid of your shackles it will start you going through this it will free you from being bound into the physical body you can walk on hot coals and then walk on water and things like that you are beginning to transcend the physical body you are going to need this this morning I was reading breakfast in the bakery down here a christian science newspaper on all the how's and wherefores of nuclear attack how to stop it you don't get the first 5 minutes the next 20 are most important but the last 2 minutes on the way down goes on and on this is christian science explaining the best ways to stop a nuclear attack I'm giving you a way now discover that you are the creator of the body you can walk through a nuclear explosion and it wouldn't touch you you can put your hand in fire and it wouldn't burn you you might need these things in this decade as they talk about undoing these nuclear things they multiply them not only in numbers but in ability you see the direction stop wasting time release the eye flap go free you want to do it anyway even if it takes you a million years why not now you've got the method no more wanting approval or control freeze the mind enough so you can dig down into the number 1 program wanting to survive as a body fear of dying you pull that out, you're free you pull that out the little remaining garbage you can dump so easily and then you'll just remain as you really are you'll be out of the struggle boy, if I got this power to walk over hot coals I got the power to teleport I got the power to at least arrange my life so I don't have to struggle anymore in that sense it could help if I can walk on hot coals can I arrange my life ideally of course you got that power powers do not free us the experience of people who get interested in them is that they get stuck in powers now powers are just working the world shortcut that's all powers are inherently yours, all the power there is in the universe is yours, all the powers are yours right now but if you show yourself one of them it might encourage you to show yourself another one and another one, and then you start unshackling, you might let go of all the powers and just be there's a lot of people do miracles and they're not aware of it because when they do it it's so easy and concentrated they get back into the world they don't even remember it like these old ladies lifting cars and kids lifting automobiles the emergency concentrates them they're on one thing totally concentrated I gotta lift that car off my friend or relative with no doubt they just lift it I just got a funny picture when I was on living on Central Park South I'm getting in the elevator and the operator is a very strong man, he just can't open a bottle and I look at him I said I'll do it for you and I took it and just with a little twist I took the thing off it's all thought he used to stare at me every

time I went up that was something peculiar to him and when you identify with your beingness you recognize the only thing that is is your beingness as being all beingness that's the only absolute truth that never ever changes, everything else changes because it's untrue if a thing is true, it's true forever if it changes it wasn't true the moment before so everything changing is not true it's an illusion created by us but try to remember as you let go, you don't give up anything, you take on more who got more miserable from releasing?

[Speaker 3] (9:11:43 - 9:11:44)

anybody?

[Speaker 1] (9:11:46 - 9:30:09)

you might think so because as you free yourself of the heaviest as you free yourself as the thing that's right on the surface now it uncovers more that's deeper and you might attribute the deeper vision to the releasing the heavier subtle thing right on top now and the more you release the more sensitized you become so whatever you feel you feel more so because before you were blinding yourself to feeling it you were driving it down in the mind making it subconscious so when you make it conscious you're aware of it and it feels as though it's something new coming up but it was always there so you might have a thought that gee I'm getting worse I never felt so sharply but you'll discover that you don't remain nearly as long in that heavy state as you did before even though you feel it more so you feel it for a far shorter period of time take responsibility for everything you feel and experience that this is my heavy desire for this thing that I want so much who's dominant it or me does the desire come to you in the body and tell you I am in power over you no so take responsibility whose desire is this at least it will put you in a position where you can if you choose release that desire totally and never be bothered by it again for me it's a terrible thing to teach that Jesus died for our sins if he died for our errors we don't have to correct them no he died to prove immortality to show us the way to immortality is to die to the physical body then you'll get your immortality that's just a misinterpretation of some of the leaders in religion who did not understand the pope is for hope it goes down to south america and there's the people down at the bottom it gives them hope my thinking is they'd be better off without it then they either have to sink or swim the hope keeps us going on and on and on in the misery yet in a certain space of course hope is good, no hope you die but take responsibility when you're enough in want you let go of it and be in affluence I the self create the mind that has the want so who's responsible I think it's good to emphasize the kiss theory keep it simple a wish for the rest of me to go free which is everyone plus before you come in you make certain decisions and you'll carry them out before you're born you see your whole life ahead of you and you make good decisions good strong decisions and you carry them through as I said before when you go free there's one of two things you'll do you'll just isolate the period of the body or you'll come back and help the rest of the

people do what you did the majority of people just leave why?

this is an illusion a very small minority come back and they're the Christ's the Buddha's etc well you know I might just not be anything I'm saying only by doing it yourself well you know it takes one to know one all the time bring your thoughts out to protect the body not for one moment taking a look see at that beauty that you discovered not for one moment would you look at it because all the time you were struggling for survival and it keeps your mind busy all the time see as your mind gets quiet you begin to see the beauty the perfection so the mind is the enemy you have to quiet it every thought is a thing of limitation so the best state is a no thought state when you quiet your mind you just come from your knowingness you operate intuitively see theoretically you can do it like that I am not the mind finished no one does it now I spent many a year trying to think up a shortcut, a one shot way of going free see we all have accumulated the encrustation of the mind and we need to undo it and it is so heavy there is so much there that we go along with it but should you make a decision enough of that mind then you can do it weeks months because then all your desire focuses in on the desire to rid yourself of the mind and you just keep releasing all the time, all day long even though you are with people you probably experienced the state where it comes up and floats out, comes up and floats out it's got to get to that point really, there is so much of it releasing occasionally helps but if you want to get it all out a huge accumulation, it's got to be constant it's in the six steps, you got to make it constant and all day long it's floating up and out you see the feeling and you see it release sort of like sitting back and watching the show go on people who have let go of a long time habit of smoking I've always got them to first accept that it's okay to smoke, now that's hard for them to do it's much harder for them to accept that it's okay to smoke than it is to let go of smoking you can apply that to yourself you see like put it on the smoking if it's not right to smoke I'm taken up with it's not right to smoke so much I can't even begin to think of letting go of smoking I'm fighting the fact that it's not good to smoke people say so and even I know so it might give me emphysema so you must it's so much easier to release when you first accept and then you can let go how many of you wait until you get high before you release how many wait or go high to release here's your problem you're not doing it what are you doing you're wanting to feel good so you're waiting until you get down and then you release to feel good and because there's only one to feel good that one release can make you feel good and that's it for the time being until you feel not good again you'll release again to feel good again thereby dragging out the whole process now if you would release for the purpose of wanting to go free then it would take you months to clean out all the garbage but you're not releasing to go free you're releasing to get out of the misery it's a drawn out process that way in the beginning you have no choice you're so bogged down in heaviness and misery you need the incentive to get out of the hell that cause you to release but now that you've moved up that should be past history the reason for releasing should be to go free the highest feeling the highest state you'll ever get is total freedom do you believe that okay so why don't you go all out for the highest

state and go free because you're holding on to the heavy state which equals ego ego is the cause of all misery ego is the manner in which we separate from the all of the universe from the oneness of the universe ego must go if you're going to identify with the oneness of you ego is a compilation of all the agflat you start from being the all to putting a fence around you called I Lester I your name by setting up a mind which is only the sum total of your thoughts feelings and expanding it outward more and more with more thoughts and more feelings and the more you do that the more you're moving away from I my being to I being Lester with a mind that's almost unlimited and therefore we can move away from the oneness to the extreme and this is what we have done but the reason why you're not going free quickly is you're releasing the feel good and that causes you to stop when that goal is accomplished whereas if you were releasing to go free you wouldn't stop you would bless every opportunity that would come your way to gain an additional piece of freedom every down would be a wonderful opportunity to you every down is a marvelous opportunity to release and go up you're not falling into the later steps of the six steps because you're missing the number one thing wanting to go free and replacing it with wanting to satisfy the ego the I personality sense chasing after the highest state externally in the world where for each ounce of pleasure you take you get pounds and pounds and pounded with pain this is so obvious if you just look at it the things that you thought were most pleasurable in life have given you the agonies, the greatest agonies basically the opposite sex as you move up your sex desires should be released and you reach a place where there is no sex there is no male, female you look at souls without a tag male or female but every desire is a extreme bondage every desire is saying I lack that the all lacks nothing the all is everything the oneness includes every last atom and so you've pulled yourself away into a little personality and are trying to keep that personality surviving and that's more important to you than taking this tremendous high state which is yours by nature, which is inherent, which you cannot change but you can look away from it and assume this little ego body mind you're not looking to go free and that's why a whole gang of you are not all the way by now you're looking to satisfy this body mind thinking therein lies your welfare and every day it's proven to you that your welfare does not lie there, you never win for each ounce of happiness you take via the body mind you get hit with so much pain every thought has

Lester Levenson 164mp3 part 3 of 3

[Speaker 1] (0:01 - 16:39)

Every thought has a certain amount of pain to it. Why? It pulls your attention away from your beingness.

When your mind is quiet, you're in the most wonderful place there is. But every time you're brought into it, it's a disturbance of the inherent natural total peace, equanimity, tranquility. That is natural.

But again, the reason why you're not establishing that tremendous state is you're looking for it where it isn't. You don't want freedom. You want that terrible game of playing ego and having moments of pleasure with long periods of pain.

So I'm suggesting that you wake up to this fact. Release when you're high. That ought to be put down in your notes with big caps.

Release when high. Go high to release. Everyone has exactly what he or she wants in the sum total of our wanting.

Mine's only creative. When you want freedom, you're going to get it quickly. And I say months.

Because it'll be your number one priority. And regardless of what's going on in your life, you'll keep releasing. All that suppressed energy is trying to push up and out.

And you're trying to hold it down. Stop holding it down and every bit of it would leak out. It would push right out.

Holding it down is holding on to the ego programs. You've got to recognize that first you want to be a limited ego. Then you've got to accept that that isn't it.

Just by looking at your life. It's been miserable for millions of years. We all think we're so smart and boy are we dumb.

For an infinite being to live in the extreme limitations that we do. How smart is that? But that smartness that we feel and think we are is subconsciously knowing our beingness.

And the dumbness is forgetting that. That it is our beingness that is omniscient and smart. So we must get to the place where we identify all the time with our beingness.

And when you do that you see the mind-body world as an out projection of your mind. That you set up and so what will be your attitude. And good and bad are exactly alike in that projected movie.

It's a projection. That's the thing you got to get to know. What's the difference whether it's black or white, good or bad, hot or cold.

It is a projection out there. An imagination. An imaging in my mind.

A thing that I set up. I am not that. I am my beingness.

When you identify with your beingness the mind matters not. Because you know it for what it is. When you identify with your beingness the mind and all its garbage matters not.

Because you know the mind for what it is. The sense of ego contains all likes, dislikes, all thoughts. You must get your attention off it and put it on your beingness which is there all the time.

Is there any time when you are not? No. This infinite beingness that you are is there all the time.

Identify with it. Hold my mind is not it. My body is not it.

My mind and body are out projections from it. Identify with your beingness. Release when you are high.

The higher we are the closer we are to our beingness. Highness, quietness, equate. When you go high you got the energy up here.

Here you have the least energy. An apathy you've thrown in the towel. Up here you've got the highest energy.

So move up into this area and then dig for the fear of dying. Down here you're drowning in it and you cannot let go. Up here you can confront the fear of dying.

And when you get that out mostly you can clean out the remaining relatively easily. Aim to go up here to release from. If I would have said these things to you some time ago it would have been meaningless because you're so drowning in your agflat you just can't see straight.

The only thing you see is the agflat. But every one of us has moved up into this area, knows what it's like, can put ourselves there and then dig down deep and confront the fear of dying, the insecurity, the fear of living. And by so doing you'll get rid of all fear.

Fear is not natural. What does an eternal being have to fear? About dying especially.

So from here on make it a point to get up here, feel high and then dig for the fear of dying and release it. Your point of focus shifts from body mind just onto beingness only. You stop thinking about whether this chemical or that chemical is going to do this or that

to me.

You don't think am I going to get approval or control. No matter what anyone says to us it does not hurt us because we are infinite beingness. How can what someone says interfere with that?

They cannot. And so you move toward the imperturbable state. And I know no better yardstick of checking where you are at now by the degree to which you can be bothered.

Move to that place where no one and no thing can bother you anymore. And remember the ego is the mind body and the mind has to be quieted and then you identify only with your beingness and that's the ultimate state. And that's what I wanted to say to you today.

Get out of the pits, go up here, complete the job. It only takes months or less. The step one is in there wanting freedom more than you want the ego nonsense.

The other steps fall into line and you get down to step six where it's a delight all the time. Because you just go higher and higher and higher and higher until you can't go higher anymore. There's no place to go.

You're all over the universe. You're infinite. And that's simply all the time identifying with your beingness.

I am this. Then you'll see the whole truth that there is. There's nothing but I my beingness.

Everything else was an imagination, an illusion. So I say go for it. Keep it in mind.

Go high and release. Of course, if you're down, release to go high so you can release more deeply. Don't stay there.

Move on from there to higher. You're right. Most of us have been using it to escape the misery.

I'm saying don't stop. Go higher until you can. There's nowhere to go anymore.

You're all over the universe. Use the highness to release. You have been using releasing to go to feel good.

That's it. And you stop. You're ridding yourself of millions of years of accumulation, but it can be done in months.

How do I know? I did it back in 52. Not knowing what you know.

Had I known the method instead of taking three months, I really believe it would have taken one month. Because the first month I just released on approval, love. And then I

was spending the second month releasing on wanting control, change.

And then the last month, these are approximate zones, I saw the fear of dying. And I worked on that. So I was really going one at a time.

Approval, control, security. The aversions to the world are difficult to see. Your attachments are obvious and you're chasing them all the time.

But the aversions you push out of the way. So when you go for a goal, up come the antis. Oh, I'm afraid I can't and all that stuff.

So it's a gimmick for getting up the aversions to the world, getting them off into sight so you can let them go. You don't get a thing into consciousness. You cannot see it or handle it.

So achieving in the world is a way of getting up the negative. The only reason why the world doesn't serve you with affluence and abundance of everything, is you have thoughts to the contrary. And they're suppressed.

Moving to get things in the world, the contrary feelings come up and you release them. Because if you cannot be successful, you're holding on to programs that hold you down and you don't see them. That which you don't like, don't want to see, don't want to be.

You want to avert it. That which you want to avert. And the opposite side is attachment.

That which you want to hold on to. Those are two big words, attachments and aversions. They keep us bound.

If you are the all, how can you have an attachment or an aversion? There's nothing apart from you. And you end up with the feeling, the universe is mine.

From infinity to infinity, the universe is mine. And it is.

[Speaker 11] (16:41 - 17:15)

Thank you for ordering these rare recordings of Lester Levinson. The first three tapes were recorded in the summer of 1989. Lester was speaking to a small group of staff at the retreat center.

The last tape was recorded in 1973 at what was called South Haven. Enjoy. The following session was recorded May 21st, 1989.

[Speaker 1] (17:16 - 22:49)

The way you've been doing it, the track record is, can take almost forever. Because how long should it take to do a three-month job? Or three months or less.

In other words, you were not doing it. You were toying with it, playing with it, using it to better what you really want, the world. If you were using it to go to the infinite being that you are, you already would have been free.

Does that make sense? So what's missing is your want to. Your want to is the world.

And if it's the world, it's the opposite of your unlimited being. And each Sunday I've been trying to give you something really substantial to work with. Can you remember what the first one was?

That's step number one. And it's step number one of the Methodism. You've got to want freedom more than you want the world.

Let me change that around. That's the way it was originally. I've seen it in the beginning with the people, so we've changed it to you must want freedom more than you want approval or control.

Or approval or control equates to the world. So I think it's better put, you must want freedom more than you want the world. And if you do, then what's your behavior from there on?

Turning your head away from the world and focusing it back on you. Doing that which is required to detach you from the world. And allow your infinite beingness just to be.

So step number one is you've got to want freedom more than you want the world. What was the second Sunday on? Do you remember?

Not the last time. Okay, the number one hold down is the wanting to survive as a body. Which comes out as the fear of dying.

Out of that evolves every other feeling. If I get everyone's approval, I'm safe. I'll survive as a body.

If I can't get their approval, I want to make them approve of me. So I'll be safe and survive and have control. But because you're so fearful of allowing the feelings of the fear of dying to come up, you need to work with approval and control first.

And when you release that appreciably, naturally up comes the bottom fear of dying for you to release. But I think you've done enough on approval and control to directly attack the fear of dying and work on that and work on that. And when you get stuck, use the how-to and the method.

Let go of wanting to change the feeling of stuckness. If it's a vague feeling, let go of wanting to change that vague feeling and it releases and then you can attack the fear of dying feeling. That first little release will allow you to move up to the place where you discriminate in real life.

The fear of dying is only a feeling and that right now you're equating it to actual death. That's why you don't allow it up. If you didn't equate the fear of dying to death itself, you'd let it right up and you'd go free in a matter of a week or two.

And it is pushing hard to get up and get out. It's the most suppressed feeling we have. And you're doing a beautiful job of suppressing it and holding it down.

[Speaker 2] (22:53 - 23:03)

The last time we did something that we've done for the very first time, focus in on the fear of dying feeling.

[Speaker 1] (23:05 - 23:35)

I generally avoid it because most people jam on it rather than carry it through. But I think you're ready. If you're committed, as you say you are, to allow the feelings of the fear of dying up and allow them to go out.

You hear that word allow? That's just the way it happens. Instead of holding it down, you allow it up and out.

[Speaker 2] (23:36 - 23:39)

Because it's trying to push up and out all the time.

[Speaker 1] (23:39 - 24:07)

Every suppressed feeling is. So when you do it, it's easy. Comes up in waves, goes out.

So the waves stop and then you're finished. I want to give you another very practical thing that'll help you go free. And it is this.

[Speaker 2] (24:09 - 24:18)

Whatever you do, whatever you want now, get it by releasing only.

[Speaker 1] (24:23 - 25:08)

Whatever you want, get it by releasing only. I'm underlining only. I might kill you because it's so easy.

It drops into your lap. Is there anyone who has not experienced getting something with no effort through releasing? So every one of you has experienced getting something just through releasing.

No effort, no doing, just releasing. It drops into your experience. What's wrong with that?

[Speaker 11] (25:22 - 25:23)

What's wrong with that?

[Speaker 1] (25:24 - 26:35)

You've done it. You've done it more than once. And all things are possible when you do it that way.

Okay, so the point I'm making now is from here on, everything you want, make it a point to get it via releasing. Do you think you ought to write that down? I'm afraid you'll forget it the moment I stop talking to you.

That means your life is going to be beautiful from here on. Oh God is right. And from here on, get everything you want by releasing.

[Speaker 2] (26:41 - 26:43)

And now what will that do?

[Speaker 1] (26:48 - 30:54)

It'll get you into the habit of releasing. It'll get you to use it more and more and more until it's natural, like breathing. Now your greatest prize is not going to be the getting of the things that you want, but in your state of being.

You'll move into that high, high, high state. Because when you let go by releasing, it's letting go and letting God. Can God do it?

Do you need money? Does God have money? He could give you a trillion dollars tomorrow if you would let him.

It's just the letting. And basically it's the letting go of the ego sense, I, me, my body, mind. Letting go of the ego sense is letting God do it.

It's letting the God part of you, your beingness, do it. That's simple, isn't it, what I've said so far? Okay, what you need is an electrical product that the Chinese authorities used yesterday on the margin.

Beijing tried to break them up, cattle products. They're electric shots. You know, it's an idea.

Find out where they bought them. Home Depot. Maybe that's what we need to set up here is a Home Depot with a capital H.

H for heaven, highest. But this is an assignment. From here on, produce everything you want by releasing until it gets to be permanent.

When it's permanent, you're free. Well, because of being free, no, in your mind, you take

no action. When you release and you let it happen, your body goes through the motion.

But you have a sense of being not the doer. It's not me, but the Father who worked it through me, is the sense. It's letting go of I, me, ego sense and letting God run the body.

You do it all the time. Things get to be effortless. You'll be surprised.

And someone's like this, and how to lift your arm takes effort.

[Speaker 2] (30:55 - 30:58)

If you release, your arm floats up with no effort.

[Speaker 1] (31:04 - 34:04)

And that applies to everything. There's no effort. When you let go of the ego sense, there's no effort.

It drops into your experience. When you do it enough, you'll learn to create instantly. That means materializing and dematerializing things.

Through this process, you'll learn to materialize even gold. Of course, when you've got the formula for making gold, you don't want to carry it around with you. It's heavy.

The only thing you think of is what you want, what you need. You produce things for use, not to store up. Storing up shows uncertainty, a feeling I can't have, so I better build it up for the future.

They never carry things with them. If they want something, they materialize it. So again, starting today, we get everything we want through releasing.

And I suggest you put up a sign in your room. Get everything only through releasing. I think you need to really put it up over your mirror where you look at at least once in the morning, wherever it's obvious.

Put it up in a very obvious place, because it's obvious that even though you've released more than once and achieved something dropping into your experience, you don't want to remember it. You prefer to do things the hard way.

[Speaker 11] (34:06 - 34:07)

Love the gravel.

[Speaker 1] (34:13 - 37:04)

This will take you out of your hovel of gravel and help you solve all problems. Every time you've released completely on something, no matter how impossible it was before you

released, it became immediately possible when you released, no matter what it was, no matter what it was. I'm saying that to dare you to think big.

I've said so much in what I've said to you so far. I feel like cutting it now and letting you stay with that. Do you have any questions?

Were you there when we decided to release directly on a fear of dying? And what was the answer to that question? When you make the decision to go free, it comes rapidly.

[Speaker 2] (37:24 - 37:25)

Yes.

[Speaker 1] (37:25 - 47:44)

Under the approval and control, the workshop leader, Hale, will then ask you to look at the fear of dying underneath it. The reason why you want approval or control is so that you'll survive. It's up to the workshop leader to lead you further down.

Now, if they jam, then release them on their feeling of being jammed. When that's let go of, then they can confront again the fear of dying. If they jam, it's just running away from the fear of dying, as though the feeling is tantamount to death.

You keep reminding them it's only a feeling. The fear of dying is only a feeling. And feelings don't fight, they don't shoot you, they don't hit you over the head.

It's only a feeling, like every other feeling. But the tendency to run away from it is very strong and very habituated. So now you've got to make the effort to get it up and get it out.

Once you start letting it up and letting it out, you'll discover you don't die each time the feeling comes up. You survive so you can look at it again and again. And then you release on the neighbor.

So what you're telling me is that he's using the process at work. Well, no. Now you're contradicting what I said.

Now you're going way down to the elementary way of releasing. I'm trying to hold you up at the postgraduate level. I'm taking you out of grammar school, high school, college, and putting you into the postgraduate college work.

You know, release the feeling of stuckness. See how you want to change things that I tell you? Release only the feelings of stuckness or even the vagueness of the feeling.

You might not even see it because you're trying to run away from it. Release wanting to change that vague feeling, whatever it is. That goes out and you're able to approach the

fear of dying again.

Now also needs to be thrown in the fear of living, which is the opposite side of the same coin. Because it is in a lot of us wanting to die to get away from everything. So wanting to live, wanting to die, fear of dying, fear of living.

Those four things can be played with. Maybe you ought to write them down. Now this should have an astounding this ought to lead to an astounding change in every one of you.

And it will if you carry it through. You're being asked to do that which will get you free rapidly. You can do it here because you don't have the world telling you just the opposite, pulling you in just the opposite direction.

Here you don't have the world pulling you. So you can stay with it. Instead of releasing it, you were expressing it on the body.

You were making the body die, pain towards death. So instead of releasing it, you were expressing it into the body. Talk to the workshop leader, let him take you through it.

Or keep releasing the stuck feeling. See, instead of releasing the stuck feeling, you kept it going. You were stuck with the stuck feeling.

You kept it stuck. You see how simple it is? It's really simple if you'll do it.

All right, now you've got me propping hell, and hell will prop you, and we'll all be proper in the future. Which means releasing the fear of dying, getting everything we want via releasing only, doing it without effort. Be not the doer, intent to aid your intellect, but just letting go and letting God.

I think you accept that God can do it. If he can't, I'll get you another God who can. So let go and let God experience, and it drops into your experience, right into your lap with no effort.

Why don't you answer these questions yourself? Why do you have to have me answer a question like that? You see why you want me to answer it?

You want my approval. You want my attention. A question like that, you can answer.

Now you're bothered because you feel that maybe I'm putting you down. I won't approve of you. But all these little intellectual questions, you can answer them, and they get you nowhere fast.

They take the place of releasing. Instead of releasing, you're questioning things. The why's and wherefore's of things never give you any answer.

They just satisfy the intellect, which is the thing you want to get rid of. So, please release only. Don't ask why, why this, why that.

Some questions in the first place, because asking why, now why isn't it the way I think it should be? It's like a thing. Whenever you ask why, you're asking someone to explain it so it fits in with your knowledge lower than college.

That's down in elementary school.

[Speaker 11] (47:48 - 47:53)

But try to get out of the habit of why questioning.

[Speaker 1] (47:54 - 48:30)

Just do it. Throwing up why's is specifically avoiding doing it. So, get why's, kill the why's.

Get w-i-s-e and kill the w-h-y-s. Okay. I think we can end the session now.

[Speaker 11] (48:30 - 48:38)

The following session was recorded June 4th, 1989.

[Speaker 1] (48:40 - 49:09)

...in the same direction. By making it more practical, whatever you do, do it to perfection, no matter what it is. Don't do half-way jobs.

You'll discover a free one does that naturally. Whatever the free one does, he or she does it.

[Speaker 2] (49:18 - 49:20)

So, it's a very practical tool.

[Speaker 1] (49:21 - 49:54)

Whatever you do, no matter what it is, do it so that you're free in no time flat. How long should it take to be what you are right now? That's how much time it should take to go free.

You're free right now in your beingness. You're bound in your ego sense.

[Speaker 2] (50:07 - 50:09)

I took that from one of my articles.

[Speaker 1] (50:16 - 54:28)

Something I thought I'd give you maybe next time, but I'll give it to you now. Work is no hindrance to realization. Doing things that are wrong does not block you from realization.

It is the sense of wrong identification that is the source of all your trouble. Get rid of the false identification. And what's the false identification?

You are the doer. And you've all experienced from releasing that when you're released, it happens. You're not the doer.

But so down, like when Yogananda was sitting in a bed, it was very high, and he wanted to get his balance, raise his hand, and went up effortlessly. When you're not the doer, and you want your hand to go up, it just floats up with no effort. In everything you do, the same thing happens.

No energy, no effort is necessary. So, being in action is no hindrance. The hindrance is identifying as being the limited body-mind, as identifying with the ego.

If you tried to do no action, you wouldn't succeed, because your karma is driving you now into action. So, if you tried to do nothing, you wouldn't succeed. Whatever your karma is, you would do.

So, trying to do nothing doesn't help. Only releasing helps. And only releasing will get you all the way.

As fast as you will do it. So, the action, rather than being a hindrance, is really a help. Because as you're in action, you're being pushed by your feelings, which bring up more feelings while you're in action, for you to release all your feelings.

So, you must do it in the world, you must do it in action. You cannot do it isolated. When you isolate, you just escape.

So, the next major point to write on your script, or whatever you've got, is whatever you do, do it to perfection. That's behaving like a master.

[Speaker 2] (54:31 - 54:40)

Behaving like a master brings up the objections to it, for you're releasing.

[Speaker 1] (54:42 - 56:36)

If you don't do things to perfection, it's because, actually, your destructiveness, destructiveness, your non-constructiveness, causes you to do it not to perfection. But if you make it a point to do it to perfection, up will come these feelings that are anti, for your releasing. So, make it a point to do whatever you're doing very successfully.

That word perfection might not be understood. Success might be better understood.

Whatever you do, you should be successful at doing it.

Let's see, I think I gave you enough for today. These points are so potent. Any one of them that was had will extremely expedite your going free.

They're very practical, right down to earth, how to behave in your everyday life. If you're doing it in your everyday life, you think that gets you free, rather than what you're doing now. What you're doing now keeps you bound in the round, and around and around you go.

You're on the merry-go-round. But you do these things, you get off the merry-go-round. You stop spinning.

[Speaker 2] (56:45 - 56:51)

I could give it to you from here on.

[Speaker 1] (56:51 - 57:03)

Every time I meet you, if you won't kill me. I could always keep pointing out things that you're doing that keep you going in the wrong direction of limitation.

[Speaker 2] (57:05 - 57:20)

Why don't we try that? I don't know if anybody else has an agreement, but we always talk about it in the days when you were giving presentations, people grew rapidly. So, why don't we try that?

Is that something that would help us grow? Oh, I'm glad you brought that up.

[Speaker 1] (57:20 - 57:33)

I don't think so. Because what happened before was that every one of them stopped growing. Stopped dead.

There's a whole gang that was out there.

[Speaker 2] (57:34 - 57:36)

They didn't have a relationship either, did they?

[Speaker 1] (57:38 - 58:45)

Right, they didn't have... Yes, they did. I gave it to them one-on-one all the time, without putting them through the formal course.

And yeah, they all had it before we broke up. Okay, they could have released. They didn't.

Now, I know what happened. After it happens, I can see the cause of it. If I give you ego presentation more than you wanted, you unconsciously build up a resistance to hearing anything I have to say after a while.

You stop growing, period. So, there's a delicate balance. I can do it lightly.

The way I'm doing it now is not as heavy as the ego presentation used to be. But I'll try it. Let's see what happens.

[Speaker 9] (58:49 - 58:51)

I'll give you a workshop.

[Speaker 2] (58:57 - 59:08)

That's what you talk about, trying it. But I'd have to say over the last month or so, you've definitely turned the heat up from what you had before. That's another problem.

[Speaker 1] (59:10 - 1:01:07)

That's another problem I have. I think I'm going to do something. The higher power says otherwise.

When you go free, your thinking mechanism is overridden by the highest being. Called God. The bottom line is you.

Ramana Maharshi says at times, there's no God, there's you. Tell me God. Anyone here can tell me God?

Have you ever seen God? Ever get a letter from him? Did you ever shake his hand?

So, he says, there's no God, but there's you. And in your beingness, you are that God that you're conjuring up. Your beingness is what the world calls God.

And when you release your ego sense and drop into your beingness, you're all knowing, you're all powerful, and you're everywhere pleasant. Isn't that simple? Isn't that nice?

What a present I gave you. You're God, you're God, you're God, you're God, you're God, you're God. But you can see why I can talk that way.

Is there a God? Sure. I'm looking at him.

[Speaker 2] (1:01:08 - 1:01:11)

And that's what you're looking at all the time, saying otherwise.

[Speaker 1] (1:01:17 - 1:03:24)

See, I can condemn him to hell. Push him every bad thing there is. But not really, because it's me, my beingness.

So, when I voice it to you, I really don't mean anything derogatory. Is there a God? Yeah.

So, aren't there? From the East, from the West, I am that I am. I'm still not sure that's the only capitalized sentence.

Come in. That's God. Hey, George, he burns.

Close the door. At this point, Michael, it's real. God is one.

Not me and George Burns. He's just acting like one. He's sure trying to hold on to his eternality through the physical body.

He's in his 90s now, and he still gets on stage on special shows. He still gets up, talks, sings, dances. At least he thinks he's dancing.

He just about moved. Anyway, God is the one single, infinite beingness of the universe. Therefore, that must include us.

It's a part of us that's our beingness.

[Speaker 2] (1:03:28 - 1:03:46)

It's the car. I got thrown off.

[Speaker 1] (1:03:50 - 1:04:46)

I don't want mopeds around here. Mopeds, we have enough. We don't have to have any mopeds.

Really, I was thinking how to stop outside people from coming in with the proper sign out of the category. What about beware of the dog? Whoever talks and says, I am the dog.

Why don't we put up an electronic system? Put up a sign, beware the dog, and if they walk in, they break an electronic beam which plays a very loud barking.

[Speaker 2] (1:04:50 - 1:04:52)

We'd have to get a real dog on tape.

[Speaker 1] (1:04:59 - 1:05:09)

Anyway, someday we'll have to have a reception about at an entrance point when the traffic gets heavier.

[Speaker 2] (1:05:10 - 1:05:22)

We could easily put up an electronic gate and a little voice thing that you have to enter town and press it if you want in. Otherwise, people would know that you're in without even getting out of the car.

[Speaker 1] (1:05:24 - 1:05:28)

Maybe that's a better idea. Give it to Frank and his people.

[Speaker 2] (1:05:28 - 1:05:31)

Costs $400 or $500 a day.

[Speaker 1] (1:05:33 - 1:05:43)

The way we like to waste money, I don't know. What do the two Indians want, frankly?

[Speaker 11] (1:05:44 - 1:05:44)

Everything they have.

[Speaker 1] (1:05:46 - 1:06:14)

My scalp is my own then. I've got the list that Nancy told me yesterday or the day before. Insurance cannot be granted unless that paper is listed.

So when I get back to town, I'll go to work at it. Well, that sure can shift from the top to the bottom.

[Speaker 2] (1:06:21 - 1:06:22)

What are you talking about?

[Speaker 1] (1:06:27 - 1:07:19)

Yeah, you're a god. I said, yeah, I'm looking at it. But I look at you and I see God.

You say, no, Lester, you're a liar. I'm an extremely limited carcass. If my temperature goes up 10 degrees, I die.

If I get a chemical in me, I die. If I don't put in vegetation to ferment it and make garbage out of it, I die. This is what you're saying.

No, I am not the unlimited being. I'm a carcass. And someday you'll see you've imaged it in your mind, needing all these little limitations.

[Speaker 2] (1:07:24 - 1:07:25)

So what do you need to do?

[Speaker 1] (1:07:29 - 1:09:25)

I summed up the four-day questions we had before. The first one was, you want the world more than you want freedom. And with it, you should take all your joy from yourself, from within, by releasing.

That was session number one. Session number two was, you must make the decision to go free and then do it. However, if you make the decision to go free, you will do it.

It's that simple. If you're not free, you have not made the decision to go free. Because once you make the decision, everything you do after that is orientated toward going free.

The fine thing of it is making, releasing, constant. The third session was, go directly to the fear of dying and release it. Release directly the fear of dying.

As you know, underneath approval and control is the fear of dying. So get rid of the bottom motivator and you're finished.

[Speaker 2] (1:09:28 - 1:09:35)

The fourth one was, get everything you want from here on by releasing.

[Speaker 1] (1:09:41 - 1:09:49)

I guess that is the most practical of the four. How successful have you been?

[Speaker 2] (1:09:51 - 1:09:55)

Or are you still doing it mostly ego-wise?

[Speaker 1] (1:09:58 - 1:10:07)

Remember, when you do it by releasing, it's effortless. If you're making an effort, that's ego-motivated.

[Speaker 2] (1:10:11 - 1:10:40)

So you get confused about the action part of it. You're just saying it's effortless. You still, the body acts to get it.

But it's without... Yes, it's without effort. It's like floating through the air.

Floating through the thing. As I explained, if you wanted to lift your arm up, it takes no effort. It just floats up.

No energy is required.

[Speaker 1] (1:10:48 - 1:11:03)

So effortlessness is when I say I am not the doer and I let it happen. Another way of expressing it is letting go and letting God.

[Speaker 2] (1:11:06 - 1:11:22)

But your actual experience is no effort. Well, I say that because we could actually go through the body to go through all the actions of the day, doing things, and yet be effortless if we stay released. Right.

That's it.

[Speaker 1] (1:11:23 - 1:12:42)

I think last time, didn't I read something that Ramana said that action doesn't stop one from realization? Identifying as the doer. So bottom line, it sums up to, I am my being.

And when you come from your beingness, you'll just watch the bodies float around, including your own, exactly as you would watch them on a movie screen. And when bodies on a movie screen start shooting even bullets and wiping each other out, you know it for what it is. Just an imagined thing.

There's no death. You can imagine, image a death. Actually, there is no such thing as death.

Get rid of the imaging, get rid of the imagination, get rid of the mind, and all I'm saying to you is very obvious.

[Speaker 2] (1:12:47 - 1:12:52)

And again, you'll never stop struggling until you do go all the way to freedom.

[Speaker 1] (1:13:07 - 1:13:22)

These four sessions, the first four sessions are so powerful. I decided not to add to it. I could go on with more things like that.

I think it would get to be maybe a little more confusing.

[Speaker 2] (1:13:25 - 1:13:32)

But if I leave it as it is, it's simpler to understand and do.

[Speaker 1] (1:13:39 - 1:14:22)

So we can go on talking about things related to this rather than new things. I don't want to overcomplicate it, because that's one of your serious problems. You've got everything

overcomplicated right now.

Life is simple. It's eternal. It's perfect.

It's whole. Isn't that simple? Well, why pile things into the head that take you away from what I just said?

[Speaker 2] (1:14:23 - 1:14:53)

Every thought is a limitation. Every thought is calculated to keep your body surviving. Every thought keeps you bound and around.

So you must stop thinking. How?

[Speaker 1] (1:14:55 - 1:15:06)

Release the fear of dying and you don't have to struggle for survival anymore. Release the fear of dying and you discover you are eternal.

[Speaker 2] (1:15:07 - 1:15:12)

And all that misery you conjured up was ridiculous.

[Speaker 1] (1:15:23 - 1:15:47)

I feel like stopping it right there because, again, I'm saying so much for you. Making it so simple. I'm telling you you are it.

You can't do anything about that. I'm telling you to stop looking otherwise, elsewhere, but into your own being.

[Speaker 2] (1:15:52 - 1:15:52)

Amen. Amen.

[Speaker 1] (1:15:55 - 1:16:00)

Amen. Amen. Amen.

Amen. Amen.

[Speaker 11] (1:16:02 - 1:16:07)

Amen. Amen. Amen.

Amen. Amen. Amen.

Amen. Amen. Amen.

Amen. The following session was recorded June 18th, 1989.

[Speaker 1] (1:16:09 - 1:16:15)

Maybe we ought to take off where we left off last night.

[Speaker 2] (1:16:16 - 1:16:32)

If I have it, it could be put aside. We can talk about it. I'll probably come out and clean it up.

[Speaker 1] (1:16:40 - 1:18:53)

It was, oh, be not the doer. Who wants to be a doer? So I say, be not the doer.

You can see. You can see the light through the window. And in general, there was a lot of question on, what does it mean, be not the doer?

I think I start off by saying, well, I told you to release, to get everything you want. When you are released, you have no sense of doership. Everything falls into line, right?

That's it. When you are released, you experience the sense of being not the doer. That ought to connect for every one of you.

When you completely release, it just happens with no effort. Until you sit back and watch it happen. Experiencing it, go through it.

That's being not the doer. You can't stop action. You cannot go into inaction because of your karma.

But you should use the action to grow by the action. And one of the big biggies is, be not the doer.

[Speaker 2] (1:18:54 - 1:18:55)

What could happen?

[Speaker 1] (1:19:01 - 1:19:55)

Your sense is, you're sitting in a theater, watching a show go on, when you be not the doer. Do newer ones to this idea have any question on it? I think the three of you had a real good experience of what it means to not be the doer.

Do the three of you have any question on the sense of being inaction and being not the doer? Stealing my show, huh?

[Speaker 2] (1:19:59 - 1:20:00)

Good.

[Speaker 1] (1:20:01 - 1:20:34)

But I got to the point where it is. But at that point, if you can be not the doer. But if you cannot be not the doer, then will is usable.

Will is effort. Efforting to undo the effort. But there's a power in you.

It's complete.

[Speaker 2] (1:20:39 - 1:21:00)

And now, willing is good. Because you could will out the whole thing, if you're so excited. I've yet to see the first one do it.

Okay, so what's your question now?

[Speaker 1] (1:21:07 - 1:21:44)

I was able to explain it relative to something that was going on. He wanted to make a preparation for somebody to do something that he would like them to do. And he asked me if I'd call that party, and I said no.

Well, his idea, you had to get ready for it. My concept was, in a matter of 30 seconds, I'll have the whole thing completed when I see this person. Because I'm not the doer.

[Speaker 2] (1:21:45 - 1:21:46)

It happens right away.

[Speaker 1] (1:21:49 - 1:22:21)

If I continue to be not the doer. If I am the doer, then I got to do preparations. I got to do convincing.

I got to do asking. A lot of roundabout stuff. But when you're not the doer, it's a sense of letting go, and letting God do it.

You actually sit by and watch the body action go on.

[Speaker 2] (1:22:24 - 1:22:27)

Just as you would a moving picture of your body.

[Speaker 1] (1:22:35 - 1:22:40)

I think you've all experienced times when you were not the doer, and you saw things

happen.

[Speaker 2] (1:22:41 - 1:22:42)

Right? Right?

[Speaker 1] (1:22:45 - 1:26:31)

Well, you've all experienced it. And experience is the main thing that we need to use to learn. We cannot learn intellectually through the mind or the head.

The mind is the enemy. The mind is the obstacle. The only way we can learn is through experience.

And each and every one of the six of you has experienced being not the doer and watching the things fall into line without effort. Now, the thing to accomplish is to have that happen all the time. And it did happen.

Was it miserable? But every time you effort, you're unhappy. You're striving.

You're struggling. Every time you effort, you're not happy. But the moment you let go of identifying yourself as being the body, leave the rest of it.

As you add body-mind. Opposite sides of the same point. The mind says the body is there.

So experiencing is something you should know, the difference between the intellect and experiencing. Everything you accumulate, even now in the intellect, you're going to have to stop. You get that intellect, that mind, totally quiet.

Everything you've learned in your lifetimes, you're going to dump. After which, you're omniscient. After which, you're in touch with your beingness, which is omniscience.

And what thinking would omniscience require? Everything is known. What is there to think about?

So you shift from using your head, which is your block, to quieting that head so you just remain as your beingness. And everything is effortless. Everything falls perfectly into line, and you're in the perfect happiness that there is.

That's really your basic nature. Don't think you're shooting at me. Your thoughts cause a thought.

You know, I feel like something is such an important and powerful point. I feel if I talk on further, I just dilute it. So let's stick to that as being the point of this meeting.

[Speaker 2] (1:26:32 - 1:26:40)

George, would you keep a record of what the major topic was of each meeting? You've got the first four, have you not?

[Speaker 1] (1:26:42 - 1:26:52)

Or the first five? Make this number six. Because someday we'll want to do it again.

[Speaker 12] (1:27:02 - 1:27:03)

We missed most of it.

[Speaker 9] (1:27:04 - 1:27:04)

No, I had the summary.

[Speaker 1] (1:27:10 - 1:28:52)

I remember in the early days, they'd put a tape recorder on, and it would go, and when I'd replay it, it would blank. I'd be out there with the picture. And for some years, when anyone took a picture of me, I wasn't on the picture.

And if it was a crowd, everyone would come out but me. And so Neva Del came to town and had a national conference here. She kind of put me up high.

And, oh, I must be in the picture. Oh, Lord. Let it come out this time.

That's the next time I'm on my picture. But just another example of me out there. I know what did it.

Oh, I'm not that body. That body took the imagination. Couldn't come out.

Now I'm a negative. Now I'm a positive. Okay, so.

[Speaker 2] (1:28:54 - 1:29:03)

I'll turn it off. Me?

[Speaker 1] (1:29:09 - 1:32:13)

I'm just saying I'm not the door. I do. Practice.

Of course, the very best way, as I said before, is releasing. And you release. You're not the door.

That bothers me sometimes. That's it. Things happen.

You don't have to do them. They just do you in. But the sense is, that release sense.

You let go and it happens. The sense of letting go and letting go. You don't have to do a

thing.

You just watch it happen. You're not the door. Does that answer your question?

It's experiential. You're not going to get it in the head. You're going to get it in the experience.

I'm dead. You get it in the experience. Not in the head.

If you won't understand it, come back in a million years. You still won't understand it. That's it.

It's the experience. I had to tell you a friend. Tell me that.

He said, it's understanding. I said, no. Understanding will keep you from being afraid.

Boy, did she look at me. That was two times ago from yesterday. I said, I think I understand what you mean.

She wasn't positive, but she thought so. Anyhow. Understanding is new.

The world of duality in the realm of maya. I understand something. And in the realm of beingness, there's no understanding.

Everything is known. It needs to be known. But what needs to be known?

One thing only. One thing only. How long would it take you to know one thing?

That you are your beingness. That's all you need to know. If you just only be your beingness, that's the experience.

That covers everything. And you say, oh my gosh, I've always been omnipotent, omniscient, and omnipresent. You are so right now.

So, spread your wings and be not the doer.

[Speaker 2] (1:32:14 - 1:32:15)

Just fly high.

[Speaker 1] (1:32:20 - 1:34:30)

Any questions? I want a good sense of duality. I try to make myself be.

That's still controlled. I'm trying to control you. You can still let go.

It's not a make yourself good. It's letting go and letting it be. It's experiential, again.

It's experiencing. It's walking over you. I'm trying to explain an experience that would be

like trying to tell you how to fly an airplane.

You can drive a car. You've never been in an automobile. Just put the key in, put the shift in, drive, step on the gas, and there you go.

You want to go right, you turn the wheel right. You want to go left. Could you drive?

I told you everything you need to know just now about driving a car, but could you drive it? No. You need the experience.

What's wrong with being an airplane? I can tell you how to fly an airplane. You can go up there and down here quickly, experience what's happening.

You can do it on a bicycle. I can tell you how to fly a bicycle, but you'll never know how to experience it. And once you experience it, you can intellectually transfer an experience to someone else.

They must experience it for themselves. There's a distinct difference between experience and intellectual understanding. The intellectual understanding will not give you the ability to experience.

It will lead you toward the experience, but it will not give you an experience. But the living in the head is thinking and not experiencing.

[Speaker 5] (1:34:37 - 1:34:41)

... ...

[Speaker 1] (1:34:55 - 1:35:52)

... ... I am not the body admitting a body.

Isn't it? That's the trickiness of the mind. The mind will just trick you, trick you, shove you, keep you believing you're an infinitesimal body.

The function of the mind is limitation. And when you let go of the mind, what's left over is your being. And that's it.

And it's there right now. Unlimited.

[Speaker 2] (1:35:59 - 1:36:10)

We need a banner unflinching on, waving at the door. ...

[Speaker 12] (1:36:14 - 1:36:24)

... I didn't do it. ...

... ...

[Speaker 2] (1:36:24 - 1:36:30)

He's the door. ... I'm not the door.

He did it.

[Speaker 11] (1:36:34 - 1:36:35)

... ...

[Speaker 2] (1:36:35 - 1:36:36)

...

[Speaker 11] (1:36:42 - 1:36:47)

The following session was recorded June 25th, 1989.

[Speaker 1] (1:36:50 - 1:38:06)

I got the feeling that I shouldn't, at this point in time, give you any more. I'm giving you too much. How do you feel about it?

How do you feel about what I gave you so far? Well, here's the point. The first one was on you want the world more than you want freedom.

The second, take all your joy from within by releasing. Next, make the decision to go free and then do it. Next one, release directly the fear of dying.

That's a tough one for you because you think if you release it, you'll die. The next one is get everything you want from here on by releasing. I think that's the one I like best.

Practically, it'll do more for you than anything else.

[Speaker 2] (1:38:09 - 1:38:24)

Do you see why? You'll be releasing every moment because you're overloaded with want, want and wants.

[Speaker 1] (1:38:28 - 1:38:34)

How successful have you been on getting everything you want from here on by releasing?

[Speaker 2] (1:38:35 - 1:38:47)

Is it working for any of you that everything you want now you let go and let it come into

your experience?

[Speaker 1] (1:38:53 - 1:38:58)

Who's experienced getting everything you want by releasing? Anybody?

[Speaker 2] (1:39:02 - 1:39:03)

Oh.

[Speaker 1] (1:39:04 - 1:39:15)

Everything. Everything means everything. What?

[Speaker 2] (1:39:15 - 1:39:22)

Did I say something?

[Speaker 9] (1:39:24 - 1:39:25)

Say it, Laura.

[Speaker 2] (1:39:35 - 1:39:41)

Pretty much. Much is much.

[Speaker 1] (1:39:49 - 1:40:01)

That's the way it should seem. Things just happen. I left out the last one, be not the doer.

Because if you do that, you're not the doer.

[Speaker 2] (1:40:06 - 1:40:12)

Be not the doer. It's worse than that.

[Speaker 1] (1:40:20 - 1:40:30)

You let go and you're be not the doer. It's releasing wanting to be the ego.

[Speaker 2] (1:40:38 - 1:40:57)

That's why we have it open. The doer goes out the door and the gentleman walks in. But these are powerful things.

Very powerful.

[Speaker 1] (1:40:57 - 1:41:07)

If you can make a constant habit of one of them, any one of them will get you all the way.

[Speaker 2] (1:41:17 - 1:41:29)

That's the one I got space for here. I forgot it. Was that a full session or just part of a session?

[Speaker 5] (1:41:29 - 1:41:33)

It's a human lesson.

[Speaker 1] (1:41:34 - 1:42:16)

Make your behavior that which a master would do. Is that correct, English? Make your behavior that which, the way you understand it, a master would behave like or do.

[Speaker 9] (1:42:16 - 1:42:21)

I think you're just saying behave like a master, whatever you do.

[Speaker 1] (1:42:22 - 1:42:50)

Yeah, but that's... See, I'm more direct. I say, make your behavior.

See the difference between the way you put it and the way... Yeah, I behave like a master and so on. I'm a silly guy, but...

The way I give it to you... It's more direct. Yeah, it's direct.

Make your behavior...

[Speaker 2] (1:43:04 - 1:43:36)

Did I say like that of a master? That's what I think you also said. When you asked me if it was affective or negative.

You added, whatever you do, do it successfully.

[Speaker 1] (1:43:36 - 1:44:02)

Yeah, well, that's the way a master does things. That's one of the things I would apply to doing it as a master would do it. The more imperfectly that we work, the lower down the scale we are.

No matter what the thing is that we are doing.

[Speaker 2] (1:44:07 - 1:44:17)

So the one you like best is... Which one? I didn't say I liked it best.

Using most.

[Speaker 9] (1:44:18 - 1:44:20)

The one I use most is...

[Speaker 2] (1:44:23 - 1:44:25)

I like that the best too.

[Speaker 1] (1:44:26 - 1:45:08)

It does make it more possible. Because you can see why. It's the action required to go free.

The most directed action to go free is releasing all the obstruction. So today we're going to have releasing 102. The first time it was releasing 101.

You've gone to college, you know what that means.

[Speaker 2] (1:45:13 - 1:45:15)

I don't know whether they did it in your college.

[Speaker 1] (1:45:20 - 1:46:08)

Even back... Even back in my day, the first course was 101. And the second course 102.

And never let go of it. So today, releasing 102. That means by next time everyone has to release 102 times.

Or gets put back one grade. Can you suggest anything that would keep you reminded of that victim?

[Speaker 11] (1:46:09 - 1:46:11)

Get everything you want by releasing?

[Speaker 1] (1:46:15 - 1:47:12)

Electric bow? I like the name of it. Do you all have in your room the sign?

It is a most effective way of going free. You can get a spy here now. Make sure you go free.

All right, now is it working for all of you? That you're getting things without effort? Step down.

The effort step down. But you're getting it stepped up.

[Speaker 2] (1:47:18 - 1:47:28)

Was there any time you got it effortlessly? No effort at all, it just got me up here last.

[Speaker 1] (1:47:34 - 1:47:49)

Okay, now that's the experience of being yourself with a capital S. Of being your beingness. It has to be effortless when you're being your beingness.

[Speaker 2] (1:47:51 - 1:48:04)

But recognize these things because it will help you and encourage you to do it more so until the whole world drops into your lap effortlessly.

[Speaker 1] (1:48:16 - 1:50:04)

Wouldn't that be nice? And now once that gets to be your habit, then you discover you can create anything by mere effortless thought. And it drops into your lap.

Well, we'll set out a pad out here where everything can drop into. We got lots of acreage here. But we better call it a lap pad.

So we can lap up the world. It's a tremendously delightful experience when you do it that way. Have you noticed that?

Yeah. Because as you go free, your resistance to allowing the rest of it to come up gets less. As you get freer, your resistance to allowing the remaining garbage to come up gets less.

Until someday all the fear of dying will come up and run out on its own push.

[Speaker 2] (1:50:05 - 1:50:12)

But you have to open the door. Press the button. Ask it to come up.

[Speaker 1] (1:50:13 - 1:50:40)

Because every piece of suppressed feeling is under pressure to expend itself. So the higher you go, the less you're resisting the remaining suppressed energy like that, and the more it'll come up. But when it starts coming up, please let it go.

[Speaker 2] (1:50:44 - 1:50:47)

Sing that song, let it go, let it go, God bless it.

[Speaker 1] (1:50:53 - 1:59:59)

You catch these things, you might complete the journey, which consists of getting right back to where you are right now, which means you'll really stop journeying away. You'll stay in the nice place all the time, the best place. Wouldn't it be a nice world if you didn't have to work and scratch for a living and depend on air, water, food, to sit back and be and be and be and be.

So we would be the four B people. We would be B and B and B and B. And when Shakespeare, who was a very high individual, said to be or not to be, that is the question, he had it upside down.

To be or not to be is the answer. And the answer is to be and be and be and be. And that's the ultimate state.

You're just being what you're doing right now, but using tremendous effort to look away from it and trying to be a limited body-mind. So mind you, let go of the mind. Let go of the body.

And just be and be and be and be. If you hear the buzzing, that's the ohm sound. It won't fumble.

It'll be nice and smooth. I feel as though I ought to stop here, because what I'm saying is so deep and so powerful, and you're feeling it. And for me to talk further would just take you away from your just being and being and being and being.

And that's where the word bingo comes from. When you're just being, bingo, that's it. So I'm going to conclude with saying keep it up until you can just only be and be and be and be.

There's nothing you have to do to be totally free. How do you like that? Why?

Right now you're totally free. You're all-powerful. You're all-knowing.

You're everywhere present. You're a whole, complete person right now. There's nothing you have to do for that.

So, says I, why all this effort to be unfree, limited, and miserable? Why, oh why, oh why, oh why? What?

All you need to do is let up these suppressed energies, I am limited, I am in bondage, I am miserable. By letting up and letting out, approval, control, security. You've done it, but why wouldn't you do it all and be done with it?

You'll be in a happy state that you never dreamed existed. You've never tasted the ultimate state yet. You don't have to do a thing to be free because you're already free.

You have to stop this asinine conviction that you're a suffering body that's going to die

and you've got to keep trying to keep it alive until it dies. It's all blank. You don't win.

So let go of all this concept of I'm a limited carcass. How long should it take? A month or two, if you carry out the six steps.

I think the steps that you're lacking most are not a very first step. Anybody know what the first step is? You've got to want freedom more than you want the world.

None of you want freedom more than you want the world. Were it so, you'd be free. It's that simple.

To be what you are is so easy. But if any one of you wanted freedom more than you want the world, you'd be free. So you're out on step one.

You take it over the first step to go the next five. But when the hurt is enough, you release enough to get rid of the hurt so you can try going on looking to the world for your absolute security, which you will never find in the world, which you will only find in you. So get smart.

Be what you are. Why all this effort and misery to be what you are not? There's a 100% loss in the direction you're in.

Where are all these bodies going to be 100 years from now? Everything you're doing is trying to keep the body going. And if I were to wish you a curse, the greatest one I could think of is to be a physical body.

I think the only other one who says that is Ramana Maharshi. That the worst curse would be to condemn you into being a physical body from here on. Like condemning you into being in a straitjacket from here on.

So I try to give you, in all those first meetings we had when we started this project, very practical things that can get you free quickly. And the last one is such a powerful one, I think I'm not going to give you any more practical things to do because it'll confuse and jumble what you've already gotten. What have you gotten?

Those signs in your room. Get everything you want only by releasing. Does it work, Kevin?

Are you getting everything now by... But everything you do want, you should get by releasing. Do you have that in place?

Okay, when you have everything in place, you have the sense of not being the doer. When you're getting everything by releasing, you become a witness. Like before you were a doer of it.

[Speaker 2] (2:00:02 - 2:00:06)

You just witness your body going through its motions.

[Speaker 1] (2:00:11 - 2:00:41)

With a complete sense of non-doership, it should be spelled with a T instead of a P. See, that makes it effortless. And you're not the doer.

There's zero effort in it. And it happens harmoniously and immediately.

[Speaker 2] (2:00:48 - 2:00:53)

What are the other three or four steps I gave you before that last one?

[Speaker 1] (2:00:53 - 2:01:58)

Do you remember? Be successful. Yeah, that is a practical thing.

Be successful in whatever it is you're doing. Digging a hole or pulling up some rocks. Whatever it is, be successful in whatever it is you do.

What was another one? Be successful in what you're doing. In the other words, you're happy in what you're doing.

Yeah. Recognize that all the joy you'll get is from getting your mind quiet by satisfying a desire and just being your being. There is only one single joy.

That's when you're being your being. If you set up a lack, a want, a desire to agitate the mind, and when you fulfill this desire, the mind goes quiet and you're just being, that's the joy you feel. There's no other joy.

[Speaker 2] (2:02:04 - 2:02:14)

So get all your joy from your being. Is there still one more?

[Speaker 1] (2:02:15 - 2:06:59)

What? I'm just wondering if that isn't too forceful. Bring up the fear of dying.

That'll do it for you. You'll do it. But you're not free now because you didn't do it.

You ought to suppress fear of dying. Right now it's trying to push up and push out. You just stop holding it in.

On its own it'll all go out. But I'd still recommend using it to the degree you can use it. When you have no more fear of dying, your mind goes quiet, you're identifying with your beingness, and you're free.

Nice and simple. Nice and easy. The only difficulty is trying to be a limited participant.

That's where all your difficulty is. All your misery. Everything you do now is involved in trying to be a limited body.

So discriminate, my son. You've just watched the Yogananda when he left him after his return. Recognize the world as a dream.

That's all it is. You're dreaming this whole thing. Exactly like you'd be dreaming a night dream.

Wake up and see it for the dream that it is and be infinitely happy. Are there any questions on what I just went through? It's really giving you the very top knowledge in the most practical way you could ever get it.

Those different steps are very practical. Of course, being out here is another one of the steps. Living with people who release.

Living with people that you can express on and both of you release. As I said again and again, I'm convinced you'll never go free in the world. The world is too powerfully pulling everyone down into the worldly way of things.

You need to get away from that, folks. Work together as a group. Use your expression for releasing.

In the world, any one of you go out there, you have to suppress. Otherwise, you'll get killed. You express your anger to the wrong person, it'll shoot you.

It'll not beat you up. It gets better that way every day. We've got hundreds of policemen in California patrolling the streets to stop the gang slaying.

Yesterday, there were three killings by the gangs in Los Angeles. You can't stop it out there. But you have a wonderful opportunity here of expressing, releasing, and moving onward and upward.

Again, any questions on anything I've said? Now that you all understand it so well, when I come back next week, expect to see two, four, six, eight free people. Or else.

What? You know what the word gone means in hip language? Gone?

Up.

[Speaker 2] (2:07:10 - 2:07:12)

Up there, there's no more...

[Speaker 1] (2:07:17 - 2:07:34)

Well, the shortcut is simply this way. It's only your mind that says, as I've asked to hear

from you, Stuart, there, right?

[Speaker 2] (2:07:40 - 2:07:51)

You don't sense materiality. You have form in the night dream. You've got your body.

You've got other bodies.

[Speaker 1] (2:07:59 - 2:09:35)

When you're in a dream state, you're in a dream body. Of course, you're not in the physical body. You're not in that state.

This is what you're saying. Maybe this is a dream. No.

You do wake up in the night dream. You do not wake up in this daydream. This is what I want.

Because you're so convinced that the daydream is real, that you're in it and won't let it go, release it. Then you'll see the dream nature of this physical world. Release it.

If you're holding on it for dear life, like you are, you're not releasing it. You're doing the opposite. And that's why you don't see it as a dream.

Same in a night dream. When you're struggling for your life and the dream is going on, it's real. It's only after you wake up from the dream that you know it's unreal.

You've got to wake up from this dream by letting go of your... by holding on to it, by releasing it. Then it'll be very obvious to you that this so-called waking state is exactly as real as a night dream is real.

But you've got to wake up.

[Speaker 12] (2:09:39 - 2:09:40)

Experience it.

[Speaker 1] (2:09:43 - 2:11:19)

Release the back part of it so it will remain permanently. Or release one thing, the fear of dying. That'll take care of everything.

One thing only you've got to release, one thing only, the fear of dying. Don't do it because you'll discover you're omnipotent that omniscient can have anything you want from your effortless thought of it. You can materialize, dematerialize.

You can teleport. You can telepath. You can tell anything you want.

Okay, to be in that state you can only be in it when you know you're not the doer. You can't say it, you can be it only. See, to be your being, the top state of being your being is only.

You can't say it. Anything you say is in duality, is in the dream.

[Speaker 2] (2:11:27 - 2:11:34)

There might be some goal that I might release on totally and it would come in without knowing.

[Speaker 1] (2:11:34 - 2:13:15)

Yeah, you're letting go of your attachments and aversions to the world bit by bit by bit by bit. What you need is a big bite instead of a bit of a bit. So you use what you're doing for releasing.

See, the only effort you need is to get rid of your effort. This is what you're doing in the world. You're using effort to get rid of the effort.

But in your beingness you need no effort. Things materialize and dematerialize instantly. But if you're trying to figure it out in your head you cannot because your head, your mind, your intellect is the obstacle.

Accumulation of concepts of limitation. You can't figure it out in your head. You can be your beingness.

You are being it right now. But you don't have to be a limited carcass. This is what you're releasing as you work and go through the day.

You release all attachments and aversions by getting rid of the emotion connecting you to it. Did I answer your question?

[Speaker 2] (2:13:16 - 2:13:21)

Yes. I don't feel like I'm trying to figure it out but I can get answers.

[Speaker 1] (2:13:22 - 2:13:24)

You get answers by... You can't figure it out.

[Speaker 2] (2:13:25 - 2:13:33)

...by day to day with my releasing moment to moment or I can shortcut the whole thing by releasing fear of dying. Right. That's pretty much it.

[Speaker 1] (2:13:33 - 2:14:24)

Right. The leasing approval control is also a shortcutting it instead of going through all those emotions below approval control. You have no more either approval or control.

All the emotions below that are gone but you'll still have approval or control until you release the fear of dying. The only reason why you want everyone's approval is so you'll be safe and survive. If you can't get that you want to make them approve of you so you'll be safe and that's control.

But when you let go of approval or control all the feelings underneath it are out.

[Speaker 2] (2:14:26 - 2:14:32)

Then that is just approval or control which is let go of by letting go of the fear of dying.

[Speaker 1] (2:14:33 - 2:15:07)

But when you're that far it's easy to let the fear of dying come up. You reach a point where it's, you know, just push up and push out and you sit back and watch it complete itself discharging itself. And you'll laugh your head off.

What a silly joke you played upon yourself to think that you were limited when you never were.

[Speaker 2] (2:15:16 - 2:15:19)

Okay? Any other questions?

[Speaker 1] (2:15:21 - 2:15:26)

Okay, so we'll call it a day of eternity.

[Speaker 11] (2:15:30 - 2:15:36)

The following session was recorded August 13th, 1989.

[Speaker 1] (2:15:37 - 2:15:53)

The basis of our philosophy is very simple and is each one of us has no limits whatsoever except those that we hold onto mentally.

[Speaker 2] (2:15:56 - 2:18:08)

If we release the mental restrictions, limitations, bondages we discover we have always been unlimited. We have always been all-powerful, all-knowing, perfect. And because our basic nature is perfect there's nothing we can do about it except look away from it all the time.

Where is it? Where is it? Who am I?

Who am I? We're like a bunch of drunks trying to discover who and what we are. However, the part of us that's blinding us from seeing this unlimited being that is inherent and natural is what we call our mind which 24 hours a day unconsciously is looking for the absolute security out there in the world where it is not.

So everyone's engaged 24 hours a day subconsciously in the wrong direction looking for what am I? Who am I? Where am I?

Where's my security? In a 100% hopeless fruitless but very frustrating direction. If your basic nature is all-complete, eternal why do you spend every day scratching for a living of a kind word would be ignorance of the factual stuff that I gave you just before this.

[Speaker 1] (2:18:10 - 2:18:18)

Any smart one would say, gee, from all that I'm going to be that pronto.

[Speaker 2] (2:18:23 - 2:18:26)

It doesn't need to take time to be what you are.

[Speaker 1] (2:18:31 - 2:19:20)

It takes zero effort to be what you are but to be what you're not, to be limited takes endless effort, struggle unhappiness, frustration, etc. Now all of you have probably heard what I said. How many smart ones do we have in this room who have set goals of struggling for where it is not and have just allowed the infinite beingness that you are to be so that you have an effortless extremely happy life every moment?

[Speaker 2] (2:19:21 - 2:21:49)

How many of us have done it? You're preferring to be miserable. You're preferring to be, in my eyes, as stupid as you can be.

If you could have anything for a mere effortless thought why all the struggle? I'm calling you stupid because I think it might help you. Is there anyone here who does not want to be smart?

So get smart. If you need the world, work it by effortless thought. Allow it to drop into your lap.

Let go of all your misery. It's easy. It's simple.

And it's quick. If you do it. If you don't do it, it's complicated, extremely unattainable, frustrating, miserable.

But the choice is yours. You could be the being that you are right now, whole, complete, perfect, or you can choose to look away from it all the 24 hours of the day. So what are

you going to do in the next month or two?

Be smart or be stupid? I'm going to give you the answer. I hope I'm wrong.

[Speaker 1] (2:21:49 - 2:22:15)

I think you're going to be stupid. But I cannot figure out why you choose to be stupid. Because the first thing I recognized in me was when I was looking for the answer, that I was stupid.

But I said it not once. I said, Lester, you are stupid, stupid, stupid.

[Speaker 2] (2:22:15 - 2:23:58)

Three times. And I meant it. So you hear me talking about stupidity.

I didn't want to be stupid. And that was the bottom line of turning me around. Of course, the next thing is looking in the right direction.

I knew it wasn't out there. I spent 30-some years trying to get it out there. Ended up at the bottom.

So there was only one way left to go. Inward. What am I?

What's this world? What's my relationship to it? What's it all about, Alfie?

And without the method, the answers came to me. I went there. It was over.

I could see the steps I took. Packaged it into the method, which is a very effective technique. But you use it partially, minimally, instead of fully, maximally.

If you use it maximally, it would only take you a few months and you'd have no more suppressed feelings.

[Speaker 1] (2:23:58 - 2:24:08)

The only thing between you and the ultimate happiness is suppressed feelings.

[Speaker 2] (2:24:17 - 2:26:28)

So it behooves you to make the decision to stop being stupid and getting smart and releasing all these suppressed feelings in a month or two. I don't think I could give you a better message than that. You could say you could do it in a century or two.

But why not now? You are this unlimited being right now. Why not just let go of release all the blinders which are all held together in the feeling?

Okay, are there any questions on what I've said? I'm terminating what I have to say to

you right there. At this point, you're supposed to be...

Yeah, I walk around with a nice smile on my face and everybody I meet I give a hug and I say I belong to a spiritual organization and da-da-da-da-da-da, but all that acting is pretense. You'll find it almost solidly throughout the metaphysical community. Sedona is a good gathering place for that community but you have it everywhere.

It really comes under one word, pride.

[Speaker 1] (2:26:30 - 2:26:40)

Metaphysical spiritual people get hung up in pride. I know more than the others. I have a closer tie to God.

[Speaker 2] (2:26:44 - 2:28:32)

I know where the vortexes are of energy. And that's wrong. The vortex of all energy is in the eye of you.

I had somebody take me to the bell rock vortex. I'm walking around with Joy here and I have to go, where is it? She says, you're on it.

I said, where? She says, the rock. I said, oh my gosh.

I wanted to experience it. I couldn't get any feeling of any lift from the rock. I said, well, you better have rocks in your head to believe that.

That's true. All the power in the universe is in the eye of you when you say I am. Don't give it away to rocks.

You'll be between the rock and the hard place Can I ask you a question? I guess when I think about the gift of God's presence I think about how that was for God's presence and I can see it's existence.

[Speaker 1] (2:28:41 - 2:28:48)

You're based in your non-love feelings.

[Speaker 2] (2:28:49 - 2:31:09)

Your basic inherent nature is Christ-like. That's the nature of every one of us. And it's covered over by the veil of non-love feelings.

Every feeling of love is a non-love feeling. So you must let go of all those feelings and what's left over is pure love. You don't need a Ph.D. to understand it. Actually the thugs become thugs because they're trying to get it via their head and the mind is the obstacle. It's the mind that holds all the limitations. But in your beingness you're

unlimited.

I say are you? You say yes. I say that's it.

Why all this trouble being in extremely limited practice? Did I answer your question now? Do you have a question?

Don't release it. You see why I'm doing it the honest way? You should have released it.

Why didn't you release it? I guess it's a surprise for you to tell me. Oh.

I say you want to be miserable and have all the feelings. God bless you. You're the only thing I can say.

But that's the answer. Whatever question you're going to ask and I'll ask me. But actually that's the answer to the next question.

I can't... Release it. Something about the...

sometimes the wording is... my mind is trapped and I don't see it.

[Speaker 1] (2:31:11 - 2:31:13)

Words are in the way.

[Speaker 2] (2:31:15 - 2:31:32)

Talking about it is in place of doing it. This is what you are about to do. And I said don't release it.

Suffer. It feels awful. Suffer.

[Speaker 1] (2:31:45 - 2:32:02)

You smile at me and I say suffer instead of getting angry and wanting to kill me because he knows what I mean. It's a choice to suffer or to be in the ultimate happiness which is your basic nature.

[Speaker 2] (2:32:14 - 2:32:23)

Your beingness is God's beingness. God's the infinite beingness of the universe.

[Speaker 1] (2:32:25 - 2:32:37)

Therefore it must include your beingness. So when you identify with your beingness you are identifying with the God part of you.

[Speaker 2] (2:32:40 - 2:32:53)

And that being God can God do anything you wish? I've got a secret for you. You've got a big bank.

Bigger than the Fed.

[Speaker 9] (2:32:53 - 2:33:26)

It doesn't affect your sense of existence. Because I've spent a long time affirming my true being. Who I am.

And coming from that place of I am but doing so from my sense doing so from a different standpoint because it's how to do it from the other way.

[Speaker 1] (2:33:26 - 2:33:43)

You've had the release technique? So when would you finish the course? Okay, you should have been free by now.

[Speaker 2] (2:33:47 - 2:33:54)

I say it should take you three months or less if you carry out the six steps.

[Speaker 1] (2:33:59 - 2:34:06)

I know that because it took me three months and I didn't have the six steps. They evolved as I went through it.

[Speaker 2] (2:34:10 - 2:34:18)

I think I could have possibly done it one month's time had I the six steps to begin with.

[Speaker 1] (2:34:18 - 2:34:20)

Not to end with.

[Speaker 2] (2:34:29 - 2:34:56)

It doesn't need to take time because you are that unlimited being. Where is it? It's your beingness.

Yes, but I'm totally involved in being the body. Use the method, get the mind quiet and yourself obvious to yourself as to the fact that you are unlimited.

[Speaker 1] (2:34:59 - 2:35:12)

It's only the feelings that gather in the I cannot. Now affirmation is trying to program further good stuff on top of bad stuff.

[Speaker 2] (2:35:20 - 2:35:30)

Give you more programming to get rid of. It doesn't work anyhow except for maybe five percent. Has it worked for you?

[Speaker 1] (2:35:38 - 2:35:53)

Okay, well physical healing of course is better than physical ailment. So what are you dealing with? The most limited vehicle possible in the universe, the physical body and validating it and keeping yourself in prison.

[Speaker 2] (2:35:55 - 2:36:38)

So that affirmation word was excellent to keep yourself bound and around. And then round and round you go. Release in the body by a mere effortless thought will be perfect if you want a perfect body.

The body is an exact copy of the mind. The mind is something you set up as some sort of collection of all your thoughts and feelings.

[Speaker 1] (2:36:41 - 2:37:04)

So rid yourself of all your feelings. Your mind goes quiet and you will remain in the infinite beingness that you are, conscious of it. Simple.

Easy if you do it.

[Speaker 2] (2:37:04 - 2:37:35)

If you don't do it, it's impossible. Any other questions? Okay, so the sermon is over.

The Berman remains. All we have to do is release it.

[Speaker 11] (2:37:38 - 2:37:42)

The following session was recorded in April of 1973.

[Speaker 2] (2:37:43 - 2:38:08)

On Easter Sunday we very happily celebrate the Resurrection of Jesus Christ, which to me is the epitome of the teaching of Jesus at the highest point that he had to make to us.

[Speaker 1] (2:38:09 - 2:38:54)

Was that we should attain immortality as he did. He was the way-shower. He was the example.

Anything that we should try to do with respect to him and his teachings it is to emulate Jesus. To believe as Jesus believed. Not to believe in him and say, yeah, yeah.

But to believe as he taught we should believe.

[Speaker 2] (2:38:57 - 2:38:59)

That we should turn the other cheek.

[Speaker 1] (2:39:01 - 2:39:14)

That greater things than these that he did, we should do. He said that. Greater things than these, we shall do.

Know ye not that ye are God.

[Speaker 2] (2:39:18 - 2:39:28)

So the Resurrection is the highest point in his teachings and points out what we should do.

[Speaker 1] (2:39:30 - 2:40:00)

We must learn at some time that we are immortal beings and until we do we keep coming back into the only hell there is, this earth living, again and again and again until we achieve our immortality. Achieving immortality is consciously leaving your body when you're through with it.

[Speaker 2] (2:40:02 - 2:41:17)

It is not being thrown out of your body by a disease or an accident or something like that. It's actually on your own wish under full consciousness you step right out of the body just as you would be stepping out of a heavy garment, a heavy overcoat. And of course in order to do that that's how much a body must mean to you.

It's like a garment you're wearing and someday when you see the truth that garment is almost like a straitjacket because it's so confined so limited in our actions and movements that when you see it from a higher point of view it is very much a straitjacket and luckily so because sooner or later it causes us to want to move out of it into a much greater freedom.

[Speaker 1] (2:41:25 - 2:41:48)

So the example that Jesus set was to learn how to become immortal, to get free of all the physical limitations and that means getting free of the limitations of food and air also.

[Speaker 2] (2:41:52 - 2:42:04)

If we accept these things as being impossible they remain impossible until we get rid of the concept that they are impossible.

[Speaker 1] (2:42:06 - 2:42:14)

In reality they are far easier than eating and breathing. It's much easier to live without needing air or food.

[Speaker 2] (2:42:14 - 2:43:27)

I guess we all know the difficulty of needing food with our diets and our digestion and indigestion and all the problems that go with it. Taking our energy directly there's no problem. You never get a bad stomach using prana.

So it's a wonderful day when we celebrate the resurrection. If people have any questions on Jesus, his teachings, the meaning of his life and so forth if I could I'd be very happy to answer them. I'd rather you ask questions so we can get more direct to what you want.

[Speaker 1] (2:43:46 - 2:44:04)

I very strongly believe he never said it. That Christ and even Jesus could not say my God, my God in the white house out for a second. Especially when he's going through the crucifixion and the resurrection.

[Speaker 2] (2:44:10 - 2:44:58)

And I believe there are others who think that way that what he really said was he was calling for a life and the word is very similar God and the name. It really, really means God. Any name without image is a God name.

I don't believe he said it. I don't believe he could say it. Has anyone studied the evolution of our Bible?

Have you studied the way our Bible came about?

[Speaker 1] (2:45:01 - 2:45:06)

We hit one point where they just had a bunch of manuscripts and they just at random flung together.

[Speaker 2] (2:45:10 - 2:46:08)

It went through a long period of having to be put out underground. If you were caught with a Bible you would have lost your life. Things were coded so as not to get into trouble with the authorities.

And never decoded like the chapter on Revelation. Which is really the most important

chapter in the Bible because Genesis is the descent of God's man down into human man. And Revelation is the ascent of human man back into God and then back to God.

So there are mistakes in the Bible.

[Speaker 1] (2:46:08 - 2:46:33)

And yet many people say it's the last word of God. They don't know that it's the last word of the men who were putting it together and interpreting it. There are too many people in our question accept that our Bible is the last word of God.

[Speaker 2] (2:46:34 - 2:46:38)

But really I agree with them and it should be the last word and not the first.

[Speaker 1] (2:46:43 - 2:46:48)

Because if you read it it just doesn't make sense.

[Speaker 2] (2:46:49 - 2:47:15)

The majority of it. And to put up God the highest intelligence with the intelligence of the words of that Bible is a terrible insult to God. And if you don't believe me, open the Bible and read it.

Read it like you would any ordinary story or book. And you'll see it doesn't make sense.

[Speaker 1] (2:47:16 - 2:47:29)

And that's why our, and this is quote, one sentence from one chapter and another sentence from over here and another sentence from way over there. It's just not logical if you go through it.

[Speaker 2] (2:47:34 - 2:47:53)

But there are mistakes in the Bible and I feel sure that Jesus never said that. I think another thing that is very badly played up is the crucifixion.

[Speaker 1] (2:47:58 - 2:48:05)

If you go in the chapel of the Holy Cross you see a horrible Jesus on the cross there.

[Speaker 2] (2:48:05 - 2:48:09)

You know, blood, thorns. That's not God.

[Speaker 1] (2:48:14 - 2:48:23)

Even when Jesus would be on the cross he would be in a very high state of bliss.

[Speaker 2] (2:48:29 - 2:48:36)

And the worst thing of it is they do not play up the resurrection. They play up the crucifixion. Why?

[Speaker 1] (2:48:37 - 2:49:00)

In our relatively low period on this planet that we've been in for the past 2,000 years man being in a low state of consciousness loved blood and killing. So they have Jesus pictured that way instead of that radiant, brilliant resurrected Christ.

[Speaker 2] (2:49:00 - 2:49:49)

I think it's these awful reproductions that are in accordance with man's consciousness not the consciousness of Jesus. That's why you didn't have any questions. When you get up there, there are none.

They're all torn down. I didn't think you'd be worrying about this.

[Speaker 1] (2:49:54 - 2:50:26)

It's a nice book to read. Did you read it? I feel that it's a book that came through mediumship.

If you investigate things that come through that way there's some accuracy in them and there's also some inaccuracy in them. We just don't know.

[Speaker 2] (2:50:33 - 2:51:40)

But it reads better than our Bible does. It's an inspiring book, isn't it? Oh, God, it's the best religion is to know the truth and the truth shall make you free.

And the best religion is to go free. And it touched me on the place of Jesus and the with the SRF gurus.

[Speaker 1] (2:51:56 - 2:52:19)

The spiritual guidance of this planet is a very well organized thing because it's run by the very best men on our planet. The higher the spiritual spirituality of a being the greater the wisdom the greater the intelligence.

[Speaker 2] (2:52:22 - 2:52:29)

So the top spiritual men are very well organized and very knowing men.

[Speaker 1] (2:52:33 - 2:52:47)

Our knowledge and our history is very fragmented from I guess 3000 B.C. on. We can say before that man was caveman.

[Speaker 2] (2:52:51 - 2:52:59)

And all this isn't so. There is a spiritual direction of this planet.

[Speaker 1] (2:53:00 - 2:53:09)

There is one mind guiding this planet. There is one mind guiding our solar system.

[Speaker 2] (2:53:10 - 2:53:18)

And there is a mind above that guiding the spiritual evolution of our small universe.

[Speaker 1] (2:53:19 - 2:53:33)

And there is another mind above that guiding the larger universe. And there is a mind above that guiding the evolution of the omniverse. This is an omniverse.

It goes from infinity to infinity.

[Speaker 2] (2:53:33 - 2:54:29)

But there is an intelligence a mind guiding the spiritual direction which is the real direction which is the real evolution of every planet. And so the direction of this planet is very singular. There is one mind up there guiding it.

And those who are under him are all one group. And they don't say my religion is right and your religion is wrong. Then what religion does God have?

Anybody know? We can all join that religion whatever it is. God doesn't have religion.

God has people.

[Speaker 1] (2:54:31 - 2:55:07)

And every person is a child of God. So the group at the top are all very united and singular in direction. However they try to come down to meet the acceptance levels of some of us.

If we divide ourselves up into say Hindus on one side and Christians on the other side so they gotta send out two leaders. One for the Hindus and one for the Christians. If there's others, they'll send out a third and a fourth.

[Speaker 2] (2:55:09 - 2:55:12)

But the top group is all united.

[Speaker 1] (2:55:15 - 2:55:38)

Jesus, Raghunanda, Rishikesh, and the others have been coming back again and again to help in the spiritual evolution of this planet. And as far as they're concerned they're one group who know each other and work together.

[Speaker 2] (2:55:43 - 2:56:33)

And I'm convinced that this group of Jesus, Babaji, Hari Mahasaya, Yudhisthira, and Yogananda are the top leaders in the spiritual evolution of this planet. And if they are working together in a very unified plan, which I'm also convinced will become known in another 25-30 years when the Earth starts really being guided by a spiritual direction rather than a monetary direction. Even though down the path we worship materiality.

[Speaker 1] (2:56:37 - 2:56:47)

And if we didn't worship materiality as much as we do we would get our spiritual diploma.

[Speaker 2] (2:56:48 - 2:56:58)

We would get our resurrection. The only thing that stops us is that we worship materiality more than we worship spirituality.

[Speaker 1] (2:57:02 - 2:58:44)

But when you get to the place where you want the spiritual as much as equally as much as you want the material you'll get the spiritual. Because that spiritual direction is always in you. This is what you're really driving for.

You call it happiness. And when you consciously want the spiritual as much as you want the material that inner drive which is in the spiritual direction only puts the weight on the spiritual side and you'll zoom up. These men are a united group.

They see the world as a unit and are guiding it to the best abilities that the world will take from them. None of them are dead. They're far more alive now than they were when they were limited to a physical body.

Any one of them could use a physical body if they wanted to and probably would use it much more than they do if it wouldn't scare us to death.

[Speaker 2] (2:58:46 - 2:58:52)

But most of us would be terribly frightened if they appeared to us in a physical body and began talking to us.

[Speaker 1] (2:58:55 - 2:59:08)

Most of us would be in a state of shock. And being frightened we would be unable to receive the spiritual message that they would have for us.

[Speaker 2] (2:59:11 - 2:59:22)

And if you ever have a vision of the Master and you want to know whether it was true or not, you can tell whether it was so simply by this point.

[Speaker 1] (2:59:24 - 2:59:53)

They never leave you the same. They first lift you sky high and then feed you with material... material that does is a bad word.

With a spiritual knowledge that gives you a realization that lifts you to a higher state than you were in before.

[Speaker 2] (2:59:55 - 3:00:40)

And that's a simple test as to whether you had a vision of a real Master. You've been raised spiritually with their help. They would never come in to socialize.

They would come in only to help us grow spiritually. Did I answer the question? There's a lot of other things thrown in.

They are a group. They have been together before this present era. They're working together in this era and they'll be working together in the next era.

[Speaker 9] (3:00:41 - 3:00:45)

Well, he's the leader.

[Speaker 8] (3:00:46 - 3:00:48)

Everybody will know.

[Speaker 2] (3:00:50 - 3:01:02)

Hang around for two thousand and you'll know. You'll know. You won't have to listen to me.

I'd better know him.

[Speaker 1] (3:01:17 - 3:01:52)

The second coming of the Christ is the coming of the Christ. His second name was not Christ. I don't know what it was, but I imagine it would be Son of Joseph.

Any more than your name is Miss. The word Christ is a title. So the second coming of the

Christ is really the time that we become a Christ.

[Speaker 2] (3:01:54 - 3:01:57)

When we awaken to our Christhood.

[Speaker 1] (3:02:02 - 3:02:41)

I do not believe that Jesus coming back in a body and saying, come on gang, we're off to the top. He would if he could do it, but he cannot make us be a Christ. We have to do it for ourselves.

Fortunately he could make us a Christ. Someone else can make us an unchrist. But when we do it, it's there forever.

[Speaker 2] (3:02:50 - 3:02:52)

That would throw me into a controversy.

[Speaker 1] (3:02:59 - 3:03:09)

I believe it's Krishna. Jesus is working hand in hand with him.

[Speaker 2] (3:03:20 - 3:03:22)

You can believe whatever you want.

[Speaker 1] (3:03:30 - 3:03:42)

It's all the same for us. Different tags on it. Jesus, Krishna, Buddha, Mohammed.

[Speaker 2] (3:03:42 - 3:03:47)

When you see the truth, there's just one.

[Speaker 1] (3:03:51 - 3:04:35)

There's only one being there. And the I of you is it. Just as Jesus or Krishna is it.

You are exactly co-equal in that top state. There's only one. We are it.

Living under an illusion that we are separate from it and from each other. But when you see the truth, you see a singular oneness. That the God of the universe is the I that I am.

And that you are me and everyone is everyone else.

[Speaker 2] (3:04:39 - 3:04:43)

But we have to remove the illusion of separateness.

[Speaker 1] (3:04:45 - 3:04:52)

And this you must do to get your Christ.

[Speaker 2] (3:05:12 - 3:05:18)

Through their eyes they all see themselves as the same self.

[Speaker 1] (3:05:18 - 3:06:50)

He would never speak of himself as I or me because of that. And because there are so many different natures of people, we need different natures of teaching. His specialty was self-inquiry which is really the very highest of all teaching because in the end everyone has to get the answer to, what am I?

But it's so high I have yet to meet the first person who was successful with it. How long should it take one to discover himself? A second?

A week? A month? A year?

Successfully using self-inquiry should take a month or two. And how many people have succeeded? Therefore his teachings are for the few.

The very few. The fewest. And you can diagnose the Yamaic Buddhism way which is the intellect way which is the next highest fastest, deepest way.

[Speaker 2] (3:06:52 - 3:07:02)

I thought I would classify the scientific method way of Raja Yoga of which Kriya Yoga is a refinement.

[Speaker 1] (3:07:05 - 3:07:11)

In fact you don't need any beliefs. You just do those eight steps and you're there.

[Speaker 2] (3:07:16 - 3:07:43)

And then the next fastest way would be love and devotion to God, which is the Christian way. And I guess the next way is Christian also, the service way. Doing selfless service with no interest in the fruits thereof.

[Speaker 1] (3:07:45 - 3:08:13)

That's two of which is all the way to the top if you'll give only selfless service. And those are the main avenues, the main natures of the teachings. And within them you get variation to the extremes.

[Speaker 2] (3:08:14 - 3:08:57)

The authors, Ramana Maharshi and Shankara Charya, it's down to love and devotion. There are many great ones. And different teachers are to suit different natures of teaching.

So the best teaching for one is a teaching that suits him best. One that he likes best is the best one. You can make it to any one of the paths if you would just go all the way on that path.

[Speaker 1] (3:09:02 - 3:09:40)

And the one that suits one best is the path he was on before this lifetime. He meets at this lifetime and it seems natural and easy and good to him because he was on it before. I'm not using the word he or your girl, because this is a dual society.

They have a word for miss and missus called MSS. How do you pronounce it? Miss?

But that's wrong too because it doesn't include the men.

[Speaker 2] (3:09:42 - 3:10:23)

So the mistress is mister. Or missus. Hmm?

The following session was recorded in July of 1973.

[Speaker 1] (3:10:25 - 3:14:07)

So all desire, all attachment is a painful thing. It's something I need and I feel that I can't have it and I want it. I think I need something or some person in order to make me happy.

The moment you let go of that, that agony is gone and you're happier. Because the unhappiness is caused by your wanting and your mind thinking I haven't got, how can I get? And the disturbance of your mind covers up this very happy being that you are.

Covers it up with a need. And then when you get say the fulfillment of that need, you only have a moment of pleasure shortly afterwards that same thing is there. So you can never ever satisfy any desire.

It's impossible to satisfy a desire. If you did, you'd never want it again. Right?

Any desire you satisfy, you never want it again. Right? So the fact that we want it again proves that we never satisfied it.

So you put yourself in a state of constant hunger for that's why I say it's an agony. And the only way to rid yourself of it is to let go of the wanting let go of the attachment for it. And when you do, you'll feel happier, freer, lighter.

Let go of all your attachments. You'll be so light you won't be able to stay on the ground. Really.

You have no more desire. Should you just put a mere thought in your mind, it would instantly materialize, whatever it is. Because within you is all power.

And it's covered over. This tremendous power behind us is covered over by our wants. If we're really miserly, the little things we want in this earth are nothingnesses.

If you let go of all the desire, suddenly you'll be in a place where you've reached the ultimate happiness. And should you want something, the moment you have the thought of it, it would appear. So the thing to do is try to let go of all desires.

All attachments, all aversions. And be free. Be happy and do whatever you want.

You can prove this to yourself by doing it. The more you let go of attachments, the happier you get.

[Speaker 11] (3:14:09 - 3:14:11)

And the easier it is to get things.

[Speaker 1] (3:14:42 - 3:21:42)

If you accept that you created it, I should ask you that question. But I'll answer it anyway. We started off in a state of all-knowingness, all power.

I started to play a game of limitation. Just to be slightly limited. And then let go of it and feel good.

And then we tried further limitation. More limitation. And then couldn't let go of it.

Because the limitation was bothering us. We pushed it to the unconscious subconscious mind. Anything we don't like, we push to the background in our mind.

Like right now you have so many thoughts going on in your mind that are operating in the body. They're protecting you from this. And all your desires are in your subconscious now.

They're not all expressing themselves, are they? They're all back there. Setting up this subconscious mechanism got us to a place where we lost sight of what we were doing.

And then we thought we were getting our joy from the things external to us. So we go for that more and more and more until you see what we have in the world today. Real mad situation where, in this country at least, everyone has everything.

They don't think so, but everyone has more than enough food, clothing. Even in the

poverty level they have more than enough food. When I say more than enough, I mean to satisfy their hunger.

And we were never so miserable as we are now. When we get far enough down where we can't take it anymore, then we start going back the other way. We start questioning, you know, what is this all about?

Why am I so miserable? Here I should be the happiest person in the world. Like you.

You should be the happiest person in the world. Why? You've got a nice family, nice friends.

You never have to worry about eating. You've got everything. Right?

So you should be the happiest person. But we're not. Why?

Because things will not give us the happiness. We lost sight of what happiness was. Happiness is our pure state of being, that's all.

We could just only be. You would be in the ultimate happiness. So we started out playing a game and we got caught up in a trap of thinking that happiness lies outside of ourselves.

And we went for it more and more and more until we're at wit's end right now. However, the suffering drives us back into the right direction, where we came from originally. When you suffer, you have to look for a way out of it.

But that's how we got caught up. It's just ignorance right now of what happiness is. Ignorance of what we really want.

That keeps us bogged down. But now that you know you can take the direction, you can drop all this silly looking for happiness outside of yourself. Dig for it within and you'll discover that that's right where it is.

And you'll be happy. Did I answer your question? Yes and no.

Because you don't remember having done what I said we did. If you remembered it you'd say, oh boy, this is ridiculous. I'm going right back to where I was and immediately it'd be there.

But we have so convinced ourselves that, you know, it's out there. And people and things that are happiness lies. And we're so convinced ourselves of that we don't want to let go of it.

Their beingness is not separate. Your mind is not really separate. All minds are locked in.

I can't think of you without you picking up a thought of it. But you'll throw it out as

quickly as I think of you. But minds are all connected.

But behind that our beingness is all just one beingness. It's like a vast ocean in which each drop says, I am separate from the next drop. We're all like these drops.

This thing, all these drops are separate. I'm saying, uh-uh, it's all one ocean. But the oneness is the beingness of us.

The is-ness, the life, the consciousness of us. That's all one. Appearing as many, falsely appearing as many.

And when you'll see the truth, you'll think everybody you see is your body just as much as that one is. But you'll see the oneness of it all. And so your point of view changes completely.

You don't see separateness anymore.

[Speaker 2] (3:21:44 - 3:21:55)

You'll just see yourself in everyone. But for that to make sense to you, you have to experience it.

[Speaker 1] (3:22:03 - 3:23:27)

To start the feeling? Yeah, turn your attention inward back on, what am I? The more you discover what you are, the more you'll discover that your beingness is the beingness of the universe.

That will unite you with the universe when you discover that. So you must turn your attention back in with the question, what am I? Assuming I am not this body, I am not this mind.

Who am I that has this body? Who has this mind? That's the answer to that.

Who are you who has that body? Who has that mind? By turning your attention inward, you have it in the right direction.

If you keep it there, you'll see the answer. And that's the only place you'll get it. You won't get it from a book.

You won't get it from listening to anyone. You'll get it only by turning your attention inward and discovering it for yourself. And when you do, you discover that you have no one, and that's the only thing that will ever convince you.

[Speaker 2] (3:23:35 - 3:23:37)

So, do it.

[Speaker 1] (3:23:37 - 3:25:34)

If you don't take this direction, you're guaranteed all the misery there is. Which is proven by everyone in the world. Everyone looking for happiness in the world is miserable.

Everyone's looking for happiness in pills. I don't mean both. Take the field of medicine.

A group of doctors got together and complained that they're dispensing just too much of medicine. And the reason for it is that the patients are demanding it. They think there's a medicine that will cure all their troubles.

They keep demanding it from the doctors, and the doctors know it won't do it. But the field of medicine points up how much we're looking for happiness externally to ourselves. To the degree we think some little chemical is going to give it to us.

And it doesn't. Then we get frustrated. Then we take the chemicals and knock us out.

Like alcohol or bituates or chemicals that will knock us out of our mind.

[Speaker 2] (3:25:35 - 3:25:35)

It's psychedelic.

[Speaker 1] (3:25:39 - 3:27:59)

I'm just pointing up how far we've gone to the extreme. And trying to find happiness external to ourselves, and we can't do it. So the world is getting to a point of crisis where they'll either have to go in the right direction, or it'll destroy itself.

But the world goes on. The fastest way is determined by how much you want your freedom, your happiness. If your wanting out is as strong as your wanting in this world, you'll quickly get out of it.

Your mind will quiet. So the key is the intensity of your desire for it. If your desire is strong enough, you can do the entire thing in one second.

If your desire for it is equal to your desire for happiness in the world, you'd get in a matter of months total quietness of mind. Because mind is just a mechanism of trying to get, setting up lack and trying to fulfill it. When you see what you are, when you see that you are the all, all thoughts drop away.

There's no need for anything in here at all.

[Speaker 2] (3:28:01 - 3:28:04)

So your mind is dropped.

[Speaker 1] (3:28:09 - 3:31:21)

You could drop it all at once. But the answer is wanting it more than you want the world. It's wanting it that does it.

That is the key. Now if you ask me how do you want it more? I can only say by wanting it more.

No one can turn your wand on for you. You have to do it. It helps when you accomplish something and begin to see that the this direction is correct.

You get more convinced then the added happiness should make you want it more and more and more. Although most people once they get an easier way of life, they quit. Then they want to use it in the world.

But wanting it is the key. The only reason why we have this world of misery is we want it. Saying we don't.

But we do. Because the mind is only creative. Whatever we experience is what we have wanted.

So maybe looking within yourself to discover that you want this thing might first help you to want to let go of it. We act as though we don't want it. Because most of our wants are subconscious.

So again, wanting it is the key. Touché. That's it.

If you really want it, you drop everything and go only for it. And you get it quickly. Very quickly.

I can show you the entire way. Just stay with that. If I really wanted it, I would drop everything and just only go for it.

[Speaker 2] (3:31:46 - 3:31:48)

There's a lot of degrees of it.

[Speaker 1] (3:31:49 - 3:32:28)

To the degree we free ourselves of our excessive limitations, to that degree we obtain our freedom. So you're as free as you have no desire. Theoretically it could be done in one second, because all the power of the universe is right within you.

[Speaker 2] (3:32:31 - 3:32:39)

If you would use it, you could do it in a second. How?

[Speaker 1] (3:32:44 - 3:41:10)

By letting go of this constant distraction of wanting things in the world. That's a twenty-six hour a day preoccupation, even when we're sleeping. All the time.

We're wanting this, wanting that. And what's wrong in our mind? We don't look at all these wants.

If it all came up at one time, I guess it would explode. It's really simple. And it's easy if we do it.

It's very easy if you do it. If you don't do it, it's impossible. The path is not hard.

It's either easy or impossible. You mean now with respect to what? It being impossible.

It's really very easy. It becomes impossible because our mind, every moment, is peppered with thoughts of the opposite. Of attachments, aversions, that we hold on to.

And every moment your mind is, you know, blah blah blah blah blah blah blah blah blah blah. All that noise is covering up you just simply being. Without all that attachment.

So, if you do it, if you drop all this unconscious garbage, it's easy when you do it. But if you don't do it, it's impossible. People say it's hard.

It's not hard. It's impossible. So again, it boils down to what we said before.

How much you want it. People say, yeah, oh, I want God. Oh, but my wife first and my job second and my children, second and my job third.

Then God. And those things just keep us away from it. And seeing that we are it.

Anyone who does what you said or drops everything and just goes for it, gets it very quickly. Weeks, maybe months. As a whole thing.

So just hold that. Maybe some week you'll do it. There won't be a weak moment.

This is why I stopped going around talking. It's easy. Anybody who wants it can get it.

I've given the direction again and again and again to so many people. And how many of them took it? How many of them went all the way?

The majority have made life easier. And then try to use it in the world and stay there. Instead of staying there, you know, if you're not going freer, you're going this way.

This is what happens to almost everyone. But they made me realize they don't want it. That I'm imposing when I keep pushing it on them, pushing it on them.

It's really an imposition. That's why you don't see me in California anymore. What's

wrong with it?

I've got no right to impose my ideas on people. Of course, anyone who wants it is all in black and white now. All you need is just one session to take you all the way.

One sentence in the verities can do it for you, too, if you get the full meaning of it and carry it through. So someday, sometime, someplace, every one of us finally make that decision. And we do it quickly.

Until that time we sort of play with it. Taking a tiny bit of it at a time. Tiny, tiny bits of it.

We keep taking it and taking it. We play around with that, taking bits of it until we finally decide what the hell with this. I'm going to do it and we do it.

We go free. But we must turn our direction away from looking for it out there in the world. We must turn the direction totally within and look for it there.

I feel like asking the questions now. Only one question I would ask. Why don't you do it?

It's so silly for an infinite being to heap upon himself or herself infinite trouble. It's so silly. Why not just be what you are and have the ultimate happiness?

[Speaker 2] (3:41:19 - 3:41:20)

I can answer for you.

[Speaker 1] (3:41:20 - 3:53:31)

The reason why you don't is you want the world more than you want to discover your lack of limitations. But everyone does it sometime or other because we're never satisfied until we go all the way. In the letter I wrote last time I made a statement that I would try to give you the key to maintaining a constant happiness so that you don't nose dive.

I was aware that several individuals were diving and not coming up. Which I guess is one of the reasons why I didn't get here. You see, when you're down and you think all things are terrible and you're frantic I couldn't communicate with you very easily.

Also if I came here and you got this lift and got out of it you would say that I did it which develops a dependency relationship which isn't good. You're infinite. You can do anything and everything you want.

You can have, be, or do whatever you will or desire. And when the disturbance lasts long enough you get fed up with it and you let it go anyway. Then you do it, see.

And it's much, much better when you do it and you don't need someone else to lean upon. But I kind of felt that what the group would like to know at that time was how to maintain this happiness. Why don't we have it all the time?

We should. And so I thought I'd try to give you the understanding or the key to the understanding that'll help you develop happiness that lasts. Alright, now this is the key.

When you understand or when you know what happiness is then you're able to establish happiness more and more until it's all the time. But the key is knowing what is this thing happiness. When you know what it is you look for it where it is rather than look for it where it isn't.

Looking for happiness where it isn't is what gives you misery. Looking for happiness where it isn't is what causes you to nosedive. Is there any question on that?

What I've said so far? The key is knowing what happiness is so that you can go directly for it. Not recognizing what happiness is makes it difficult to establish it permanently.

What is happiness? Well, to most people they call it pleasure and what it actually is is escape from pain. What most people call happiness today is their getting away from their pain.

Escape. Entertainment. They cannot stand being with themselves with their own thoughts.

They have to run to a movie, a nightclub, visit someone just to get some action going so that they are not alone with their own thoughts. When their mind is taken away from their own thoughts, they feel better and they call that happiness. All entertainment is actually that.

Although when you become free you can enjoy entertainment far more than before but you need none of it because you're happy. Now the happiness I'm going to talk about is not the escape from misery kind of happiness. It's the joy that results from being your real self.

The more we are our real self, the more joyous we feel. Now this joy is accomplished not by the thing or the person out there whom we associate with the joy but it's accomplished by satisfying the desire for or the thoughts wanting to acquire this person or thing. We quiet those thoughts and the quieter the mind is the more the self can shine forth.

But this is something you've got to see in your own mind that the quieter you get your mind, the more joyous you are, the happier you are. It's good to play with this. Experiment with it until you see it.

But whatever that joy was it always resulted in quieting of the mind and then you feel happy. Then you begin to let go of attaching that happiness to people and things. You begin to see that the joy really is only your very own self coming out more.

But then when you see what this happiness is, you're not going to look for it where it isn't. And you reach the place where you need no one and no thing to be happy. You just are happy all the time.

Any question on that? I guess intellectually it's seen by everyone whether you see it through your own mind's eye or not, you should have it at first intellectually then experiment with it. Test it out.

And you'll discover that this is so, that every time you feel happy, your mind is at ease. And that what you attributed to the person or thing outside of you was something going on within you, the quieting of your mind so that your real self could shine forth more. Then when you see this you won't bog down anymore because the moment you become unhappy you'll know just where to go to re-establish the happiness.

First recognizing that the happiness is not the self, the person or the thing, but the quieting of the thoughts, of desire for the person or thing, which allows you to just be more. When your mind is on things out there you're not being, you're involved with external. But I say the key is seeing just that point that your happiness is the quieting of your mind through the satisfying of desires which still thoughts for the thing.

When you actually see that in your own mind, you can do it directly. You can let go of those thoughts without achieving the person or the thing and immediately you're happy. But the overall thing is that you move toward happiness where it really is in you, not in the external.

And in that way you establish a state of happiness that is continuous. Again I say each one has to realize this for himself or herself. But when he or she does then happiness can be made permanent because then you look for happiness where it is and you stop looking for it where it isn't.

There is no happiness in people or things. Happiness is our basic nature. Happiness is our very beingness.

And when we are only being we are infinitely happy. When we are only being and nothing else, we are infinitely happy. It's knowing your infinite beingness that is eternal, it never changes, and that this whole world cannot touch you.

It's just a fiction, a dream, and you move through life with no attachments, no aversion. Then no one and no thing can disturb you. And you have this infinite peace and joy that's constant.

The only difference between a fully realized individual living in the world and one who is not is their attitude toward everything. Right. An unrealized person identifies with a single limited body-mind.

A realized person identifies with everything, every being, every atom.

[Speaker 5] (3:53:33 - 3:53:37)

Therefore, getting joy out of everything that happens.

[Speaker 1] (3:53:40 - 4:04:44)

No. Your very nature is joy. You don't get it out of everything that happens.

Your basic nature is unlimited joy. This is your natural state. Therefore, as long as you don't hinge it onto a person or a thing, it's there all the time.

But if you say, you can't have joy unless I do something, you limit your joy. The natural state is unlimited joy. This is the real natural state.

The natural state is being infinite. And we superimpose over that thing all these ideas of limitation, of needs, attachments, aversions, which block out this infinite joy that is natural. I thought maybe a summary of what we've been through, where we're going, and what there is at the end might be a good idea for the last talk of this series.

I really don't know how we started, at what point, but the way I like to look at it is that everyone is seeking happiness, full and complete with no taint of sorrow. That that happiness is our very own basic natural nature, which I call the Self, with a capital S. And because it's our basic natural nature, is the reason why everyone is seeking happiness.

And in the end, we see that happiness with a capital H, God with a capital G, turns out to be the same thing. The mistake we all make is that we look for this happiness in people and in things. And it is not in people or things.

The happiness or the pleasure that we feel is the eliminating of the pain of the desire for something. This desire is an original lack which we assumed. Being infinite beings, we never had any lack.

We assume this lack, we create a desire for it. When the desire is fulfilled, our thoughts stop. And when our mind is still, our basic nature, the Self, shines forth.

The little things I've been saying and trying to accomplish have been trying to get you to see this yourself. Nothing should be accepted that I say nor that anyone else says until you can prove it out for yourself. The uniqueness of this science, which is a science, someday you'll see it's the science of all sciences, is that this is a subjective science.

We have to seek it within. We can't put it out on a table in front of us and examine it. We can only examine it within our own mind, within our own being.

Also, the intellect does not avail it to us. The intellect can get us in the right direction to

find it. And the right direction is by stilling the mind and by experiencing this truth, this knowledge.

So, only by experience can we get to know this. It is good in our daily life to be not the doer. Be not the agent.

Just be the witness. It is not I but the Father who worketh through me attitude, which several in this group already have, is the main conduct of life that we should strive for. The more we become the witness in life, the more we become non-attached to the body, the more we become our real self.

So, there's two things I'm suggesting. One is the quest, who am I? And the second is in life itself be not the doer.

Be the witness. Let things happen. Allow it to be.

Because that's the way we are in the final top state. And the best behavior in life is that which is characteristic of the top state. There are many other things which I'm sure you're aware of, of humbleness and so forth, goodness, kindness, honesty.

All these things help. But the greatest aid is be not the doer. Be the witness.

Alright, now when the self of us presents itself to us, it's a tremendous experience. It's a very difficult one to contain. We feel as though we're going to burst.

Because we recognize our omnipotence, omniscience, and omnipresence. But just seeing it once doesn't establish us in that state. However, once experiencing it, you'll never let go until you reestablish it.

So you'll continue to try and we should continue to try to get back into that state. The next time, it'll last a bit longer. Third time, still longer.

Until finally, we are in it 24 hours a day. When we attain this top state, we are not zombies, but we are all-knowing, everywhere present, everything falling perfectly into line without us. We move in the world just like anyone else moves, but the difference is we see the world entirely different from the way everyone else sees it.

We see our body as our body, and we see every other body equally as our body. Every animal as we. Everything.

Now that seeing everything as I gives us that singular oneness throughout the universe which is called God or the Self. We see our own body moving through life almost like an automaton. We sort of let it go its way.

And since we are not that body, nothing that happens to that body can affect us. Even if we were crushed, disintegrated, it wouldn't mean a thing to us because we are fully

knowing that we are not that body. We know our eternal beingness.

So one who has attained the top state is difficult to distinguish from anyone else. He'll go through the same procedures of life, whatever he was doing before, he might continue to do. But his outlook on life is entirely different.

He's completely egoless. He has no concern for his own body. He is interested more in others than he is in himself.

He is interested in all humanity. Whatever he does has absolutely no ego motivation. His body will continue to live its normal span in the eyes of those who are not fully understanding and usually goes out the same way most bodies go out via so-called death and coffin.

But the one who was originally connected with that body never sees any of this death. He sees this entire world as an illusion that was created mentally just as we create seen cities and worlds in our night dreams and when we awaken we realize there never was such a thing. In the same way when we awaken from this waking state, we see that the whole thing was a dream and never really was.

That the only thing that ever was, was the absolute reality. Infinite, all perfect, all knowing, all powerful, omnipresent. Any questions on this?

[Speaker 4] (4:04:51 - 4:04:53)

Do not be the doer. Don't you plan?

[Speaker 1] (4:04:53 - 4:05:14)

Don't you do everything normally or sit back? No. The right way is not to plan because everything's perfect.

Let it happen. You'll be guided intuitively. Instead of planning up here.

At the right moment, from moment to moment, you will do the exactly right thing.

[Speaker 4] (4:05:16 - 4:05:32)

Perfectly. There is a situation where somebody might take a position of that kind when he hasn't really felt it and for example, he says, I'll just wait, I'll stay in bed until I'm moved. In the meantime, his money's been paid.

[Speaker 1] (4:05:33 - 4:06:34)

So, he'll have to move. If we assume that we are there and we are not, we are soon awakened to the fact that we are not there. Bob, I'm putting out the top state now, the perfect state where everything is in absolute harmony, every moment.

Then, you never think. Except this very moment. And at this very moment, you know from within just what is the right thing for you to do.

So, you're guided intuitively each and every moment. And everything falls perfectly into line. Alright, now, if you're not there, of course you have to think.

You have to plan. But this is the goal to strive for, the one that I'm speaking about. This is the top state.

You're there, you don't have to plan, you can instantly materialize a palace of gold.

[Speaker 4] (4:06:36 - 4:06:48)

Well, in practice, then, probably in the beginning, a combination of the two, where things go very easily and then sometimes you have a hump in which you plan. You plan it out, and then other things. I suppose that would be the practical development.

[Speaker 1] (4:06:49 - 4:07:14)

Use that which is available to you now. If we are in a thinking realm, of course, we have to think. But strive for this top realm.

And striving for it, we will sooner or later attain it.

[Speaker 5] (4:07:16 - 4:07:21)

Would that be the difference between doing by thought or doing by knowing?

[Speaker 1] (4:07:23 - 4:07:35)

Definitely, yes. In the top state, you do by knowing. You just know from moment to moment.

I know it. That's just the way it feels. There's no thinking to it.

I know it.

[Speaker 5] (4:07:39 - 4:08:09)

But we... I know from my own experience, I slip back and lay out a plan, but sometimes that plan comes very easily and quickly to me and other times I have to struggle like the devil to work it out step by step and I don't know what's going to happen. And other times I just lay out a plan and I know what's going to happen, but I still lay the plan out so I know what's going to happen and I just have no difficulty with it.

This is what happens to me.

[Speaker 1] (4:08:11 - 4:12:43)

The word know, as you use it, is the key. You know how that word feels when you say, I know it. There's no doubt.

Not one iota of doubt there. And it happens. That's the key.

That's the realm of knowingness. Make that all the time. Keep working for it until it comes.

The quickness in which we attain this is determined by the intensity of the desire for it. The more we desire this top state, the sooner it comes. Everyone makes it eventually.

I'm convinced the majority of people on Earth today will probably take two million years, even more. But any one of us who are consciously seeking the way out can do it this lifetime. The so-called grace of God is always there also.

All those who have made the top grade before us, with their consciousness of perfection being radiated to us, we have tremendous grace being actually pushed our way all the time. However, they have no right to impose themselves. We have to open ourselves to it in order to receive it.

We need this grace because of the state of affairs today, man is relatively low. We are very strongly convinced that we are a limited body and by long habit we are trying to hold on to it. So it's not easy to let go of this body.

And because of that, we need the grace of the great ones who in our eyes have passed on, but in their eyes they're still here. When we recognize that they're still here, we can see them and talk to them the way we talk to each other. Or if we accept them partially, we can talk to them in sort of a dream or a vision or see them in the way in which they're transparent, you can see through them.

But the way we meet with them is determined by our acceptance of them. If any one of us believed that we could go down to a restaurant here and have a cup of coffee with Jesus the way you believe you could do it with me, if you had that much acceptance, then you could do it. Now some of us know that he came into this room several times.

He gave a sign proportionate to our degree of acceptance. If he were to suddenly appear in the room, it would be too much for most of us to accept. Therefore he doesn't.

But the way he comes to us is determined by our acceptance of him. He gave signs here. He gave signs to some people here, and I don't think they even recognize that he gave a sign.

But all the signs were not say like me touching you on the shoulder if I came over and touched you. It wasn't that way. But that's only because you can't accept that that could happen with him.

The point I'm trying to make now is that we should open ourselves to the help of the great masters. Jesus wants to see each and every one of us know our perfection. He can't force it upon us.

But his hand is always extended. It's good to keep this in mind. Then we open ourselves more to the help.

[Speaker 3] (4:12:45 - 4:12:47)

How do we request it?

[Speaker 1] (4:12:50 - 4:13:16)

We have to be accepting of Jesus as being alive just as much as we are. Capable of meeting with you the way we meet with you. Then it can happen.

We have to be open to the help. The help is always being sent to us.

[Speaker 3] (4:13:16 - 4:13:18)

Are there words to say about Jesus, Jerry?

[Speaker 1] (4:13:22 - 4:14:15)

Yes. But I can't give them to you. That's up to you.

I give you the general principle. Acceptance of him the way he is. Don't expect him to be not Christly.

Because he won't be that. However, he can appear as a very humble human being in form. Being omnipresent at any moment he can appear to anyone and speak with them.

[Speaker 9] (4:14:19 - 4:14:23)

He will be as Christ. It won't be in disguise. Will he be the beggar at the door?

[Speaker 1] (4:14:24 - 4:15:43)

No. The only disguise is the one that we put on him. He will never disguise himself.

He wants to be recognized as Christ. And when I use the word Christ I mean the principle Christ. That's not his name.

His name is Jesus the Christ. The man Jesus had the Christ consciousness. We have to accept him in his consciousness, which is extreme humility, simplicity no Hollywood glamour.

Is it divine humility? Yes. The greatest humility is through surrender.

Not I but thou. It is not I the father who worketh through me. Everything I do is God's work.

I am not doing it. It's surrender of the ego. The ego being the sense of individuality.

You've got to surrender yourself as an individual. And that's complete humility.

[Speaker 4] (4:15:55 - 4:16:14)

Surrender yourself as an individual? How about the other person? Does that matter?

I think we mentioned before the other person we recognize as ourselves and we're treated as though we're the same. Who is this other person and who am I? Why the humility when we have all power?

[Speaker 1] (4:16:15 - 4:18:02)

From where you stand now the other person should not concern you. The only thing that should concern us is what we do. It matters not what your attitude is toward me.

You could hate me with every cell in your body. But it's of extreme importance what my attitude is toward you. Why you're hating me?

I should love you fully and completely. Then you'll understand the answer to all questions. See when you separate and then ask what's up here it just doesn't fit.

But when we love and only love we are using the most formidable power in the universe. No one and no thing can harm us. We can never ever be hurt unhappy if we would only just love without any hate.

You can never be hurt when you love. Now this is in a sense that the love is full, complete. It's divine love.

It's just love with no, not one bit of hate in it. Turning the other cheek. Giving the pants to Max.

Loving your enemy. That's the kind of love it takes. And that's the way we all are naturally before we distorted this thing.

[Speaker 3] (4:18:03 - 4:18:05)

Love is understanding.

[Speaker 1] (4:18:07 - 4:18:54)

When you love you understand the other one fully. It's understanding. Identifying with the other one.

Being the other one. Coming down a step it's wanting the other one to have what the other one wants. Loving the other one the way the other one is.

In reality we have only one enemy that's our self. No one can do anything to us. No one can do anything for us.

Someday you'll see this later. We in our consciousness determine everything that happens to us.

[Speaker 4] (4:18:57 - 4:18:59)

That's our idea of ourselves.

[Speaker 1] (4:19:04 - 4:19:09)

Which could be made better. Yes?

[Speaker 7] (4:19:10 - 4:19:36)

When you say understanding do you mean understanding in a logical sense of understanding the things that need them? Or do you mean understanding in an acceptance of them without question of the reasons they're doing things as good or bad, just acceptance of whatever they are in an entirety?

[Speaker 1] (4:19:36 - 4:32:05)

It's acceptance in an entirety but the real understanding requires knowledge of what the universe and the world is. When we see someone doing wrong we have to know that this is a God being misguided. He's looking for God in the wrong place when he's doing wrong.

Am I making sense? Yes. That's the understanding.

He's looking for happiness the way he sees it. Even a Hitler in his mind is doing right and therefore should not be hated but should be loved, wanting him to be what his real basic nature is. Now this doesn't mean approving of his program, it doesn't.

But whether we approve or not of his program loving and hating are two different things than approving of a program. So we love everyone see them as misguided beings and forgive them for they know not what they do. They're like children, misguided.

Returning to the right remembrance of who and what we are requires only letting go of the limitations. Now every limitation starts from the sense of egoity. The sense of ego is a sense that I am separate from the all.

And the moment I say I am separate from the all that creates a certain amount of lack. It takes me out of the infinity and puts me in a situation where there's something other

than I something I need. So to return to this infinite being that we really are always was and always will be we need to let go of the sense of egoity.

We need to let go of the ego. There is no growing into the perfection because the perfection is always perfect. We cannot grow into realization.

Each and everyone is fully realized here and now. What appears as growth is the letting go of the concepts to the contrary. It is the letting go of the ego.

So letting go of ego is the only way the fastest way to return to the right remembrance of who and what we are. The first by word I gave was as you see the world so are you. This can be used to gain full realization.

If we keep looking at everything we see and looking to see that what we are seeing is just right in our own mind. It's the only place we can see anything. That what we are seeing out there is our own mind.

And when we see that we move in the right direction. I believe the second thing was all happiness has its source in the self with a capital S. All misery has its source in the ego.

So that in the world whenever we feel happy if we will trace the source of it we will find it's just our very own beingness that we are feeling and calling happiness. If we trace the source of the misery we will always find an ego frustration. By using that we can gain full realization and that can be used also everyday all day.

Trace the source of happiness we discover that it is our very own self. Trace the source of misery we discover it's just an ego frustration. Then the third one was think what you want and that is all you will get.

Or think only what you want and that is only what you will get. By using this everyday all day we can also move closer and closer to realization and eventually attain it. So that brings us up to date now and tonight I'm going to offer this.

Let not your happiness depend upon things. Anytime we attribute any happiness to a thing we are blindly attributing the happiness to it. The actual happiness does not come from the thing.

It comes only from quieting of the thoughts which when quieted we more feel our very own self and we are happier. Discover this for yourself use it and let not your happiness depend upon things. Now this leads into another root called desire.

Desire could be called our public enemy number one. It is only desire that leads us into all our troubles all our miseries. There is no joy so great as the as the state of desirelessness.

If you will ever taste that state but once you will always strive to let go of desire. There is

nothing so joyful, nothing so freeing as the desirelessness state. It is only desire for this what will is really an appearance this world that keeps us in this world.

When we have let go of every last desire we free ourselves from all the limitations. We free ourselves from this world. So let not your happiness be attributed to things.

When you feel happy dwell in that happiness and you will see it is not in the thing it is right in you. Now a corollary to that would be let not your happiness depend upon people. When we say people make us happy it is the same as saying things make us happy.

A particular person satisfies a desire which desire made us unhappy in the first place and when the desire is satisfied the mind is quiet and the inner real self just beams and expresses and is more so. We just reflect the inner self more so whenever we quiet our mind. So those are two powerful things that we could use to gain realization.

Let not our happiness depend upon things nor people. When we see that we are doing that we should try to let go of it. We should try to see the source of the happiness.

By examining it we will learn that the happiness is not in the thing, is not in the person that the happiness is in us that the happiness is our natural state which we let go of claiming we lack something and therefore must desire it. Now this will never be known until you do it but I say if you will try it, if you will do it you will discover a happiness beyond anything you ever dreamed of. Strive for the desirelessness state.

Strive to let go of all attachments and aversions to things and to people. Reach the state of equanimity. Are there any questions on this now?

[Speaker 10] (4:32:08 - 4:32:29)

Yes, I have one. I find a slight aversion arising in my mind towards a young girl I know. Spiritual inspiring and I am surprised at my feeling I don't like her.

I get that feeling. How would you face that?

[Speaker 1] (4:32:29 - 4:32:37)

I would look in me to see just that quality that I don't like in her. I'd look for that quality in her.

[Speaker 9] (4:32:37 - 4:32:38)

It has to be.

[Speaker 1] (4:32:39 - 4:33:14)

You couldn't see it in another one unless it existed in you. You just couldn't see it in

another one. This is quite shocking at first but if you go into it you'll discover that it's so.

And this was number one. As you see the world, so are you. What we see in others exists in ourselves.

So you make the effort, you try.

[Speaker 10] (4:33:15 - 4:33:23)

How would you approach finding out in yourself?

[Speaker 1] (4:33:24 - 4:33:31)

You take the attention and you turn it in this way. Well, I don't like her because she talks too much.

[Speaker 10] (4:33:33 - 4:33:34)

She doesn't talk at all.

[Speaker 1] (4:33:39 - 4:33:41)

Well, then I say, well, do I talk?

[Speaker 10] (4:33:42 - 4:33:47)

I don't even say hi. She doesn't say hi.

[Speaker 1] (4:33:48 - 4:34:03)

Well, anyway, the method is to go within and stick with it until you see this quality within you. When you see it, you automatically let go of it. Then you won't see it in her.

It won't bother you.

[Speaker 10] (4:34:06 - 4:34:30)

I know that it has to be within since this class has been going on. I realized that when that arose and I knew that it had to be because she doesn't give me anything to hang on that I can see. And so I don't know.

But you just turn the focus within when the feeling arises.

[Speaker 1] (4:34:37 - 4:41:51)

There's one thing I didn't say in the review, and that is if we hope to get realization, if we want full liberation, this path must be a full time subject. It cannot be once a week or once in the morning and once at night. It must be every day, all day.

And it can be so. And it should be so. And that's why I give out these methods that could be used by anyone every day, all day.

And all these methods are different ways of discovering and letting go of our ego tendencies. And when we start some of us think that all we need to do is do this for a few days or a few weeks and that all the ego should be gone. But we soon discover that there's an awful lot of ego that has been stored up over the centuries or millenniums actually.

That the ego does not die easily nor quickly. So do not become discouraged if you see that the ego doesn't drop away quickly. Also, let me warn you that as you let go of ego, greater amounts of it come up for dumping, for letting go.

The more we let go of it, the more we are capable of facing it. And therefore unconsciously we present more ego to ourselves. So sometimes at the beginning it seems as though the ego is getting stronger.

It's not getting stronger, it was always there otherwise it couldn't come up now. But because we are growing we can face more of it. And this process must be kept up until there is no more ego.

And that place where there is no more ego, there we find God. There we find our very own self. And I repeat, in order to do this, it must be a full-time occupation.

And it can go on no matter what work we are doing. In the background we can always have this subject sort of in the back of our mind always seeking Who am I? What am I?

Always using some method or other. What happens if we don't use this method? We are going along with the delusion.

We are going along with the ego play and strengthening it. Anyone who is not growing is going the other way. Any time during the day that we are not on this subject we are going the other way.

And we cannot make the goal if we spend 3-4 hours a day on the subject and 20 hours a day on the ego. What we gain in the 3-4 hours we more than lose in the 20 hours. So if we want realization and there isn't anyone who cannot get it this lifetime we must make it full-time.

When we do it becomes easier as time goes on. We develop the habit of looking for and letting go of the ego. It gets to be a joy because every time we let go of a bit of ego we are a bit happier.

Our world becomes a much nicer place. Our miseries get less. And it's more noticeable during the low points that our bottoms just don't go down as far as they used to before.

And if you want to check your growth, check it on your low points. And someday that low point is up in the realm of happiness. So when you go down you go down to happiness and when you move up you move up into the so-called ecstasies.

Then you're what I call over the hump. No one has to tell you to follow this path when you get that far. You know without question that this is the way.

This is the happiness that you had always been seeking. This is everything that everyone is seeking but some of us some of them are seeking it in the wrong direction. But now that we have found the right direction we never let go of it.

So every time we let go of a bit of ego we let go of a bit of unhappiness. And bit by bit every day all day continuing this process you will discover relatively rapid results. And letting go of ego is the way to all this.

[Speaker 7] (4:41:55 - 4:42:20)

He must say a most effective way to handle pain. Of course I realize the ultimate maturity of an individual would be such that he wouldn't have pain but let's say that we're in the stage where we have to.

[Speaker 1] (4:42:20 - 4:42:56)

The best way you possibly can. You can take it, if I take it from the bottom up if the only way you can do it through if the only means you want to do it through is the material it's aspirin and drugs. If you're able to handle it mentally you can offset it in many ways.

One simple way is to feel it.

[Speaker 7] (4:42:58 - 4:43:07)

I don't know, my wife had mentioned you had said that and I had delved into it and there was one something I didn't really understand.

[Speaker 1] (4:43:09 - 4:44:30)

Well this goes into what is pain. Pain is an alarm in a certain part of the body that there's a danger there and if we mentally recognize the alarm, the pain it turns off. But because of a long time habit of trying to run away from pain we mentally try to flee from the pain, to get away from it and the alarm stays on and the pain stays on.

You watch animals, they don't suffer the way we do. If something hurts them they'll feel it and the pain goes. We can do the very same thing.

Another way of putting it might be like face the pain or No, this has nothing to do with realization, this is a very down to earth practical method of I mean you're realizing pain.

You're making it real?

[Speaker 7] (4:44:30 - 4:44:31)

Yeah.

[Speaker 1] (4:44:31 - 4:49:13)

You're making it more real when you're trying to run away from it. Wow. Like a big bear chasing you when you're trying to run from it.

Most of us don't see this point that when we have pain we're always trying to get away from it we don't want to recognize it and therefore the alarm stays on. Now it's difficult for most people to face the pain because by habit they're used to running away from it mentally. So I suggest to them that they make it hurt more.

If I had a pain in my finger, if I wanted to make it hurt more, I really couldn't but what I'd do is I would go into it and feel it and the moment you feel it, it disappears. Just try it. Now that's a very simple practical way to alleviate pain.

Coming up higher be not the body. If you're capable of doing that saying I am not the body what was a severe pain becomes a very dull pain in a distance way down there in that body and you can function as though there's no pain there. It doesn't bother you anymore.

You let the body go its way so to speak. So by being not the body you step away from pain. If you can be not the body you can let a doctor operate on your body and you wouldn't feel it.

That's to the extreme. Higher way is to see only the perfection. Where there's perfection there is no pain.

There just isn't any. So there's various levels at which we can approach pain. But try that feel the pain method.

You'll see it's a simple easy way once you catch on to it. And then if there's a damaged part of the body it heals very quickly. The same day, overnight or very rapidly.

Just by feeling the pain. Because when you feel the pain you're recognizing the alarm and the body mechanics go to that point and start immediately repairing it. If you had pain now I could show you I think.

Do you have pain? What hurts? Can you show me just what part of the head?

Okay well feel it. Can you feel it? Alright now make it hurt more.

Does it hurt more? What's happened? Is it still there?

It's lighter? Make it hurt more. How is it now?

Not the same. You're taking the most difficult spot. The headache is the hardest thing to localize.

But it'll work on a headache. To try it out it's easier on a very painful part of the body, a finger or some limb. Try it out and when you can apply it there it'll be easier for you to apply it to the head.

And also when you're by yourself it's easier to do it than when you're in company with a lot of people. But I'll guarantee you that if you feel the pain it'll go away.

[Speaker 7] (4:49:15 - 4:49:19)

You're really recognizing the alarm that's set up there.

[Speaker 1] (4:49:30 - 4:49:35)

You permit the body mechanics to go to work to undo it.

[Speaker 8] (4:49:35 - 4:49:44)

Is there any way anyone else can help?

[Speaker 1] (4:49:46 - 4:49:49)

A doctor could give you...

[Speaker 8] (4:49:49 - 4:49:59)

I mean as far as someone who is not going to a doctor, say another member of the family or someone else would it be?

[Speaker 1] (4:50:01 - 4:50:32)

It's giving you something that'll take your mind off the pain. Right now if something very important in his life happened right now, more important than the headache, he'd forget about it entirely for the moment and he wouldn't have it. So if someone in the family comes and pulls you away from it or does something like that, you can forget it.

The moment you forget it, it's gone. You forget it by putting your mind onto the new thing that's coming into your mind.

[Speaker 8] (4:50:34 - 4:50:45)

Well, in the case of Marcel, in her case, he has a headache and she knows that aside from doing that would she just think of him being as being perfect?

[Speaker 1] (4:50:46 - 4:51:04)

Oh, the way we help another one is to know their perfection. And to the degree we know that they're perfect, to that degree we support them in the right direction. Yet they must take it.

We can only support them.

[Speaker 8] (4:51:06 - 4:51:11)

So if they don't go along, then actually they're putting up a barrier.

[Speaker 1] (4:51:13 - 4:51:18)

If they don't go along, that's their God-given free will.

[Speaker 9] (4:51:24 - 4:51:27)

Just the pain is in the mind. It's deeply in the mind, no?

[Speaker 11] (4:51:28 - 4:51:28)

Yes.

[Speaker 1] (4:51:28 - 4:51:46)

The only place we feel pain is in the mind. We think we feel it in the body, but we don't. The body doesn't feel anything.

The body's inert. The body's just matter. The pain we feel is in our mind.

It's all mental.

[Speaker 9] (4:51:50 - 4:51:52)

How could you get a cat to see you?

[Speaker 1] (4:51:55 - 4:52:36)

That's very difficult. And yet it isn't. You'd be surprised how children can accept these ideas much more easily than we grown-ups can, because they haven't been so thoroughly indoctrinated in the wrong direction as we have been.

The younger we are, the more easily we accept these ideas. So the way to do it is by teaching it to them. Treating them as an equal and talking to them as though they can understand this.

You'd be surprised how they'll pick it up.

[Speaker 8] (4:52:37 - 4:52:56)

Well, actually, many mothers are doing this in diverting children. If they have a... they run and they've got a...

they bump themselves or something, why they immediately... It's automatic to divert them to get them thinking of something else or doing something else and forget about the bump.

[Speaker 1] (4:52:57 - 4:53:10)

You can see it in children. Sometimes they get a terrible knock. I don't know what their playmates...

They're ready to cry and they look and then they forget about it and they go off playing. Whereas with the mothers around, sometimes you get a much different reaction.

[Speaker 8] (4:53:10 - 4:53:11)

Yeah, nobody's interested.

[Speaker 1] (4:53:14 - 4:53:59)

So you see how children can have pain one moment and let go of it the next moment. No. Rashes are not necessarily painful.

A rash over the body is due to a mental irritation that is superficial and it comes out on the skin. Mental irritations that are deep come out on the inner organs.

[Speaker 9] (4:53:59 - 4:54:07)

I wouldn't worry about it as much on the skin.

[Speaker 1] (4:54:09 - 4:54:55)

Right. Because the organs are much more vital than the skin. It's just an irritation.

It's a conflict between something unconscious and something conscious. And because half of it is unconscious, we can't see it and that conflict goes on and it's very annoying, irritating. And if we hold it, it'll come out in a rash on the skin.

This is why doctors can't do anything about it. The best of skin specialists will tell you this. They try this and they try that and sooner or later something seems to work.

Generally, it's time that does it.

[Speaker 8] (4:55:00 - 4:55:13)

But in the beginning, something like this, as far as the healing of oneself, does affirmation actually help in...

[Speaker 1] (4:55:14 - 4:56:06)

Yes, affirmation is good because you're putting in a thought that will demonstrate the positive. And the more you affirm, the more you'll accept it. The more you'll help undo the opposite.

If it's hard to affirm, it's even good to start with a denial. Deny what is, then affirm what you want. Just ugh and ooh.

[Speaker 9] (4:56:08 - 4:56:09)

Oh.

[Speaker 8] (4:56:12 - 4:56:14)

It'll make you remember her.

[Speaker 9] (4:56:17 - 4:56:21)

But you said that the conscious mind does not recognize the word not.

[Speaker 1] (4:56:23 - 4:56:50)

The mind... The mind thinks only in pictures. It doesn't think in words like not.

Whatever picture you hold in mind, you create. If I don't want bananas, I'm holding bananas in mind and I'll get it.

[Speaker 9] (4:56:52 - 4:56:54)

And how does the denial work?

[Speaker 1] (4:56:56 - 5:00:25)

To help you better affirm. I am not the body. I am the infinite self.

Because people are steeped in the negativity. And it's so real to them by denying it, it gives them an added push toward the affirmative. They should always be followed up by the affirmative.

Only denying would be holding on to it. This is why fear is such a bad thing. We hold in mind that which we fear and thereby create it.

Whatever you fear you'll bring upon yourself. Because the mind is only creative. What we hold in mind we create.

The mind thinks in pictures. People think it thinks in words. But whenever you say house, you don't see H-O-U-S-E.

You have a picture of a house. Or a man. It's a picture of a man, not the letters M-A-N.

And this is why people are able to talk telepathically to people who don't speak their own language. If we could speak telepathically and you knew only Greek and I knew only English, you would talk to me in Greek and I'd be picking up all your pictures. I would talk to you in English and you would pick up all my pictures.

And we could converse that way. It is simple. It's simple and everyone uses it.

But because we have talked ourselves out of the idea that we can talk telepathically, we think we can't. But we do read each other. Unconsciously we're always reading each other.

It's a natural ability. All beings have it. All animals have it.

They use it much more than we do. Animal knows your thinking and your feeling. Babies know it.

Only educated adults don't. You're educated out of it. But that is the absolute truth, that we are infinite beings.

And when we see the infinity within ourselves, we see that everyone is me. There's no more separation. But until you see it, it doesn't make sense.

And yet anyone here could get glimpses of it by getting the mind quiet enough, you'll see it. And you'll see that you are me.

[Speaker 7] (5:00:31 - 5:00:38)

These glimpses, do you say glimpses? Usually that's all they are, isn't it? Glimpses.

[Speaker 1] (5:00:39 - 5:00:40)

Not all.

[Speaker 7] (5:00:41 - 5:00:42)

Most of it.

[Speaker 1] (5:00:43 - 5:01:05)

It starts off that way. And as we stick to the path, these glimpses get longer and longer until they become fully established all the time. And that's the ultimate goal.

Never forgetting God. Never forgetting who we are.

[Speaker 8] (5:01:08 - 5:01:13)

Is it sometimes that we only get glimpses because we're afraid to go any further than the glimpses?

[Speaker 1] (5:01:15 - 5:01:53)

No. Because the ego takes over again. There's still a lot of ego left.

And then the moment we express as an ego, we have to let go of what we saw in order to be an ego, to be a limited being. So the moment we choose again to be a limited being, we don't see the limitless being that we are. Yet you haven't lost anything.

Because to get the glimpse in the first place, you had to let go of quite a lot of ego.

[Speaker 7] (5:01:55 - 5:02:20)

Seems like whenever I've gotten a glimpse of him in the state of not being unconscious, of not being asleep, not being exactly conscious either, some state in between and as soon as I've reached this conscious state, I don't disappear.

[Speaker 1] (5:02:21 - 5:02:45)

Yeah, this conscious state is a state of ignorance. And there's a state between sleep and waking where as we come out of the sleep state and before we identify with the waking world, we're the real self that we are. If you could stay there, you would be the God that you are.

[Speaker 7] (5:02:50 - 5:03:01)

Well, before I ever realized what was going on, I had a few of those glimpses but I never knew what they were. But it was complete joy to use them.

[Speaker 1] (5:03:01 - 5:04:03)

You can use them. You can use them to establish it more and more. You're not thinking in that state if you'll take a look at it.

You're not thinking. You're just being. It is in beingness that we are God.

And we can only be God. Before that happens, we say we have to get to know God. When we get to know God, we discover that we are God and that it was our pure, simple, unadulterated beingness, not being a body, but just being.

It's just pure beingness.

[Speaker 7] (5:04:08 - 5:04:11)

You're almost not aware of your body.

[Speaker 1] (5:04:12 - 5:04:15)

Right. You're not aware of your limitations.

[Speaker 7] (5:04:18 - 5:04:22)

Of what's recognizing your body is.

[Speaker 1] (5:04:22 - 5:04:26)

An extreme limitation. It's an extreme limitation.

[Speaker 9] (5:04:30 - 5:04:34)

How much of your conscious mind should you want to follow?

[Speaker 1] (5:04:36 - 5:04:36)

Follow?

[Speaker 9] (5:04:37 - 5:04:37)

Yeah.

[Speaker 1] (5:04:37 - 5:04:37)

None.

[Speaker 9] (5:04:38 - 5:04:39)

None?

[Speaker 1] (5:04:40 - 5:05:09)

Everything should be conscious. The unconscious mind is the automaton that we are. Someone says blue, we move this way.

Red, we move that way. Says a word we don't like, we feel bad. Says a word we like, we feel good.

That's all the unconscious operating in. We're like puppets when we follow the unconscious.

[Speaker 5] (5:05:11 - 5:05:12)

Are those the habit patterns?

[Speaker 1] (5:05:13 - 5:09:18)

Yes. All habit patterns are the unconscious mind. No one can be fully happy until he or she realizes that there are no limitations.

That this body is no limitation. Happiness is our basic nature. We becloud that basic nature with thoughts.

Thoughts of lack. Thoughts of want. When we want something our mind becomes active in trying to acquire that.

And we are unhappy because we lack something that we say we must have. So we create unhappiness through desire. All unhappiness starts with desire.

All trouble in this universe starts with desire. Because basically we are perfect, full, complete, whole. We need nothing until we artificially create needs.

And then become unhappy thinking how can we fulfill that need. All right, now after that artificial unhappiness is set into motion we call happiness undoing the unhappiness. That's what people consider happiness today.

Happiness is undoing the artificially created unhappiness. So we satisfy these thoughts of desire and momentarily we still the thinking. And when we still the thinking our natural infinite self is there all the time.

And feeling that we call that happiness. Happiness is nothing but feeling your real infinite self. That's all it is.

Thoughts take you away from it. You undo the thoughts you drop back to it. That's called happiness.

I know it was difficult for some who have not heard this before to get what I just said. Happiness is our basic nature. If we don't upset it we are infinitely happy all the time.

We have already upset it. We have created unhappiness. So that today we call happiness the undoing of the unhappiness.

Which is fulfilling desires which momentarily still the mind and when the mind is still we're in our natural state. And we say we are happy. I'll hit you on something that's kind of hard.

Free will. There is no such thing in life. Because life is already fully how do you set up a computer?

It's all set. Programmed. What we call life today is a complete programming.

[Speaker 10] (5:09:20 - 5:09:31)

Excuse me. Right then and now well what difference does it do to what we do or what we try if it's already programmed anyhow?

[Speaker 1] (5:09:32 - 5:09:35)

No difference except this. There is a free will.

[Speaker 10] (5:09:36 - 5:09:38)

You just said there was no such thing.

[Speaker 1] (5:09:38 - 5:09:41)

I said there's no such thing in life in our livingness.

[Speaker 10] (5:09:41 - 5:09:43)

All right but that's what we're most concerned with.

[Speaker 1] (5:09:44 - 5:10:00)

Well if you're concerned with that there is no free will. Aren't you concerned with our life and the life around us? The world around us?

The world we live in? The life we're living? If you want to be, yes.

[Speaker 10] (5:10:02 - 5:10:03)

Well what else is there?

[Speaker 1] (5:10:04 - 5:10:16)

There's a unlimited beingness. Which is what we're really concerned with. If not consciously, unconsciously.

We call it happiness.

[Speaker 10] (5:10:17 - 5:10:18)

In ourselves or what?

[Speaker 1] (5:10:21 - 5:11:31)

See you're assuming something and you want me to go along with you that everyone is looking for happiness in this world. It's impossible to find complete happiness in this world. No one can ever find complete happiness in this world.

In livingness. Because it isn't there. Now you're assuming that it is there.

I say no it isn't. I say the happiness that you're seeking is beyond the world of limitation. That life and livingness is all in the realm of limitation.

You will never be happy fully until you are completely unlimited. Am I making some sense now? So what you want to find is your complete unlimited beingness.

And that's not in life and livingness. It's beyond that.

[Speaker 10] (5:11:33 - 5:11:40)

Then there is no happiness then? For total happiness.

[Speaker 1] (5:11:40 - 5:12:28)

Total happiness is impossible in livingness of life. However, at any moment, anyone can be completely happy if he will see what the happiness is. That it's not in being a limited body but in being the unlimited self that we are.

That is the happiness complete. We cannot be a limited body and be fully happy. It will never work out.

You'll only be completely happy when you discover that you are unlimited. We're all looking for this freedom, this liberation.

[Speaker 8] (5:12:31 - 5:13:04)

It's not in things as we say them now. If I have a new dress I'll be happy or if I go to the dance I'll be happy. This is a fleeting thing.

There is nothing that, because two minutes from now we're there and we're unhappy. So it isn't in having a thing but it's in the realization within ourselves I'm not quite far enough I know that we are the all and need nothing because we have everything.

[Speaker 9] (5:13:09 - 5:13:29)

So if if we thought would we be satisfied to stay here and finish out the rest of our life and raise our kids or would we finish out this life or would we sit all in and want to leave?

[Speaker 11] (5:13:29 - 5:13:30)

If you did what?

[Speaker 9] (5:13:31 - 5:13:45)

If we became completely self-reliant would we be content to stay here and finish out the physical span of our life?

[Speaker 1] (5:13:45 - 5:16:11)

At first you would be fully satisfied in everything. you would do the same thing that you would have done before you became fully realized. You would do the same thing.

The difference would be your attitude toward everything. You would be extremely happy free unconcerned no fear and you would carry out just the same. The difference between a realized individual and a non-realized individual is basically this An unrealized individual says I am this body subject to everything that this body is subject to.

A realized individual says I am this body that body all bodies I am everything therefore subject to nothing. The body to a realized person the body is in me to an unrealized person he is in the body. A realized person will feel that the body is in him An unrealized person feels that he is in the body.

But to answer your first question you would carry through just the same. Your attitude toward everything would be different. You'd be just drunk with happiness all the time and do the same things.

Carrying that through since then unconsciously be aware of only good.

[Speaker 4] (5:16:12 - 5:16:15)

Our life would in acceptance be good.

[Speaker 1] (5:16:17 - 5:16:18)

You'd say everything is perfect.

[Speaker 5] (5:16:20 - 5:16:46)

That doesn't mean that your body evaporates or you scurry and hurry to another world. You live out your span here a fully realized person but in a sense of non-existence non-existence of fulfillment of your whole world. But that doesn't mean that you're going to leave your body and rush off and have a conference with God.

[Speaker 12] (5:16:51 - 5:17:00)

I thought I was thinking of those, right? But the chances are far the same. I didn't think of it.

Can't hide my imagination.

[Speaker 7] (5:17:02 - 5:17:04)

Just park your body at the curb and beg God.

[Speaker 10] (5:17:08 - 5:17:15)

Well, I would think you'd be content here then. I would think you'd Well, you're right.

[Speaker 1] (5:17:15 - 5:17:27)

In thinking the way you want to think but incorrect in what it would actually be. When you say, I would think this way that's your right.

[Speaker 8] (5:17:32 - 5:17:34)

I don't think that way.

[Speaker 1] (5:17:34 - 5:18:04)

I said you're fully satisfied. Realization is the fulfillment of all desire. But see, when you say, well, I think it would be this way I have to grant you your right to think the way you want.

The world doesn't disappear. It just looks very different to you.

[Speaker 4] (5:18:10 - 5:18:11)

Omnipresence.

[Speaker 1] (5:18:14 - 5:21:52)

Omnipresence is you wake up to the fact that you are everywhere present this moment. Throughout infinity. In that body, in this body, in all bodies, in bodies throughout the universe.

That you are present in every atom in this universe. You have to see it. The absolute truth is there is an infinite singular oneness throughout.

The final thing we see on this so-called path is there never was anything but I all alone. That's the final thing we see. There never was anything but I all alone.

That appeared as many. It was an appearance. It wasn't real.

Just like the moon on a placid lake is one. Disturb the lake and you'll see thousands of moons. The thousands is the illusion of many.

Actually there's only one behind it. So the final thing we see is that there never was anything but I all alone. This whole universe was created by me and was an illusion that the reality behind that universe was real.

That there never was anything but I. The universe doesn't look to a realized being the way it does to an unrealized being. A realized being sees a universal oneness throughout which he calls his very own self.

Or, if you want to use the word God, there's nothing but God. There's that one substance only, God. But to make it intimate there never was anything but I all alone.

The word I is the first word for God. It means I with nothing else connected. The moment we say I am something, that's a limitation.

Or I and something, that's duality. So the word I we discover in the end to be this God we have been seeking. Just I.

I, I, I. Only I is God. If we could be only I we would be the God that we are.

But we try to be something and impose limitation.

[Speaker 3] (5:21:59 - 5:22:08)

Knowing that all things come from one source. From the truth.

[Speaker 1] (5:22:12 - 5:22:12)

From infinity.

[Speaker 3] (5:22:12 - 5:22:27)

From infinity, all right. From the I am. All things we here are the orifice through which we look at the world.

[Speaker 11] (5:22:27 - 5:22:29)

The limitation.

[Speaker 3] (5:22:31 - 5:23:11)

I was trying to find out in my own mind why was the Rockefeller who could make all this money and the other end you know the natives who still exist. It boils down to again the mind the justification. It's like a rationalization.

All supplies here filtered through our mind. We get just exactly what we can justify.

[Speaker 1] (5:23:12 - 5:23:28)

What the mental image is comes out there. The Rockefellers have mental images of millions and billions. Most of us have it of hundreds of dollars.

[Speaker 3] (5:23:28 - 5:23:59)

And this is why I think you mentioned that in reality then if this being so then the work that we do out here, this life the rug this is a very weak rationalization for what in truth we get maybe by just a mental activity. We're making body work for something that the

mental activity is limiting to us.

[Speaker 1] (5:24:00 - 5:24:10)

This world is a rug and we're beating it. And some would think the harder we beat it the more we'll get out of that rug. Some think we don't have to beat it and it'll come out.

The Rockefellers don't think they have to beat it so hard.

[Speaker 3] (5:24:12 - 5:24:34)

And then this gets back I remember Bob saying how do you do it without working? Well, if we can expand our mind, this orifice through which we get the goodies then in truth if we can justify it in our own mind we can actually have it without working.

[Speaker 1] (5:24:34 - 5:25:01)

Whatever the mind is absolutely convinced of is immediately. You can materialize gold with the absolute conviction that you can. Complete conviction.

[Speaker 10] (5:25:07 - 5:25:12)

... ...

[Speaker 1] (5:25:17 - 5:25:24)

... Exactly as it does in dreams. Remember the dreams.

That's the way it should be in this life too.

[Speaker 8] (5:25:25 - 5:25:28)

... ...

[Speaker 1] (5:25:28 - 5:25:54)

It isn't because you think it isn't. See, in a dream if you dreamt I have to go to work to get some money to buy a coat. It would be that way in a dream.

But in a dream world you don't limit yourself so much. You want a coat? It's on you.

That same thing could be done in this life too.

[Speaker 7] (5:25:56 - 5:26:23)

A couple weeks ago we were discussing how people are seeking happiness in things. Location or people outside themselves. And the picture brought to mind of a little ass carrying a heavy load and he wouldn't go.

The dictionary said that they're determined patient little beasts for domestic use. Or not beasts, but little animals for domestic use.

[Speaker 1] (5:26:23 - 5:26:49)

So the picture came to mind of a fishing pole strapped across the little ass's back with a string on it and a carrot right in front of him. So the little ass pulled his heavy load to get the carrot, and it keeps eluding, so on the carrot we painted happiness, and whenever you seek happiness in the form of things, when you're as silly as a little ass trying to catch a carrot,

[Speaker 5] (5:26:50 - 5:26:58)

especially when it's trapped on your back in front of you, dang it, it's moving out, and it keeps going with you, the faster you go, the faster it is, that's all we've got to reach.

[Speaker 1] (5:27:11 - 5:32:17)

Harry, you're right if you think so, but a Rockefeller thinks Cadillac first, you don't have to go up step by step, start at the top, once you know how to do it, start at the top, if you dare, if you can create one penny, the method you use can create one million dollars, the same method, it's up here, so think big. If you don't like the world out there, change yourself, you change yourself and the world changes. I like the one we have today, because I think it's one that anyone can use without too much difficulty.

Change your consciousness is not easy for most people. Think only what you want is not easy for most people. I think the one we're on today is the easiest one so far, and it's one that everyone can use, every day.

And if we start today, we are starting with definite steps on the road to freedom. Doesn't it also give you a feeling of more freedom? It gives you also a feeling of mastership.

Instead of being an automaton, you are determining. That's wonderful. Why should we be efficient?

That's only a bondage. See, being efficient and being inefficient are both bondages. Be what you are, and you're free.

Both of them are habits, efficient or inefficient, and you see that they're both habits. Certain people like efficiency, some people don't. Both are equally victim to their habits of thought.

Some get ulcers, too. A better habit is a nicer bondage. Make it free.

Meditate with freedom. Get above the habit. If you're doing it as a habit, your progress will be very slow.

If you meditate on a decision to meditate, with a wish to meditate, not because it's a habit, but a choice to meditate, you'll go far deeper. If meditation is just a habit, you're bound by it.

[Speaker 7] (5:32:23 - 5:32:36)

...world where we have to hold a job, and the job requires efficiency, well, then we have to hold the job a certain way and have to do it that way.

[Speaker 1] (5:32:36 - 5:33:10)

Yeah, well, in that case, don't practice the opposite. There's other habits you could work on. I dare say you have thousands and thousands of habits.

But today we are over 90% propelled by our habits. So you don't have to take one particular habit that would work to your disadvantage. There are many, many others you could start with.

[Speaker 7] (5:33:12 - 5:33:14)

...that don't involve other people or other situations.

[Speaker 1] (5:33:14 - 5:33:38)

Right, I'm just going to say, or if you want to practice being not efficient, do it on your own. You don't necessarily have to choose that one. But Marita brought it out as, oh, that was the thing one should be.

And we shouldn't be anything but free.

[Speaker 7] (5:33:39 - 5:33:58)

Well, I think like some of the most sick people, I think, are those who are efficient. It's what we have nothing to do with other people, and a certain way we could change.

[Speaker 1] (5:33:59 - 5:34:53)

You see, freedom is a choice to do or not to do. It's not what we do, it's whether we have the choice to do it or not to do it. You're free of breath when you have a choice, but you may breathe all your lifetime and be free of breath if you have a choice not to.

It's not important what we do. It's important that we are free on that point. Do we have the freedom to be inefficient if we want to be?

Or do we, by compulsion, have to be efficient? See, the compulsion is the unfreedom. So freedom is the choice to do or not to do as you choose at the moment.

[Speaker 7] (5:34:54 - 5:35:12)

But the thing that seems to bother me, getting back to the job situation, is that you're on the job most of the day. There's where my problem lies. I don't feel free from the fight.

And I know this is wrong.

[Speaker 1] (5:35:15 - 5:35:25)

Well, the reason why you don't feel free on the job is not because of the job. It's because you're not free. Does that make sense?

[Speaker 7] (5:35:26 - 5:35:27)

Well, yes, I think you're right on that.

[Speaker 1] (5:35:27 - 5:36:21)

But there are a thousand, there are thousands of unfreedoms in the subconscious which give you that general feeling of unfreedom which you attach to the job. You'll feel that way no matter what you do, no matter what job you have. And if you go out and do nothing, you'll feel unfree.

Because it's not the job. It's what's down in the unconscious mind. We don't feel free there.

Are you a slave to reasonable? Did you see that point?

[Speaker 7] (5:36:21 - 5:36:25)

You've got to think of your freedom on the job.

[Speaker 1] (5:36:25 - 5:36:27)

Why can't you do a thing that's unreasonable?

[Speaker 7] (5:36:29 - 5:36:32)

Well, you're probably thinking you might lose your job.

[Speaker 1] (5:36:33 - 5:37:30)

If the boss asked you to do something that's unreasonable, you wouldn't lose your job. He's asking you to do it. You're carrying out his orders.

So I say, well, the fact that you don't want to do something unreasonable is because you think you should always do that which is reasonable. If you feel that way, I say that's a bondage. That's a compulsion.

You must do that which is reasonable. And men do that. Women don't.

Women work more on feelings. They don't have to work because it's reasonable. They don't have to do something because it's reasonable.

They do it because they feel they should do it. That's a big, big question.

[Speaker 7] (5:37:38 - 5:37:44)

Well, I'll answer it for you.

[Speaker 1] (5:37:46 - 5:38:07)

We were created in two natures. The logical nature that man has and the feeling, emotional nature that female has. And we have to transcend both.

Men have to become more like women and women more like men. And then transcending the whole thing.

[Speaker 8] (5:38:08 - 5:38:22)

No feeling about this, whether the boss tells you to do something, and if you do it, the boss will have to do it. And if you have no attachment...

[Speaker 1] (5:38:22 - 5:38:36)

If you're free, it doesn't matter what the boss tells you to do. If you're free, nobody's unreasonable, as that is. Right.

If you're free, no one's unreasonable.

[Speaker 7] (5:38:38 - 5:38:59)

I just recently started singing. I wanted to confirm. Seems like I was always fighting it.

One that wasn't necessary.

[Speaker 1] (5:39:03 - 5:39:05)

Then you can always let the boss have your way.

[Speaker 4] (5:39:15 - 5:39:23)

I feel the boss is fighting me. I myself am the boss fighting myself, aren't I? I'm fighting myself with the boss.

That is...

[Speaker 1] (5:39:23 - 5:47:15)

Right, no matter how ornery a boss is, if we have absolutely no fight in our heart toward him, he won't be that way for us. By turning inward, we begin to discover this great being that we are. And then when we discover that and we look outward, we see no difference.

There is no difference between in and out when we discover the truth. There's no difference between the spiritual and the material when we discover the absolute truth. It's all one and the same.

There's a total elimination of all differences. The top state is a state of non-difference. No differentiation.

But again, I repeat, the prime thing we could do is daily do something toward becoming freer, toward letting go of a bit of ego. Where the ego rises not, there is the infinite self. Anytime you're in a state where the ego rises not, what's there is the infinite, limitless, omniscient, omnipotent, omnipresent being that you are.

But daily we must begin to let go of this ego. Daily we should let go of habits. Daily we must become freer and freer.

Until we get to the point where we see these things, that we are this infinite being, and then in one lump sum we drop the whole thing. At first it's a chipping away, doing away with bit by bit, until we get a clear enough sight of who and what we are so that we use our will to drop the whole thing of limitations. And from that point on we are eternally free.

We start off by working out these things. Sometimes it's called working out karma. But actually it's impossible to work out karma.

It's impossible to work out things. We can only get freer and freer until we see that we are not subject to karma, that we are above karma, that we are above habits, that we are above thought and mind. And when our sight is that clear enough, we drop the mind completely, or we drop the habits, or the karma.

We disassociate from it completely, and are eternally free. I guess there's another most important point that should be added, that because we are in a very, very difficult era, that we need a superhuman effort to go all the way, and that in order to accomplish this superhuman effort we need a superhuman guide called a guru or a sadguru. We need a fully realized being to give us the assist and support in getting ourselves out of this delusion.

And if we want to make it this lifetime, it is most important to have a teacher. One who is fully realized. Now this teacher need not be in a physical body.

This teacher need not be limited by a physical body. And if we look to a fully realized

master like Christ, or any of the great Indian teachers, any one of them can take us all the way if we will take their direction. Going a step further than that, one of the prime teachings of the fully realized being called guru is to show us that the guru of all gurus is the inner self.

That it is the very I of us that is the teacher. That keeps us seeking this infinite self. That there isn't a being in existence who is not seeking this infinite self.

But they seek it through happiness in the world rather than seeking it through happiness by going within. But because this guru of all gurus, is right within us, it keeps us searching after the ultimate happiness. But when we become aware of the path, we are much more direct.

We learn that this happiness is not out there, but it is right within us. So, although we use these aids and they are very useful, we should hold on to the greatest of all aids, the guru. Well, if there are no more questions, I think we ought to have our usual 15-20 minute meditation.

[Speaker 4] (5:47:24 - 5:48:12)

May I ask one more question? If, for example, I wanted a home, there are two ways. There is one, you mentioned, to think of nothing but that home, living the home.

I suppose you would live in a home before the ideal home that I want to be, in a form that I want to be. And then there is another method that I am a little vague about. And that is, my home is really in awareness that I am absolutely comfortable.

Awareness that wherever I am is my home. Not omniscient. I am not present, is the word that I am trying to think of.

Therefore, wherever I am, I am absolutely comfortable. Right.

[Speaker 1] (5:48:12 - 5:48:21)

When we see the truth, we are at home, wherever we are. We are omnipresent.

[Speaker 4] (5:48:22 - 5:48:36)

These two wouldn't particularly conflict, excepting the ideal would be to always be at home. Is that right? Right.

And then, wouldn't that be really a shortcut to getting a home? It matters, in a way.

[Speaker 1] (5:48:36 - 5:49:14)

You have got it forever then. If you are always at home, you have got your home forever. Wherever you are, you are at home, and you are comfortable.

In fact, you are in perfect comfort. If you need a particular place, you are limited. If the universe is your home, you are not limited.

Anywhere where we happen to sit down, we should feel perfectly at home.

[Speaker 4] (5:49:17 - 5:49:49)

Well, then the thought that I need a home would be one that I would reject if I sensed, well, I have to have a limited home. And I would say, limited to what? Who am I and what am I?

Am I confined to this particular place? And I have to face it then, don't I? And get my freedom within my own consciousness.

The fact is, since I am not present, my real being is merely my thoughts, my consciousness, my awareness, my feelings. And stay there. This is a better way to find it.

Yes.

[Speaker 1] (5:49:50 - 5:50:09)

Now, if breath is a bad habit, and food also is, needing a house over you is even more so. When you are free, you don't have to live in a cave. You can live anywhere in the universe.

[Speaker 4] (5:50:11 - 5:50:23)

Certainly, the person who would try to get rid of breath before he learned to get rid of small habits would be quite a ridiculous person. I mean, you've got to take the beginning step.

[Speaker 1] (5:50:24 - 6:06:39)

Yes and no. If you think so, yes. If you think you can start at the top, you can.

Because you're in it right now. I thought tonight I might talk on the subject of love. Love is one word I seldom use, mainly because it's so misunderstood.

And I also believe that through this method of growing, or only through growth do we understand what love is. But by defining it, we just add some more words to the usual words, and it doesn't really convey the meaning of the word love. But love is an absolutely necessary ingredient on the path.

If we ever expect to get full realization, we must increase our love until it is complete. Now the love I talk about, of course, has nothing to do with sex. Sex is a body gratification.

However, we have confused it, most of us, very much with love. The majority of us still tie it in with love. Although, when you see what sex is, and what love is, you'll see that it's two different things.

They can be tied together, and they don't have to be. The love that we talk about here is the love of Jesus Christ. It's the love complete, which expressed in the extreme is love thy enemy.

I think the best definition of the word, as it seems to me, is love is a feelingness of givingness with no expectation of receiving for the giving. It's a very free giving, and it's an attitude that is constant. Love doesn't vary, at least the type of love we're talking about.

The amount we have, we apply to everyone. We love our family as much as we love strangers. This might sound odd, but this is the truth.

To the degree we're capable of loving strangers, to that degree we're capable of loving our family. The concept of possession is just the opposite of the meaning of love. In love there is never a holding on to, a fencing in, or anything like that.

Love has a sense of freeing the ones we love. When we are giving an attitude, we want the other one to have what the other one wants. I guess the best example of this type of love is the love of a mother for a child and sometimes a father.

A mother will sacrifice and give everything to the child without considering herself. There are many other definitions for love. I'm just trying to think what they are.

I think acceptance is a good word. When we love people, we accept them the way they are. If we love this world, we accept the world the way it is.

We don't try to change it. We let it be. We grant the world its beingness the same way we should grant every other person his or her beingness.

Let them be the way they want to be. Never try to change them. Trying to change them is injecting our own ego.

We want them to be the way we would like them to be. So love is a feeling, first of all, of oneness with, of identity with the other one or all other ones. When there is a full love you feel yourself as the other person.

Treating the other person is just like treating your very own self. There is complete identity. Love is not only a feeling, love is a tremendous power, which is so little understood in the world today.

We have an example of this type of love being expressed today by Martin Luther King. No matter how much he is attacked he will give out nothing but love to his attacker. He

teaches non-violence.

Now the biggest demonstration of this type of love was Mahatma Gandhi's winning a war against Britain without any arms. Through teaching the British are our brothers, we love the British. Non-resistance to the British and to the British soldiers whom we love for them.

Gandhi understood this and was able to win over enough followers in India to make this effective. The power behind love without question is far more powerful than the hydrogen bomb once you see what love is. Love is the most powerful force in the universe.

When we express love as love is not as we have been taught to think what love is it is said sometimes that God is love and I say one with God is a majority. One individual with nothing but love can stand up against the entire world because this love is so powerful. Which I think leads us somewhat into seeing that this love is nothing but the Self with a capital S that we speak of.

This love is God. God is love. God is all powerful.

So there is some authority for what I am saying besides my saying it. Love will give not only all the power in the universe it will give all the joy and all the knowledge. Now how how to make this practical?

The best way of increasing our capacity to love is through wisdom understanding. However, we can do things in our everyday life that will raise our level of love. The first place to practice love is at home with the family.

We should try to love our family more and more and more. I think everyone knows the wonderful experience of love of loving one person. So you can imagine what it is like if you loved three billion people.

It would be three billion times more enjoyable. So home is the first place to keep trying to increase our love for the ones around us by granting them their beingness. That is the most difficult thing I believe to do in a family to grant the other one the other one's beingness especially if the other one is a child.

But every child is a whole complete infinite individual. Next, after loving the ones in our home we should try to love our neighbors then our larger group, our state our country then we should try to love all people all over the world even Russians. And I saw or I heard Oral Roberts say something on that some Sundays ago.

He said what would people he said people ask what would Jesus be like if he came back today? And he said he wouldn't be the way people expect. He wouldn't have anything against anyone.

He would not hate the communists. He would talk against doing wrong doing evil. But he would never say anything against any human being.

I believe that if we understood the power of love and that if the majority of Americans loved the Russians Russia would be conquered by the Americans without any arms. And after we learn to love all the people in this world there are many more people outside of this world. I think loving all the people in this world would allow us to meet with our brothers and sisters of other worlds.

Because in this universe there are many, many mansions many, many places of abode. And because of our incapacity to love on this planet we have cut them off. So to come back to the point of being practical the more we practice love the more we love and the more we love the more we can practice love.

The more we develop love the more we come in touch with the harmony of the universe the more delightful our life becomes. The more bountiful the more everything. It starts a cycle going where you spin upwards this loving and receiving.

That's another thing. If we want to be loved the way to do it is to love. It's not only the very best method but it's I think the only method of receiving love is to love because what we give out must come back.

But looking for love without loving does not bring love to us does not satisfy us. The happy one is the one loving the one giving. Blessed is the giver because he's so much happier if he gives from his heart.

Are there any questions on this concept of love?

[Speaker 7] (6:06:51 - 6:07:05)

You made a statement you don't love someone more you hate the other person less. I think there's a paragraph you don't love more you hate them back more.

[Speaker 4] (6:07:06 - 6:07:08)

I don't recall offering any of these references.

[Speaker 1] (6:07:12 - 6:08:58)

I think before that though I'd like to remind you of another point. When we say we love one person more than another if we will trace it through by going inwardly we will find that the one that we love more is a person whom we think we need that has something that we would like to have and therefore we say we love that person more. Actually love cannot be chopped up.

If you want to test your own love look at your enemies. This is the real test. Or if you

don't want to go that far look at strangers.

Examine your attitude towards strangers. It should be one of well they are me. They are my family.

Every mother should be our mother. Every father should be our father. Every child should be our child.

This is the attitude we achieve through understanding. This is the real sense of the word love.

[Speaker 6] (6:09:07 - 6:09:49)

It seems like to me you're talking about love as giving, giving of yourself and so forth. I guess the conflict that I have is that it seems like that as you give of yourself the people tend to take more and more and eventually it seems like they can't if you don't affect them. They bleed you dry emotionally, mentally, financially and they use you as a crutch.

[Speaker 1] (6:09:50 - 6:10:11)

I say no, that's impossible if we feel the real love. I'm turning right back around the other way. If we have the correct attitude of love, that doesn't happen.

Now what you're saying I hear very often.

[Speaker 6] (6:10:15 - 6:10:44)

But don't you think that people there's something about, I don't know, the impression I get is that this is, love is assigned to other people in a way of weakness perhaps. It seems like there's a loss of respect. I just wonder how you can give and yet keep the respect.

[Speaker 1] (6:10:45 - 6:11:39)

givingness is not in things, number one. The givingness is an attitude. We can always maintain an attitude of love.

Now most people who give are not giving lovingly. They're giving because of the credit they will get for giving. Look at me, I'm doing good.

Or I get my name in the paper or something like that. You see that type of love will get us into trouble. People will drain us on that.

Because we're looking for something to return. And we're looking to put ourselves up in the process and therefore they'll pull us down.

[Speaker 6] (6:11:41 - 6:11:46)

Don't you think though it's easier to love somebody 5,000 miles away than somebody next to you?

[Speaker 1] (6:11:48 - 6:14:27)

The easiest thing in the universe to do is to love everyone. This is what I think. This is what I've discovered.

Once we learn what love is, that's the easiest thing to do. It takes effort and agony not to love. It takes tremendous effort not to love everyone.

And you see the effort being expended every day. But when we love, we're at one with them. We're at peace and everything falls into line beautifully.

Paul, the main thing is to see love in the sense that I'm trying to define it. Then those things don't happen. But when we love in the sense that humanity understands the word to mean, then you're right.

But I don't call that love selfishness, actually. We are doing things to help ourselves. And yet in the high love, in the spiritual love, there's no self-abnegation.

We don't have to hurt ourselves when we love everyone and we don't. You see, in love, there's a feeling of mutuality. That which is mutual is correct.

If you love, you will hold to that law and therefore people won't take advantage of you. If you're loving, you're applying the most powerful force in the universe. But it's the love of a Jesus I'm talking about.

Practically speaking, if someone is trying to hurt you, and you just feel love for that person, if that person continues, you'll see them hurt themselves. They continue further, they'll almost destroy themselves or just knock themselves out. They won't be able to oppose you anymore.

But we have to practice this love that I'm speaking of, not the love as we have known it.

[Speaker 3] (6:14:30 - 6:14:43)

So loving the way you're saying it isn't something that you say, I'm going to do, I'm going to love, I'm going to apply this tool and love this person so much he's going to kill himself.

[Speaker 12] (6:14:45 - 6:14:46)

No, that wouldn't be love.

[Speaker 3] (6:14:49 - 6:14:58)

It's a basic attitude. It's nothing you physically or even mentally do, it's just a concept.

[Speaker 1] (6:14:58 - 6:15:44)

It's a constant attitude. It's a constant attitude that evolves in us when we try to develop it. However, we should try practicing the love, as I said before, first on our family.

Grant everyone in the family their own beingness, if you can. If you can't, keep trying, keep trying until you can. Then apply it to friends, then strangers, then everyone.

See, by doing this you will develop it. Although, as you say, it isn't something you can turn on just like that.

[Speaker 3] (6:15:54 - 6:15:59)

It's smothered by wrong attitudes.

[Speaker 1] (6:16:00 - 6:16:44)

Now, this love I talk about is our basic nature. It's a natural thing. That's why it's so easy.

It's the opposite takes effort. We move away from our natural self, cover it, smother it with concepts of the opposite of love. And then, because we're not loving, unloving comes back at us and proves to us the concepts like Paul brought out, which we all experienced when we first started practicing this love.

You're not alone, Paul.

[Speaker 9] (6:16:45 - 6:16:51)

Isn't love almost like selfishness, because when you love somebody, it's such a wonderful feeling for you?

[Speaker 1] (6:16:52 - 6:17:02)

Well, this is a matter of semantics that I don't want to get involved in. The way you put it, yes, but not in a general sense.

[Speaker 9] (6:17:06 - 6:17:08)

Feels so good.

[Speaker 1] (6:17:08 - 6:17:31)

It's true after you discover what love is. It's the greatest thing in the universe. It's a thing that everyone wants, only because it's his basic nature in the first place.

Every human being is basically an extremely loving individual.

[Speaker 3] (6:17:32 - 6:17:52)

Does it come down to this thing of pleasure, and is it the same type of thing, still a thought, acceptance of the other person, therefore?

[Speaker 1] (6:17:55 - 6:17:55)

Yes.

[Speaker 3] (6:17:55 - 6:18:00)

Nature then comes through, which is the love, the feeling of love.

[Speaker 1] (6:18:00 - 6:18:48)

The more we love, the less we have to think. If I'm not loving you, I have to be on guard, I have to protect myself. If I'm not loving the world, I'm always protecting myself from the world, which causes more and more and more thoughts.

It puts me extremely on the defensive, and subconsciously it builds up year in and year out. And then I'm a mass of thoughts protecting myself from the world, see. Now, if I love the world, the world can't hurt me.

My thoughts get quiet, the mind gets peaceful, and then that infinite self is right there. And that's the experience of this tremendous joy.

[Speaker 3] (6:18:50 - 6:19:04)

In other words, it's not the object again that brings this out, it's the quieting of the mind so that actually the being comes through a little more. This really is the love experience, isn't it?

[Speaker 5] (6:19:05 - 6:19:06)

Yes.

[Speaker 3] (6:19:06 - 6:19:11)

It's more than the object. We say it's the object that we love.

[Speaker 1] (6:19:13 - 6:19:18)

But it's actually what you say. You're taking it right from the top now.

[Speaker 3] (6:19:18 - 6:19:19)

The shine coming through.

[Speaker 1] (6:19:22 - 6:22:32)

What Harry is saying is that we have to take our infinite beingness, our infinite joy, and we cover it over with thoughts. We take the natural state, which is unlimited. We cover it up with thoughts of limitation.

The thoughts smother this infinite self that we are. It smothers the capacity to enjoy. And so all we need to do is to quiet the thoughts or rid ourselves of all thoughts and what's left over is the infinite glorious being that we are, which is our natural state.

Isn't that odd? It's our natural state. That's the way we were.

That's the way we're going to be. We are actually that now, but we don't see it. This infinite glorious being that we are, being absolutely perfect, can never change.

It's always there. We just don't look at it. We look away from it.

We look far away from it. What we should do is turn our mind inward and begin looking at it, and the more we look at it, capital I, the more we see it. Everything seems to point to the same direction, doesn't it?

That happens as we get more understanding of what life and the universe is, that everything fits together more and more until it gets simpler and simpler until there's just one absolute symbol called God. God is simple. Everything else is complex.

The greater the complexity, the further we are from God. That's why God is one and only one, or one without a second. Have I covered the subject of love?

[Speaker 4] (6:22:34 - 6:23:12)

In practice, then if someone else has a heartfelt desire, and our heart, I'm going to use that word, that same feeling, and there's a feeling, if I went along with them, I might lose something, then that is love. But if it was complete in the sense that whatever they wish, I wish, because their feeling must be my feeling, there's only one feeling. And I wouldn't be afraid, but if I'm afraid...

[Speaker 1] (6:23:12 - 6:23:32)

There's a word for it today called togetherness. It's a very good word. It does not fit what you're saying, togetherness.

Together we see one same thing and want the same thing.

[Speaker 4] (6:23:32 - 6:23:39)

It seems a little weak in a sense to me. But that's the word that's being used.

[Speaker 1] (6:23:41 - 6:23:49)

I think it would be better off if we dropped the word love and used the word togetherness, oneness.

[Speaker 3] (6:23:56 - 6:25:34)

Like Bob was saying, I thought it was clear to me that when you're trying to align your interest with another interest, I have the attitude that I know that my being, in other words, I feel that I'm lined up. I can't get hurt So therefore, how can anybody else hurt me? So, therefore, I want the other person to have what they want also, because, again, this mutuality thing, I know that I can't get hurt, and so I know that I must extend the same privilege.

It isn't a thing that I have to line up mutually here, you know, same ideas, or align myself with anybody. I just know that I'm on the track, that I'm alright, and that everything else means nothing, then nothing can hurt me, regardless of what other attitudes there are. So then, it's impossible to be hurt when we love fully.

[Speaker 1] (6:25:38 - 6:25:52)

We are never hurt when we love. We only feel wonderful when we love. And in fact, we feel the greatest when we love.

[Speaker 4] (6:25:59 - 6:26:14)

If we have a feeling differentiating now, more, of course, in the beginning, you might practice in your home, but if you feel a sense of togetherness with one more than another, then you begin to separate oneself.

[Speaker 1] (6:26:16 - 6:27:24)

It's not full love, it's partial love. And the more partial it is, the less good it feels. When we love all the time, we love every being, we have nothing but a tremendously wonderful, warm attitude of everything is fine, every person is just right.

We wear rose-colored glasses, that's the way we see the world when we love. When we hate, we see the same world in just the opposite way. So it's a tremendous thing to learn this little secret of the power of love.

I just wonder if I shouldn't read off some of the definitions in the book. There's so many ways it's been said.

[Speaker 3] (6:27:24 - 6:27:43)

It's a wonderful book.

[Speaker 1] (6:27:44 - 6:29:30)

It's a wonderful book. It's a wonderful book. It's a wonderful book.

It's a wonderful book. It's a wonderful book. It's a It's a wonderful book.

It's a wonderful book. It's a wonderful book. book.

book. It's a wonderful book. It's a that can never be satisfied.

[Speaker 4] (6:29:36 - 6:29:42)

Don't you then give the love that you get back? You have to be the love that you feel.

[Speaker 9] (6:29:46 - 6:29:49)

In loving you feel wonderful.

[Speaker 4] (6:29:51 - 6:29:56)

All right, but you seem to have an object of the love, but you're really feeling your own love that you give to the other person.

[Speaker 1] (6:30:04 - 6:30:59)

Well, it's these different concepts of the word love in different people. It might not just suit your concept, what Bob says. I know what Bob means, and I say yes.

But you'll always be right because you think that way, and thinking makes it so. Love is an attitude, a feeling, and requires no action at all. It requires no action.

It might have action. You might give away everything you have, but it's not necessarily so that you should or would give away everything. The main thing is the attitude.

[Speaker 6] (6:31:04 - 6:31:06)

Does a child love?

[Speaker 1] (6:31:13 - 6:36:32)

A child loves a little more than we do, but not too much more, because a child comes into the world with attitudes developed over the millenniums. A child is not a new thing at birth. It's the sum total of the entire past.

But since the child hasn't met with the world, the cruel, cruel world yet, the child has not taken on more concepts of the opposite of love. And in that sense, a child loves more

than an adult, everything else being equal. The main thing that a child wants from us is love, and we cannot fool a child.

They know our feelings, and that's what they read. They don't listen to the words that we put out. We fool ourselves with the words, but we don't fool the children.

But giving love to a child will develop love in that child this lifetime. It will condition the child for a very, or a most happy life. But before we can love a child, we have to know what love is, develop it, and be capable of loving.

That's why I've always said to mothers, if you want to help your children, help yourself. That's the very best way of helping your children. Right, Don?

I've been looking for a line now. And you'll notice that the children understand it immediately and reciprocate. The reason why we have a hassle with children today is mainly because we don't know what love is.

If we were capable of loving, instead of the conflict with children, it would be just the opposite. It would be a complete harmony between parent and child. But it's only because we have lost sight of what love is that we are in this difficulty of opposition between parent and child.

There's hardly a family in which this does not exist today, just a matter of how little it is. Because the world as it is today is in a very confused state, knows very little of the real values that we came here for, and is lost in chasing the God, money, prestige, and so forth. Do I go on reading these things?

I was thinking you could read them yourself. Love is acceptance. Love is taking people as they are.

Love is loving the other one because the other one is the way the other one is. Love is trust. When we love people, we will always trust them.

You can use these things as a check upon yourself. If you don't trust someone, you don't love them. Now that's not an easy one to see, and I suggest you work that out yourself.

If you don't trust someone, you don't love them. I say trust the most crooked person in the world, and that person will be honest with you. Love is a feelingness of peace.

As we said before, when we love, we have no enemies, we don't have to be on guard, we're at ease. Love is identification. It is being the other one by identifying with the other one.

Love is what every being is seeking through his every act. That's a powerful one.

[Speaker 3] (6:36:40 - 6:36:40)

Identifying?

[Speaker 1] (6:36:43 - 6:36:51)

Love is identification. It is being the other one by identifying with the other one. You feel as though the other one is you.

[Speaker 3] (6:36:53 - 6:37:12)

What I was saying before though, if I realize my being, that only good can come to me, that I am in the sphere of love, then why is it necessary to identify with anyone?

[Speaker 1] (6:37:15 - 6:37:54)

If you're in that sphere, you automatically identify with everyone. It goes together. When I say identify, you are me.

When I know that, that's identification complete. I also know your every thought and feeling, if you are me. That's how complete the identification becomes.

This actually happens.

[Speaker 5] (6:37:55 - 6:38:01)

It becomes I and my father are one, I and my brother are one, I and my sister are one.

[Speaker 4] (6:38:04 - 6:38:24)

But in practice, if Paul and I are after the same piece of real estate, for example, and we're bidding against each other, my thought would have to be, or my feeling would have to be, it doesn't really matter who gets it, because after all we're one and the same. Paul should have it. And we both have it.

So what happens? Pardon?

[Speaker 9] (6:38:25 - 6:38:27)

If you say Paul should have it.

[Speaker 4] (6:38:27 - 6:38:34)

Well, it's a mutual one-hearted feeling, that I cannot feel the loss that he gets, and he could not feel the loss if I got it.

[Speaker 1] (6:38:34 - 6:38:36)

You should enjoy his getting it.

[Speaker 4] (6:38:36 - 6:39:02)

True, or he would enjoy my getting it. Right. So it wouldn't matter any more than the two people who, in a sense of young lovers wanted something, they'd both want it.

It's almost the same sensation. If the other one gets it, they'd join. Isn't that true?

Whatever we do, we're good from wherever we are. Or even if our enemy gets it, we should have that joy. But who's our enemy then?

[Speaker 1] (6:39:07 - 6:39:13)

It's a very good question. If you love your enemy, you have no more enemies.

[Speaker 5] (6:39:17 - 6:40:03)

Well, I've made it a practice now for anybody who comes and comes to deal with me, regardless of the looks that I get, to show me the success that I've had with a lot of these people. They're telling it to me for one reason, but I feel real joy that they're having at this portion, because I feel that I'm gaining something too.

[Speaker 1] (6:40:05 - 6:40:20)

The power and effect of love is obvious. Just try it. Apply it, like you're doing, on that, on other things.

The effect is obvious. It's a very powerful thing.

[Speaker 6] (6:40:26 - 6:41:57)

You know, I think your point is real good, accepting people as they are, and not by any virtue or anything. It just has always been something that's been fairly easy for me to do, so I don't figure I just need to work to attain it. But I guess the question that I have, where I'm more confident than what Dave is, is what happens when these people have an effect on your life that, to your way of thinking or your concept, affects you adversely?

Isn't there room here for constructive criticism or pointing out the truth as you see it, and still accepting them as they are? This is something I, just the last few weeks, I've done a great deal of thinking about, is that I think in the past, is that I've accepted people for what they are, or I'd say, well, as a human being, if I was raised like he was and thought like he did, I'd do exactly the same thing. But what happens, it seems like anyhow, is that I, then, so I guess I would say I tolerate them, perhaps more than accept them, but I can't appreciate them when they do something that affects me in an adverse manner.

[Speaker 1] (6:41:58 - 6:42:32)

For we shouldn't look upon them as human beings subject to error. If you saw the absolute truth, you'd see infinite perfect being. Now, I say this is the truth, everyone's an infinite perfect being, that when we see them otherwise, we're not seeing the truth.

But you see what it does to your concept, I say you're looking at them wrongly, and you'll be hurt because of that.

[Speaker 6] (6:42:33 - 6:43:02)

But what happens if you see them as a perfect being, and perfect in their own right, and so forth, and yet, something happens that, by appearances, anyhow, looks like it's affecting you or your family, might be adversely, then what do you have to say then? I'm just not seeing right, huh?

[Speaker 1] (6:43:03 - 6:43:26)

Change your view, change your thought, change something in you, and it'll change out there immediately. If you don't like the world out there, you must change yourself, and immediately the world brightens, gets the way we want it to be.

[Speaker 6] (6:43:27 - 6:44:00)

Well, doesn't this mean, though, that if you carry this attitude right on through, not just to this person, but to this country, or the whole world, and so forth, that this world would never change? In other words, isn't all the so-called progress brought about by dissatisfaction with people or situations as they exist?

[Speaker 1] (6:44:00 - 6:45:19)

No, just the opposite. Dissatisfaction throws a monkey wrench into the works. When there's love, progress is the very greatest.

I just read one here that love is what every being is seeking through his every act. If you will trace through all your behavior, or the behavior of people, what are they looking for? They're looking for love.

That's the ultimate. That is the greatest of all progress, is love. Our life is getting far too complex, and it's not progress because people are not happier today.

I think that's the proof of happiness. They have things like they've never had it before. Now, look at the mess we're in today, or don't you see it?

[Speaker 6] (6:45:21 - 6:45:47)

No, I don't think that's where we have to live. I think the Indians are better than ever. I

guess because I think that there is less pain in the world today, from a medical standpoint we'll say.

[Speaker 1] (6:45:50 - 6:45:57)

The greatest pain is mental. There's more anxiety and dissatisfaction today than there ever was in our time.

[Speaker 6] (6:45:57 - 6:46:09)

Right, but I just by my own thinking, and I don't know if you're an expert or not, but I just think that that's because of an unwillingness to adjust, a new acceptance you might say.

[Speaker 1] (6:46:09 - 6:47:54)

Okay, I say it's lack of love. Well, I could put it another way. It's not that we have less love today, as much as it is because we were so busy, busily occupied in trying to make a living, we didn't have time to be with ourselves.

Now we have time to be with ourselves. Thirty years ago we thought, oh, if we only had things we would be happy, and we were striving very hard to get things. Now we've gotten the things, and instead of being happy, we find ourselves less happy.

Which is good, because our next big lesson is to learn that happiness is not in things. It will go more toward principle in the near future. But we're coming down now to a dangerous point of getting away from the absolute truth by accepting some of the things of the world as they really shouldn't be accepted by us.

We should see the perfection where the seeming imperfection seems to be, because we are aiming for the very top. I know I'm not satisfying you very much, Paul, am I?

[Speaker 6] (6:47:55 - 6:48:02)

Well, I'm a person that when I hear something, I don't inform anything, I just kind of tell it as it is.

[Speaker 1] (6:48:03 - 6:48:28)

It's something I can't give to you. I can make words, and you have to do something with them, and if you see, I say, if you see what I see, then you'll see it. If you don't, well, work with it, maybe someday you will.

But you've got a good base to work from.

[Speaker 4] (6:48:30 - 6:49:08)

As you said before, it was easy for you to accept people as they are. If a person then

seems to want something, it would really be perfectly all right for me to go along knowing that all is perfect, and it doesn't matter to me what they want. If it's possible for me to give it to them, it would be I being them, knowing there's only perfection, it doesn't matter, there's only perfection that comes from it.

But if I'm afraid, then I'm separating myself and saying there's something besides God, something besides the feminine.

[Speaker 1] (6:49:10 - 6:49:52)

Now, one of the keys to abundance is the spirit of giving. The key to supply is to develop that constant feeling of givingness. This is a real key in producing supply.

If we had an attitude of givingness every moment, and we wanted things, they would smother us. A constant attitude of gratitude is also a very helpful thing.

[Speaker 5] (6:49:55 - 6:49:56)

That's all.

[Speaker 4] (6:49:58 - 6:50:02)

Gratitude is something that doesn't make sense to me. Stop it.

[Speaker 1] (6:50:04 - 6:50:40)

There's a lot of other words here that could make sense. All these things I say to me are all the same things. Almost everything I say is the same thing again and again, in different words, in different phrases.

I smiled before when Harry saw how this thing of love was the same as something else. In the end, it all comes down to one thing, and only one. So stick to the words that you like, and let go of the words you don't.

[Speaker 5] (6:50:46 - 6:50:56)

Because after all, it's only your own concept of any word that gives you a realization of the meaning of that word. It's strictly your own concept.

[Speaker 1] (6:50:58 - 6:51:44)

To me, all these words mean the same thing. Love is acceptance, identification, understanding, communication, truth. God, you, me.

It's all the same thing. And it will be to everyone if they look at it from the same point. From your very own center.

If you look at it from your very own center, you'll see that it's all the same. Your very own center being your very own self with a capital S. The real you that you are.

Not this fake ego that we're trying to make a big thing of.

[Speaker 3] (6:51:46 - 6:51:58)

All our schooling, all education, everything, they cut it up into pieces. And now we're trying to make it all together.

[Speaker 1] (6:52:00 - 6:52:36)

That's why I've said education actually is a system of learned ignorance. It's a miseducation, as it is today. All the important things in life are never taught.

No matter how many years you go to college, you don't get any courses on happiness, love, life. All these subjects that are so important that everyone is seeking, there's not a single course in any college in this country on it.

[Speaker 3] (6:52:37 - 6:52:42)

Everybody takes a snap course.

[Speaker 6] (6:52:45 - 6:52:54)

We don't have any properly qualified teachers. Or a game must be played.

[Speaker 1] (6:53:03 - 6:54:01)

It's an attitude of givingness. It's not an actual givingness of things. Now, giving things could be part of it, and giving things could be just the opposite of love.

I can give you things because I want you to like me. That's not love, on my part. That's trying to bolster my ego.

However, the greatest givingness that can be given is to give understanding, to give wisdom. If a man asks me for a meal, and I give it to him, five hours later he needs it again. But if I get across to him the principle on how to produce a meal, he'll never go hungry again.

So the greatest givingness is understanding, wisdom.

[Speaker 5] (6:54:03 - 6:54:34)

I was going to say before, when Paul was talking about the other person doing things which may seem to be against you to gain his end, but really he's merely attempting to gain love by doing this for someone in his field. And therefore, if you understand that,

that understanding, and you know he's doing it to gain love, that's seen through this misconception.

[Speaker 1] (6:54:36 - 6:54:41)

Now that carries on through to the extreme, and you'll see that every person in his every act is seeking love.

[Speaker 5] (6:54:43 - 6:54:56)

All right, and if I know that, and it seems as though he's doing something against me, I know he's doing something for him, and therefore he can't be doing it against me. I know that.

[Speaker 1] (6:54:57 - 6:55:05)

And as long as you know that you are correct, nothing can be done against you.

[Speaker 5] (6:55:09 - 6:55:12)

Well, it's just that circle if you're doing it for yourself.

[Speaker 4] (6:55:14 - 6:55:15)

Right, Kenny?

[Speaker 5] (6:55:16 - 6:55:19)

Micro to micro. Micro to micro, that's right.

[Speaker 4] (6:55:20 - 6:55:28)

But if a person hesitates to give things, it's because he feels he doesn't have it all, and that he would be taking something for himself.

[Speaker 1] (6:55:32 - 6:55:36)

It's in the attitude, not in the actual giving or not giving.

[Speaker 4] (6:55:36 - 6:55:47)

I see so many people who are Prustines actually get frightened when they speak of giving things, and I don't see the difference. If they are so capable mentally, certainly they have all the things they need to give.

[Speaker 3] (6:55:50 - 6:56:29)

Sometimes giving sustains the basic thought behind the condition that brings about the

giving. Wow. Like you were mentioning about the heart function, if I feel love for the heart disease, then I give to the heart's fun, so to speak.

If I would want to actually fight heart disease, I would see the imperfection in the thought, and know the perfection.

[Speaker 1] (6:56:30 - 6:56:34)

There's all levels of helping, all degrees of helping.

[Speaker 3] (6:56:34 - 6:57:18)

A lot of this giving to charity, to so many good things, is really a sustaining of the condition under which we think we're giving to eliminate. Keeping it in mind, therefore sustaining. And again, of course, the bigger thing behind it all is the perfection.

Well, yes, perfection, but the attitude on our part of the spiritual giving, of not sustaining the condition, but of lifting spiritually above the condition, so that you see the perfection.

[Speaker 5] (6:57:19 - 6:57:21)

Seeing the perfection instead of the imperfection.

[Speaker 1] (6:57:23 - 7:00:58)

When you do that, you affect every atom in this universe. You affect every person, whether they realize it or not. Because you're invoking the power that's most powerful.

It's loving every person into a perfect being, minus all these negativities of diseases. And you actually do far more to all the heart disease with that attitude than you would by giving money. But I'm trying to make a point that it's not important whether you give money to them or not.

The important thing is your attitude. You can give for the glory of giving or being put up as a giver. That does you no good.

Or you can have the attitude of what you just said and actually give no cash, and you're doing far more good. So it's the attitude that's important. Love is the answer to all problems.

No matter what the problem is, if you will just apply love to the fullest extent possible and succeed, that problem will drop away immediately. Just don't get aggravated. Just know that everything is fine, everything's all right, and just feel love, and you'll see that problem resolve itself, no matter how difficult a problem it is.

When there are problems, if we would love more, they would disappear. When the love is complete, the problem dissolves immediately. Love is communication.

Communication and love go together. Communication is getting across an idea. I say, Frank, da-da-da-da-da-da.

You say, oh yeah, da-da-da-da-da-da. It's an idea from me to Frank, and the acknowledgement of it. That's communication.

We both see eye to eye on the same thing.

[Speaker 5] (7:01:00 - 7:01:11)

Now, this is very important. What did you just say? We both see eye to eye?

All right, now let's forget about this eye. Right?

[Speaker 1] (7:01:13 - 7:01:18)

Well, that eye to eye meant, it's an expression, I didn't mean a physical eye.

[Speaker 5] (7:01:19 - 7:01:21)

Okay, guess all these people over there.

[Speaker 1] (7:01:21 - 7:01:21)

Aye-aye.

[Speaker 12] (7:01:25 - 7:01:26)

See, see.

[Speaker 1] (7:01:30 - 7:02:46)

You can, you can easily test this out in your own life, that if you increase communication with an individual, you increase the love between the two of you. Just practicing communication. Say something to them, have them acknowledge that they got it, by repeating it, and go on and on that way, and the love between the two of you will keep going up and up.

Increasing communication increases love. And the other way around, increasing love increases communication. You'll notice that the more you love, the more you're able to communicate with people.

Can I ask something, Bob? It's a very interesting thing that can be tested very easily. Just increase communication and you'll see love.

Do it with someone who's a guinea at the moment.

[Speaker 5] (7:02:47 - 7:03:26)

You betcha. You know why? Because, as Paul said before, if someone appears to be doing something that appears to be against you, there is a lack of communication between I and I.

And if you do, if you open up that channel of communication, then you see I and I. And there is no longer anything that this man is doing that is foreign to you, because your awareness of him is raised to such a degree that there is perfect understanding between I and I. Isn't that right, Ted?

I didn't see whether the leftist shook his head or not.

[Speaker 1] (7:03:38 - 7:09:58)

Another thing happens. As love increases, reality in the world increases also. The more we're capable of loving, the more we'll see things exactly the way they happen.

Now, if you practice increasing your reality in the world, your love will go up too. Just the same way that if you practice increasing communication, your love will go up. Or, the converse.

The more we love, the more we see things the way they are in the world. If we were all very loving people, every time there'd be an accident, we'd all see it alike. That's further up, Harry.

If you have the love complete, there never would be an accident. Here it is. Love is communing.

Love is communication. Lending support, wanting for the other one what the other one wants, that is love. The greatest help or giving one may give to another is to help the other to get the understanding of truth.

In this way, one gives the other the formula for happiness. Love is the cohesive force of the universe. Love is attracting, integrating, and constructive, and so affects everything and anything that it is applied to.

Parliaments cannot write the world, but enough individuals feeling love can. I think that's an interesting point for our present times. You cannot legislate a correct world.

Parliaments will never straighten this world out. Only when the individuals, when the majority of people in this world have an attitude of love will the world be a nice place to live in. Will it be harmonious?

Almost all people mistake ego approval for love. Because it is not love, it is not satisfying. Consequently, one continuously needs and demands it.

And this produces only frustration. Boy, the next one is a hard one. I'm going to just read

it and skip over it.

Love is not an emotion. Or maybe I shouldn't skip over it. When I say love is not an emotion, emotion is energy in motion.

It's an intense, active, disturbing thing, an emotion is. The emotion of love is the most peaceful of feelings. And in that sense I mean that love is not an emotion.

People need each other and think it is love. There's no hanging on to or fencing in of the other one when one loves. Human love does not want to share its love with others, but rather wants its own personal satisfaction.

Real love wants to share its love, and the more it is shared, the more joyous it is. There is no longing for in love, because longing is separation. Love being oneness, it does not allow separation.

True love cannot be gotten through marriage. It must be there before marriage or developed during marriage. Love cannot be applied to one and not to another.

It is impossible to love one and hate another. When we love one more than another, that one is doing something for us. That is human love.

When one loves people because they are nice to him, that too is human love. True love is unconditional. In true love, one loves even those who oppose him.

See, the next sentence is a real test of where we stand on the subject love. We should love everyone equally. This is a tremendous yardstick for checking yourself on growth.

Equal-mindedness toward all being. Loving everyone equally is actually the top state.

[Speaker 4] (7:10:02 - 7:10:35)

Isn't the secret of love really a realization that you have all and he has all? Therefore, there is no separation. Because if you say he's got something I haven't got, that's where difficulty comes in.

It's like sitting on a pile of sand. You have a pile of sand, I have a pile of sand. I put a little mark on it and say, I want your river.

I say, well, you've got a pile of sand and you just have to make a mark on it, you have a river. You say, I want your river. It's nothing but a pile of sand, it's just a word river.

I have all and you have all, so there's no fuss, is there?

[Speaker 1] (7:10:35 - 7:10:39)

That's right. When you see the truth, everyone has exactly the same amount. It's infinite.

[Speaker 4] (7:10:43 - 7:11:09)

So if you want what I've got, it's simply because you don't see you're already sitting on a pile of sand, then you can have the sand too because you're sitting on it. That's simple. So I say, you've got this sand, you say, well, I want mine, or you can have mine because it's infinite sand, I don't care.

So if I say I can't have, well, that's a difficulty. I say, well, I'm not sitting on infinite sand.

[Speaker 1] (7:11:12 - 7:11:17)

It's making an untruth, making a lie out of the truth.

[Speaker 4] (7:11:17 - 7:11:34)

So love is really pointing out, well, you're sitting on a pile of sand, like I'm sitting on a pile of sand, take the sand. And this is all the thoughts, we get them through our thinking. But we say, no, we don't, we've got something.

I have something and you don't have something. Isn't that all the cause of our difficulty?

[Speaker 1] (7:11:34 - 7:11:37)

It's awakening to the fact that we have everything.

[Speaker 4] (7:11:38 - 7:11:40)

And this comes first, doesn't it, before love?

[Speaker 1] (7:11:43 - 7:11:45)

Why don't you work at it from both sides?

[Speaker 4] (7:11:47 - 7:12:02)

Well, I can't love something. If Harry's got something that I haven't got, how can I love Harry if I don't? I want it.

It's only if I have it and he has it, and if he has it, he doesn't have to take anything from me. So we both love each other because we both have it. We don't fight over the air.

[Speaker 5] (7:12:03 - 7:12:08)

Well, if you say to Harry, Harry, I love you because you've got something there that belongs to us.

[Speaker 4] (7:12:14 - 7:12:38)

Isn't that right? Because together we admire and feel good towards the thing. Towards that same infinite capacity that we have.

Isn't that right? There's no separation in our capacity to have. Your inheritance is the same as my inheritance.

So what's the fight? There's none. So all we can do is enjoy the same thing.

There's nothing but enjoyment.

[Speaker 9] (7:12:40 - 7:12:41)

That's what most people say.

[Speaker 3] (7:12:45 - 7:12:52)

Well, they're morons or profanities. They all have the same. That's right.

[Speaker 7] (7:12:54 - 7:13:09)

That's right. I think that Harry's doing meditation on his own. I think he's working on it.

I think he's great at working.

[Speaker 1] (7:13:12 - 7:13:18)

When the revelations start coming, they come. Just don't stop them.

[Speaker 5] (7:13:18 - 7:13:28)

Let them keep coming. When you're sitting there and all of a sudden you put your finger in your head like this, and you say, oh, I got something there.

[Speaker 1] (7:13:30 - 7:13:33)

It's been there all the time, though. That's the odd part of it.

[Speaker 5] (7:13:35 - 7:13:36)

Just realize it.

[Speaker 1] (7:13:36 - 7:13:39)

All we do is open our eyes to something that's been there all the time.

[Speaker 5] (7:13:41 - 7:13:45)

But it's usually something exactly different than what you thought it was.

[Speaker 1] (7:13:46 - 7:13:51)

Yeah, the concept was wrong. And you let go of the wrong concept. And there it is.

[Speaker 5] (7:13:54 - 7:13:56)

Sure, I thought you'd say the truth is right behind the thought.

[Speaker 1] (7:14:01 - 7:14:05)

Stop the thought. Stop all thinking.

[Speaker 3] (7:14:06 - 7:14:08)

The truth is right behind the limitation.

[Speaker 1] (7:14:09 - 7:15:10)

It is impossible to get love. Only by loving can one feel love. The more one looks for love, the more one doesn't love.

It's kind of indicting. One should strive to love, never to be loved. To be loved brings temporary happiness, ego inflation.

When one loves fully, one can have no concept of not being loved. When one loves fully, one can have no concept of not being loved. I think that's a good one.

[Speaker 5] (7:15:12 - 7:15:13)

That's Kenny's idea.

[Speaker 3] (7:15:14 - 7:15:36)

It comes back to this thing of beingness, doesn't it? You know, if we experience our beingness, we can't feel any desire or desire to be loved. We don't care what the other guy thinks, really.

I mean, you know, physically speaking. Because... You're it.

I am what I am.

[Speaker 1] (7:15:44 - 7:17:23)

When love is felt for the enemy, it makes the enemy impotent, powerless to hurt us. If the enemy persists in trying to hurt us, he will only hurt himself. One does not increase his love.

He only gets rid of one's hate. That's what you brought up before, right? We can't

increase our love because that's our natural state.

Behind these concepts of non-love is always the infinite love that we are. You can't increase it. All you can do is peel away these concepts of hatred.

So that this tremendous loving being that we are is not hidden. Actually, we don't keep increasing our love. We just keep doing away with the limited concepts of hate that we've had before.

And by hate I mean anything that's not love. Love, fear, envy, jealousy, apathy, all those attitudes are different degrees of hate. At least the way I use it, they are.

And so we really don't increase our love. We undo our attitudes of hate.

[Speaker 3] (7:17:26 - 7:17:28)

What are our sins, then?

[Speaker 1] (7:17:31 - 7:18:16)

Our attitudes of hate. Our attitudes of, our thoughts of limitation. The greatest sin of all sins, the downfall, is the ego sense.

I am an individual separate from the all. That's the real fall. Into mankind.

Everything we do prostitutes God. Practically. Not only prostitution, almost everything does.

[Speaker 5] (7:18:26 - 7:18:33)

Pronounce it backwards. What does it mean? Nothing.

Smith. Who ever heard of Smith?

[Speaker 1] (7:18:34 - 7:18:38)

What does it mean? It's nice, N-I-S. It's backwards.

It's nice.

[Speaker 12] (7:18:40 - 7:18:43)

Plural. Plural.

[Speaker 1] (7:18:45 - 7:18:53)

You know, evil spelled backwards is live. So you've got to be careful of that backwards stuff.

[Speaker 12] (7:18:59 - 7:18:59)

I don't know.

[Speaker 7] (7:19:03 - 7:19:13)

Is someone tickling you over there? Well, she's feeling my love, Jim. She's feeling herself.

Only you can feel your love.

[Speaker 5] (7:19:17 - 7:19:23)

You have it your way, I'll have mine my way. That's his concept.

[Speaker 7] (7:19:23 - 7:19:39)

We love me. And I'm happy. You know, while you were mentioning that they don't have any courses on joy or happiness or peace they were taught in the college.

In the college, I thought, well, the one that comes the closest is sex education.

[Speaker 5] (7:19:41 - 7:20:05)

And you're being facetious again. I think Will Rogers had this thing in I read his biography and in his biography he made a statement I have never met a man or a person that couldn't learn to love.

[Speaker 1] (7:20:10 - 7:20:28)

Yeah. There's another way of saying it, that he never met a stranger. But that is the concept.

And that was his feeling about people. It shows in his philosophies and his humor. He had love.

[Speaker 5] (7:20:30 - 7:20:36)

That's why he left this circle. He would need it somewhere else pretty quickly.

[Speaker 1] (7:20:38 - 7:20:39)

Like he would need it here?

[Speaker 5] (7:20:40 - 7:20:47)

No. We could use it right now. I'm going to retain him on his case.

[Speaker 1] (7:20:50 - 7:21:37)

With that little dry voice. My interpretation of the word stranger is a friend that I don't know his name. Okay.

I think the word name used to mean nature. Name and nature are the same word. Because people were named by the nature of their work.

Right? I lost the point I was going to bring up with what you said. What did you say?

[Speaker 7] (7:21:39 - 7:21:42)

A stranger is a friend whose name I do not know.

[Speaker 1] (7:21:43 - 7:21:59)

Oh, whose nature I do not know is what I wanted to imply. His nature is my beingness. He is me.

Sounds like bad English, doesn't it? He is me.

[Speaker 3] (7:22:03 - 7:22:07)

This is the popularization though that you're speaking about, right?

[Speaker 1] (7:22:09 - 7:22:22)

Someday you'll look around and you'll just see yourself everywhere you look. And you'll have a feeling you are me, without a question. Without a doubt, you are me.

[Speaker 3] (7:22:25 - 7:22:27)

I'm putting the pieces together but I haven't seen that one yet.

[Speaker 1] (7:22:29 - 7:22:35)

You could. That word I is the exact same I no matter who uses it.

[Speaker 5] (7:22:38 - 7:22:42)

Sort of we all see I, I a little more often.

[Speaker 1] (7:22:50 - 7:23:19)

When you get to top state you have a consciousness. There's a constant I, I, I goes on in the top state. That's all you see, hear, feel, think, know.

Just I, I, I, I. Which is your beingness. And it's beingness that never changes.

Beingness always is.

[Speaker 6] (7:23:23 - 7:23:27)

Is, is becoming the opposite of being?

[Speaker 5] (7:23:31 - 7:23:34)

Well, don't you have to become before you be?

[Speaker 1] (7:23:35 - 7:23:36)

No.

[Speaker 7] (7:23:37 - 7:23:39)

You have to be before you become.

[Speaker 1] (7:23:40 - 7:23:49)

The becoming is an apparency. You are. I am that I am.

It's an amness.

[Speaker 6] (7:23:54 - 7:24:13)

Well, I don't know. I guess the way I visualize this is you're you. You know, you're being but before you could be you have to take off these coats or jackets or whatever.

I think of them as coats and you're becoming.

[Speaker 1] (7:24:13 - 7:24:14)

Blinders, blinders.

[Speaker 6] (7:24:14 - 7:24:16)

Yeah, alright, alright, blindness. But isn't that the becoming?

[Speaker 1] (7:24:17 - 7:24:25)

It's the apparent becoming, yes. But you are, so how can you become? It's only an apparency that you are becoming.

[Speaker 6] (7:24:29 - 7:24:33)

Well, it seems like to me you're not there yet so you have to.

[Speaker 1] (7:24:34 - 7:24:45)

It seems that way. You're right. So therefore it seems as though you're becoming.

But that's a seemingness. That's not the truth. The truth is you are here and now.

[Speaker 5] (7:24:45 - 7:24:46)

You're omnipresent.

[Speaker 6] (7:24:50 - 7:25:03)

Right now you're home Well, I guess, I guess I can see that. But I mean, to me what you're saying I can't quite understand it I guess is that I'm in West Covina I just haven't got there yet.

[Speaker 1] (7:25:05 - 7:25:28)

No, you are there now but you've got this silly limited concept that you're only here. That you're only that body and only to that body can you be somewhere. That's not true.

If you would see the truth you'd see everything going on at home right now as you're talking with me.

[Speaker 5] (7:25:30 - 7:25:45)

You better believe it. I hear the turmoil right now. That proves it that he is omnipresent.

Absolutely. But we see him here don't we? But he can be back there anytime he wants to.

[Speaker 6] (7:25:47 - 7:25:48)

So he is there really.

[Speaker 7] (7:25:48 - 7:25:51)

This will give you something to talk about That's great.

[Speaker 1] (7:25:57 - 7:26:33)

But these are things that we can't talk ourselves into. These are things we have to realize on our own. We have to see it through our own mind's eye so to speak.

Otherwise it's just words. Someone who doesn't think he's omnipresent says that's ridiculous I'm right here. So until we realize this it has no meaning really for us.

But I say try to realize it and boy what meaning it will take on when you find out you are always have been always will be omnipresent.

[Speaker 7] (7:26:34 - 7:26:45)

Watch who you tell this to though, Paul. They'll put you down to happy, Paul. I just I don't have control over this.

[Speaker 5] (7:26:46 - 7:26:58)

I don't particularly care what of me or what things are like or what they are if they don't like me for what they are that's their problem.

[Speaker 1] (7:26:59 - 7:28:25)

It's a good chance it's a good opportunity to grow when people are saying things about you opposing you. It gives you a chance to practice the real love. It gives you a chance to practice the real peace.

Because they're making sounds with their mouth there's no reason why you should feel bad about it. Opposition is a very healthy thing. It provokes growth.

So love is a thing that the world sings about writes about and moving pictures about and knows very little about. Love is portrayed in the movies as always a male and a female winning each other. The real love is winning the universe not just one person but every individual in the universe.

[Speaker 7] (7:28:27 - 7:28:32)

I don't know what to think of this one. You don't find it?

[Speaker 5] (7:28:34 - 7:28:47)

I mean he's an ardent lover. Well all over that bar mixing your levels.

[Speaker 1] (7:28:50 - 7:30:59)

This is the next group. In the practical end of it I left out square all with love. This is an excellent gimmick.

During the day if we try to fit everything into love whatever we're doing it will make for rapid and tremendous progress. Square all with love. Am I doing this with love?

No matter what it is. Try to do it with love. That's another gimmick.

Both of those are excellent for daily growth. Take full responsibility for whatever happens to you. No matter what it is say what did I do to cause this?

You'll develop the habit of bringing up the cause for what's happening to you. You'll prove to yourself that you are the master. That you caused everything.

And since you are the master you can uncause or cause what you would like to have

caused. But taking full responsibility and squaring all with love are two excellent means of growth that can be used every day in our relationships with people. Another two minutes to go.

Before the tape is out. Would you like to place a bouquet of three cents worth here? Pick up Frank over there.

[Speaker 5] (7:30:59 - 7:31:38)

Maybe he has something to say. I fell asleep with all those gems pouring through my skin. Well don't blame him.

He's the Irishman. Pascoe? Well now wait a minute.

That's your own concept. That's not his. Old Pascoe.

Let's have a little clearer communication here Frank. What is your meaning? You see how that communication really is important?

Who? Everybody.

[Speaker 7] (7:31:39 - 7:31:41)

I don't care if I don't understand what he's talking about.

[Speaker 5] (7:31:42 - 7:31:44)

Well that's your concept. I mean that's your concept.

[Speaker 7] (7:31:45 - 7:31:58)

Well we have several. I think there are three of us in this room instead of just one. Aye, aye, aye.

What is it? Aye, aye, aye.

[Speaker 3] (7:31:58 - 7:32:14)

I was wondering in your own experience when did you what were the steps? What breakthrough did you get as you were leading up to seeing all as yourself as all?

[Speaker 7] (7:32:16 - 7:32:18)

You fell through an open elevator shaft when you did.

[Speaker 1] (7:32:21 - 7:32:30)

That wouldn't help you anyhow. What will help you is for you to do it. Take those steps.

[Speaker 5] (7:32:35 - 7:32:39)

There ain't no shortcut for me. The first thing that I had.

[Speaker 1] (7:32:40 - 7:33:05)

There is a shortcut. Knowing who you are. How long does it take an omnipotent omniscient being to know that he is omnipotent and omniscient?

He's got all power, all knowledge. And how long does it take him to realize that he has it if he's got it? It could be done in a second.

[Speaker 3] (7:33:07 - 7:33:33)

And we want to identify well in the creating of our own world I was the other day I was walking down I wanted to hold on how did I create that skyscraper how did I create these trees how is my how does my mind if I created all this in my mind how did I do it?

[Speaker 1] (7:33:35 - 7:35:10)

I could tell you how you could uncreate it maybe that will give you some insight while you're looking at it go to sleep where is it as far as you're concerned you go to sleep you never wake up again the thing is gone and you see that the skyscraper is in your consciousness in your mind because you go to sleep you let go of your mind the world's gone right? when you go to sleep you let go of the world it disappears for you of course there's a lot of common agreement on creation we all created that skyscraper we think but for you when we awaken in the morning we recreate this whole world in our consciousness and that's where it is but you must experience this to know it you just work on it someday suddenly the whole story unfolds then you see it that's called a realization or a revelation

[Speaker 5] (7:35:21 - 7:35:22)

right

[Speaker 1] (7:35:25 - 7:36:21)

you don't know because time is a mental concept a million years could pass this thing actually happens you in India in Tibet these yogis who practice going into the trance in which the body functions are suspended the status is suspended animation and the body does not decay some of them have been buried and on digging up graves and places with sharp instruments they have hit these bodies and have come to life these men have been dead for hundreds and I've read thousands of years not dead but in this state of trance and they wake up now to them just one evening went by

[Speaker 8] (7:36:27 - 7:37:10)

how do they keep their flesh or in a state do they come back into their bodies periodically no this

[Speaker 1] (7:37:10 - 7:38:48)

infinite being that we are is omnipotent if we can drop into our real self for just a moment it takes no time to rejuvenate in that state it's the state of sleep that we call sound sleep where there's no dreaming it's a complete and total let go just for a moment many people do it through what they call cat naps they'll sleep 10-15 minutes and feel as though they've slept 8 hours they could do it immediately too just a complete total let go of this world and of the dream world of the sleep dream world you have to let go of both of them because that can tire you out just as much as this one a complete let go of both of those for just a moment will rejuvenate the entire body it's unlimited energy there when you can do that you can go one step further since you know the energy is there you don't have to let go to take it you can take it while conscious then you'll never need to sleep you'll never get tired you'll always be full of energy

[Speaker 5] (7:38:48 - 7:38:57)

and that's why some of these people that I have read about and haven't slept for 30 or 40 years some are hooked up without their knowing it

[Speaker 1] (7:39:01 - 7:42:27)

I know I fell into that state of no sleep I forget how long I remained in it but when these things come to one the tendency is to want to be like others and I start sleeping one hour then two hours and I get up to five six I don't know how much I sleep now because it varies sometimes I still sometimes won't get sleepy when daylight comes up I say well it's time to go to bed last night I'll go to bed and I might get up nine o'clock other times I might go to bed midnight and get up seven or eight but when that comes you can go around the clock and it comes in very handy I started that Long John show in New York it was an all night show and I was arranging all the program material so I needed the day to gather the programs I was with the show at night so I went on and on the first month I remember I slept one evening I think the second month I slept two evenings I had some time off but people used to look at me and say how do you stay up all night and not get tired I was always full of energy they thought I was sleeping during the daytime sometime they couldn't understand how I could stay up all night and stay awake but the energy was the energy that we pick up by going to sleep is available all the time if we just take it directly we need no sleep sleep is just an escape from this world the world is too rough for us and we have to die to it in order to stand up the next day and keep fighting it it's also the pleasure of bodily less living living without the body everyone likes sleep and fears death the only difference is the length of time the universe is created on our entering the so called waking state we step out of the so called waking state there's no more universe there's only our beingness we exist without the universe sleep is an

interesting thing to dig into it's revelatory when you're in deep sleep and you're not dreaming where's this universe it's not with you and that's one of the nicest states to be in deep sleep dreamless sleep when you come back to the waking state you say gee I feel good I slept so well yeah now where

[Speaker 4] (7:42:27 - 7:42:27)

was that

[Speaker 1] (7:42:27 - 7:43:00)

being then when you were in deep sleep you were not conscious of this external world you were not conscious of any dream world you were just being at that time you're actually in the state of your infinite self in deep sleep you're

[Speaker 4] (7:43:00 - 7:43:01)

not plugged

[Speaker 1] (7:43:01 - 7:49:51)

with all the limitations now all you have to do is make that conscious in that state because of the waking state we think that's being unconscious and it isn't so now in the waking state we have to awaken and then when you go to sleep you know that is your infinite beingness the state you're in because in the waking state you're in that infinite beingness and you carry it right through into sleep see it's the waking state that says that the sleeping state is a nothingness tell me you're a nothingness when you're in deep sleep then I could accept it but in the waking state you say you're a nothingness in deep sleep because you say the waking state is the state everything else is not real see the unawareness is this waking state so in the waking state you have to undo the unawareness which you are calling awareness now what we call awareness now is the delusion the dream illusion undo that and then there's total awareness let go of the mind completely now what's left over is your infinite beingness all-knowing all-powerful everywhere present just let go of the mind and you're in your real self we move through the three basic states of beingness when we go from waking state to dream state to dreamless state when we dream we're in the astral realm with our astral dream body when we're in the dreamless sleep state we're our essential beingness we're in the real self but you're in a sort of a nation state instead of a the opposite because you've so said it the way you undo it is by coming aware in this waking state of your infinite beingness and then it's permanent you'll you always you will always awaken from that deep sleep state and come back to this created delusion until you undo this delusion now if you could remain in that deep sleep state all the time if you could you would become aware of your infinity but you can't do this so it's silly to talk about it you have to do it in the waking state sleep is for a human is not natural sleep is just an escape we set up this

awful external world out here and we can't take it so we drop away from it but people who are realized don't have to sleep most of them do so as not to be freaks they live life like other people do but they don't have to sleep when you're in harmony you never get tired you would never want sleep if you were in harmony and the more harmonious your life the less you need sleep don't expect the mind to give you the answer it cannot because the beingness is the elimination of the mind it's just behind the mind this all beingness but the mind cannot give the answer because it's part of the ego it's part of our limitation but you have to work with the mind to subdue the mind sort of as the mind gets quieter the thoughts keep dropping away when enough thoughts drop away the self is obvious it's self obvious and you say wow I've been that all the time and then this whole dream turns you see this whole thing as a dream then you see it as a dream that never was it's a big joke in the waking state yes you just pose the question who am I get the mind quiet until see the self of you the real you sort of takes over and carries you all the way and there's nothing you can do about it when the real comes in because you the little ego is overwhelmed the self presents itself to you you present your real self to you this is the revelation and the mind cannot give it but the mind can steer you in the direction of getting it the

[Speaker 5] (7:49:54 - 7:50:01)

realizations that we feel and that we get are not realizations of the mind

[Speaker 1] (7:50:01 - 7:50:13)

no it's an experience and you see something and then you try to translate it into language after the experience and it

[Speaker 5] (7:50:13 - 7:50:21)

tries to delude us and the mind tries to delude us in thinking that it gets the mind because it's

[Speaker 1] (7:50:23 - 7:50:33)

hard for you to imagine yourself without a mind and yet in deep sleep yet in deep sleep where was your mind it was dead

[Speaker 9] (7:50:37 - 7:50:58)

Master is this thing really easier and what makes it hard uh-huh laughter that's the most dynamic statement I've heard laughter laughter laughter laughter we're just standing here fighting ourselves you

[Speaker 1] (7:50:59 - 7:51:05)

right now are unlimited you're infinite right now

[Speaker 8] (7:51:05 - 7:51:12)

but I don't think so we don't allow ourselves

[Speaker 1] (7:51:12 - 7:51:55)

you think you're limited you make it hard for yourself your natural state is unlimitedness infinite joy you can't create universes and uncreate them you've got all power all everything and you're working so hard to keep yourself one body as your realizations go up you'll be that body and every other body in the universe you won't limit yourself to one little body but you're right we make it hard and we hold on to that hardness

[Speaker 7] (7:51:57 - 7:52:00)

well you worked hard for it laughter

[Speaker 1] (7:52:09 - 7:57:02)

and someday you wake up to the fact that when we all say I it's the exact same I it's like looking at the moon reflected off a water surface it looks like a thousand moons it's all one we're just deflecting it reflecting it into a thousand millions of I's it's all the one same I it's like a comb with a teeth saying you're separate from mine it's all the same comb it's a lie to say that we are separate we're not but right now you're infinite everyone is infinite here and now laughter now that infinity is just pure beingness not being something but just beingness itself and beingness never changes it always is it's only beingness it is not I and something it's just I and only I but this part of us that is just the pure I unalloyed with anything is our infinite beingness and then we very silly like say I an infinite being and a limited body mind with troubles and ups and ups and ups and ups but this I when you say I is unlimited and you you can't limit it actually so it's all a delusion that it's limited and when you awaken to that fact you see it but you never were limited you know the only thing I do it's like the woman wearing a necklace she forgets it suddenly she she can't find her necklace she's looking all over for it she goes into an anxiety of oh where's my necklace I've lost it I come along and say there it is right around your neck she says oh now I found it thank you very much she never lost her necklace in the first place you never lost your real self it's self destructive we like to do things that will hurt us now the answer to that should be gotten by each individual why do I do this thing that is hurting me I am supposed to be an intelligent being I'm supposed to do that which is healthy health I want and yet I continue this habit why if you thought you were not the body you would not smoke you'll think you need that smoking to do something for you well you think you need that to make you happy to give you a certain amount of pleasure so you are that body satisfying the pleasures of it see I want to clear that up first but if you're taking pleasures why not take those that are good for the body fresh air oh but what I'm what I'm suggesting is that you think on these things if you see the answer you'll stop smoking just like that and be no problem to let

go of it if you want to let go of it yeah well it's a similar thing we alcohol is a poison tell him to take enough of it and he won't have to live

[Speaker 12] (7:57:05 - 7:57:05)

it's good

[Speaker 1] (7:57:09 - 7:57:15)

I think a quart of pure alcohol would kill anyone drunk at one time

[Speaker 5] (7:57:19 - 7:57:22)

I've been a good pilot for many years

[Speaker 1] (7:57:22 - 7:57:54)

stimulants make you feel better but they're bad because it has an element of no responsibility I am not doing it the stimulant does it the thing to do is to get happy without these things and then be happy all the time walk around with a potential

[Speaker 3] (7:57:54 - 7:57:56)

blow without using

[Speaker 2] (7:57:56 - 7:57:56)

the stuff

[Speaker 1] (7:57:57 - 7:58:10)

right just know who you are and that will do it all the

[Speaker 12] (7:58:10 - 7:58:10)

time

[Speaker 1] (7:58:10 - 7:58:49)

all the time but it's good to get quiet as much as possible if you can get off to the side and get quiet do it as much as you can the more you do it the more you succeed but the deadliest of all things is not alcohol is not smoking it's our it's our thinking more important what comes out of a man's mouth than what goes into it

[Speaker 3] (7:58:54 - 7:59:00)

prayer actually it isn't

[Speaker 1] (7:59:10 - 7:59:12)

every thought materializes

[Speaker 5] (7:59:13 - 7:59:24)

when a thought materializes it doesn't have the exact shape of the thought it can come back in the shape of another no

[Speaker 1] (7:59:24 - 7:59:32)

it's actually in the shape of the thought but there's another thought that might modify it

[Speaker 5] (7:59:40 - 7:59:43)

what's the mechanism behind this

[Speaker 1] (7:59:44 - 7:59:45)

behind what

[Speaker 3] (7:59:45 - 7:59:49)

the mechanism well we're we're we're the cause

[Speaker 1] (7:59:54 - 8:01:11)

thinking is the cause of everything that happens well grace is your self grace is your very own self which is always trying to take over you're always trying to return to this infinite being that you are that's the grace the real grace is the self always there your own infinite being is always there and that's the real grace but that point that i made should be seen by you it's good to accept it generally but when you see it then you will do just as you said you will not do anything that you do not want done unto you because you know you will get it back again and if you want love you're just going to give love

[Speaker 5] (8:01:13 - 8:01:35)

let me put it this way my friend everything that you put out you're putting out to yourself well accept that it's a delayed action and when you give out love to yourself when you pour love out to everybody that's what you're going to get if you give anything else whatever it is this is what you get for self because you're only giving it to yourself

[Speaker 1] (8:01:36 - 8:01:58)

yes that's from a little higher point but i for an i is at the level of most people today that's what the bible means by that statement it doesn't mean that you're going to be taken to court and the judge is going to order an

[Speaker 4] (8:01:58 - 8:01:58)

i out or

[Speaker 1] (8:01:58 - 8:02:15)

something like that so you've got to be a good boy from now on

[Speaker 7] (8:02:16 - 8:02:19)

you know as long as i use my standards for good

[Speaker 1] (8:02:23 - 8:29:47)

so to come back to that point just before that in order to be infinite beings we must have no desires because any desire is a limit limiting action upon ourselves so if we think we need something we think of ourselves as being limited if you have everything if you are everything how could you want something you know you don't need anything and you go through life knowing all the time that you need nothing your attitude is different that's your feeling all the time and should there be a need of the bodies it's immediately fulfilled you don't have to think about it it's taken care of immediately now to carry this point further we should have no need for this body if we are infinite beings why need we a body now the fact of being born into a body is a fact that we are ignorant of our limitlessness because we take on a limitation the body this goes for all bodies except those of masters a master can consciously create a body or come into a body and not be limited by it so the fact that we are born into a body shows that we are ignorant of our infinite self it's an indictment right in its own de facto situation however now that we know that we are limitless beings we don't have to accept that fact anymore and we shouldn't accept it and we should live our way of life so that we are not identifying with this extremely limited garbage producing headache producing vehicle called the body which cuts off pleasures because we attach pleasures to it when the pleasures are nothing but the experiencing of our real self so our way of life should be to be not the body in everyday work we sort of mentally sit back allow the body to go through its motions almost automatically all the time knowing that I am that I am that we are the self that we are limitless that we are not only that body which we are puppeting but we are all bodies saying that in another way is saying be the witness look at the world as you would a three-ring circus with you outside of it be in the world but not of it let go and let God all these statements mean the same thing do not identify with the body mentally stand back knowing who and what you are and let life go its way when we do that everything becomes easy actually effortless if we do it fully from that moment on we have no more troubles we can't as being identified with our infinite self and whatever should happen to the body doesn't throw us doesn't disturb us even if the body hurts it's not severe because it's distant if the body hurt you would know it but instead of being an excruciating pain it would be just a dull like a dull pain in the distance also the body would not be incapacitated when we identify with the body we say oh it hurts I cannot function I sprained my ankle I cannot walk don't identify with them with the body and

that body will walk with that sprained ankle just as well as a perfect ankle mine's even experience in the war where one fell saw another fell lose his leg and he kept walking without from the ankle down was shot off another fell tell me another one I guess I can tell you he said we were running top speed and the fell alongside me had his head shot off he kept running with me he said he ran about 50 60 feet and then fell over this is because the fellow lost his head this wouldn't accept it he was probably so concerned with running away or something it took him 60 feet of running before he realized his head was off there's always a decision to leave the body like his decision would be oh this is ridiculous running trying to run a body without a head it's let's go of that body then he identifies with the astral body but be not the body and the world is a dream a beautiful dream I wanted Bob to hear these things we just heard two incidents where an ankle was sprained he could hardly stand on it but he couldn't find a taxi so he walked how far five miles home on his sprained ankle two February's ago just before I went to New York I was cutting down a very large dead cottonwood tree and I had my left foot on the bank of a tank my right foot on a stump about that high off the ground the ground went straight down it was a wall of dirt and my left foot on a wall and the right foot on a stump I was cutting this tall cottonwood tree down was probably about 30 foot high maybe more and for a moment I thought I was starting to move toward me so I lifted up my foot ready to get out of its way but it didn't come and I went to step again with my eyes up that way and I missed I must have fallen about four or five foot down on this foot bent back like that well immediately it blew up all purple and I limped away and I said well what am I gonna do let it be my usual way now is if anything happens to the body I let it be and I'll be not the body and I walked to the house I was walking normally even though that was all blown up really swelled up and turned blue and I said gee I'm leaving for New York in a few days what do I do now and Finralesta says well in that case let it go just like that I let it go and instantly the swelling and everything went down it was good as new but if I weren't going to New York I would have walked around with that ankle until it healed itself it's a good opportunity not to identify with the body I welcome these things now we start off by saying being born into a body is a sign of ignorance of the fact that we are limitless being the exception being masters they can come into a body and not be limited by it but when we are born into a body it's a sign of extreme limitation therefore we must get to know that we are not these bodies or saying in another way that we are not limited by the body and we identify with all bodies everybody is our body then when we do that we are standing off in the background letting the body go its way and when we do that the body gives us cannot give us any problems because they're not the body if there's a sharp pain it turns out to be a sort of a dull pain in the distance and as I said before even if we have a broken leg we could keep right on walking with that broken leg if we do not identify with the body as I did with the sprained ankle and what at first I feel it very painful then I don't identify with it I can walk normally there's a slight pain down there I know there's a pain here but it doesn't bother me in the distance it's weak I've done this on many instances in the past two or three years I started this at first nine years or so if something happened to this body I would instantly correct it many

times I hurt it badly all the things I can remember I fell and there's someone right back here and I just put my finger with my hand I first put in the right place and I just said okay it was okay that time I put four fingers into boiling grease I was in a hotel room I didn't want to splatter any grease on that carpet I've been kicked out of the hotel if I knew we're cooking and so like the absent-minded professor I put that linset in very quiet very easily so it wouldn't splash but I was thinking about something else and my four fingers were under it and I had them right in that boiling fat before I realized what happened and I let out a yell I thought everyone in the hotel must have heard me and I said listen and I said okay and I said finished just like that wasn't red it was just greasy but no redness no pain over numerous times I would damage the body and instantly straighten it out when you know it's just a thought it's your mind that determines the body these things are very easy to do but as of two three years ago I realized it's a higher state to have a sick body and not identify with and that's why certain masters do that they'll go through life with a weak or sick body all the time maintaining their peace and equanimity and they welcome it because it's an opportunity to constantly reminded that they are not the body so our way of life should be trying to develop this all the time be not the body when we're in the world let the body go through its work through its taking care of the family through all the things that we do and we should not identify with it as I said before I'm repeating most of this because Harry and Bob I think missed it another other way that's saying what I'm saying is be not the body let go let God be the witness be in the world but not of it all these statements mean what I'm saying now do not identify with the body identify with your real self I am that I am I am an unlimited free being untainted untouchable now the more we try to maintain this in our everyday life the more we succeed at it the more we succeed at it the more we can do it and while we try and while we succeed and it goes on until someday we are we have fully let go of the concepts that I am this body and then we're masters when we leave this plane we will do it consciously and not come back to this hell this is the greatest hell there is and in all phases of being this we will never be in a more difficult life than we are right now this is the deadest state possible to being this physical state is the grossest and if we don't go all the way when we exit this body we go into realms that are so heavenly they cannot be described and are closer to the ultimate but we should try to go all the way from this state to us it is given to do that not to beings from the astral realm they cannot go all the way they have to come here to go all the way but we have the possibility of going all the way back right to the absolute now the method of going all the way is simply this being not an ego being not an individual separate from the whole it's the ego sense the sense of I am an individual separate from the all that creates the mind which creates the bodies there's three major bodies we have the physical the astral the causal the causal is in a realm of ideation ideas ideas are instantly fulfilled on their presentation in the realm of the causal the astral is very similar to this except it's unobstructed whatever you think is it's like the dream life that we have in the night time when the dreams make sense but the sense of being an individual separate from the all is the start of limitation if we are the all we are unlimited the moment we say I am separate from

the all that starts limitation in order to be separate we have to have thoughts of separation and thoughts constitute the mind and the mind creates the three bodies now this is a tremendous thing and so little known in our realm that from this realm we can go straight to the absolute we don't have to spend millenniums or even millions of years doing it we can do it this lifetime but we must know what I'm saying and attempt to establish that I am NOT the body I am that infinite self now you always have been we always have been this infinite being it's the I when we say I without anything attached to it just the word I that I that you feel as your beingness has no limitations until you say I am a body or I and something else that immediately sets up duality limitations and all the thing that builds up with it this word I is the closest word for God you will discover someday that the word God is the word I that I is infinite until we say I am a limited mind or body so an excellent way of life is to know this and to attempt to establish the consciousness of I am NOT the body the body is just a puppet and allow the body to go its way it doesn't matter what it does just let it go its way and then work becomes sort of automatic you become detached from it and therefore it goes on far better than it ever did before when we allow the body to go through the work it will do the work far better because we are getting the ego concept of I the limited I out of the way and the more we practice that the more we establish it until now most of most of us have been trying to make life better which is excellent but a good life is a limited life if everything were good in your life now it's like living with golden chains around you where before you had rusty iron chain binding you you become bound with golden chain but you're still bound as happy as you'll get with life getting better as it has been getting better you'll reach points where you'll say oh my gosh I'm so miserable did I slip no you didn't slip everything you've gained you still have but you're still identifying but being a limited being being an ego being a body with this world being real the only way out of difficulties with the world is knowing you are not the body now if you're going to have troubles in the future if you are remember that you're identifying with the ego you could have your life a thousand times better than it is now and you'll be dissatisfied if you're taking your pleasures from the world from life from living rather than just being what you are which is taking it directly our pleasures must be taken directly not attributed to things outside of ourselves then joy is constant and never tainted by sorrow and that's the natural state I think what I'm stressing tonight is be not the body continue to make life happier as you have been but emphasize now being not the body and you'll be even happier you will reach states where you just can't contain it you feel that as though you're gonna burst from the joy not being used to this newfound joy sometimes it's hard to contain I remember walking for days trying to walk it off I get these realizations and I get so it was hard to breathe almost so full of new joy coming in all the time I'd keep walking and walking and walking until I got used to it then I learned how to put it all in the background and let it resolve into that beautiful peace I've passed with all understanding peace is a more comfortable state than joy but it's a peace that's joyous than joy if you can imagine that right now the key to getting to this state is to discover each time that the joys yet that you get in life just allow you to be yourself by the squelching of

thoughts of need of desire by satisfying of them you satisfy a desire the thoughts quiet and you feel better don't attribute that joy to the thing out there that you've got or the person out there that you're with that joy is nothing but your very own self pushing through more you're allowing it to be seen more by you so the object should be to recognize that all joy is nothing but the self more or less that we wrongly attributed it to something outside of ourselves now this is the key to constant joy with no sorrow are there any questions on this this is a very deep it's

[Speaker 3] (8:29:49 - 8:30:12)

a tremendous thing once you see it here sorrow and miseries are gone forever yeah we're being

[Speaker 1] (8:30:15 - 8:47:32)

exactly but it's you left it a cover off the joy you see every desire is a thing of limitation which limits the self and covers it up we peel off these covers and we allow the self to be and that's what we call joy no it depends on the way you look at it look upon it as a dream at the body you are not the body let it go its way it's a puppet if anything don't get ego and you there's only one there's only one self there's not a higher self no lower self there's only you identifying with your limitless being or identifying with your limited being that's right so you have the joy directory or if you choose you can take that direct joy indirectly and yet when you're taking an indirect you still know direct you're seeing a bit of this hold it see it fully I said something before I don't think you've heard that we are very fortunate being and that we are born into the place that we are born this earth because this allows us to go all the way to the absolute other realms don't allow it because of the difficulty here if we can see that we are not the ego we can go all the way because the ego is a sense of separation I am an individual separate from the all and that sense starts thoughts going there's more than one thoughts are nothing but the mind the mind creates the three bodies and the body and everything related to our role the trouble so that when we know we are not an ego we are not separate from the all we can go all the way to the absolute being the top state there are few relatively speaking few beings in our universe who are fortunate enough to come to a place like this and to know what I'm saying that this allows the greatest of growth that in this lifetime we can go all the way back home to where we started from and yet I know it's going to take millions of years for all our sisters and brothers the 99% of them to realize what I'm saying and take the millions of years but we can do it this lifetime because we have been shown the way and knowing the way we we may take it now for millions of years they're going to suffer the way they're suffering now even when life gets much better and it will pain is relative if you're born into a harmonious society the slightest of pain which to us wouldn't even be pain now will be excruciating to them it's always relative this concept of pain so that even though you go into a relative heaven compared to what we're in now it'll still be painful so why spend these millions of years with the rest of them why

not be what we are here and now this lifetime and the closest and the most correct word for God is I and you say I that's it just don't put anything more to it that's infinite being or infinite awareness that I and there's only one I it either identifies with its unlimited beingness or it identifies with a limited beingness or shifts one to the other as we are doing so our way of life should be no matter what we're doing be not the body let the body go its way it'll do the work far better than it did before because the ego sense is now out of the way and to trace back all joys and pleasures to being nothing but quieting the mind so we can be ourself don't attribute the joy to the external because it's not there that's an awful trap and by doing this we will see that everything is ours we are everything and all our desires will drop away and the instantaneous fulfillment of all desires is a recognition of who we are the simultaneous fulfillment of all desires the recognition of who we are because if we're infinite we need nothing want nothing in life if you reach that state you have no more desires no more wants yet everything the body needs is provided immediately for it and we are so not attached to the body and if it fell over we couldn't care less it makes absolutely no difference to us whether the body is there or whether it is not there we do not complain about this life nor do we want to leave it then what happens is you go through life as a master and when the time you originally set for the letting go of the body comes about you let go of it but consciously you just kick the frame and before you do that you know that it's just a dream like any night dream and you never were limited by this body that you never worry anything but the infinite beingness that is omnipresent because we are here it's an indication that we consider ourselves a limited body well we didn't have the choice a master is conscious a Jesus comes into a body even as a baby he never for a moment loses his omniscience you'd have to be a master to understand what a master is feeling when he's a baby but before Jesus came into that body he knew his infinite beingness and never lost consciousness of it for a moment those who come back like Jesus do so only out of compassion compassion for those who need a personal external God to worship until they realize that they don't need an external the God out there directs us inward until we see that that God out there is nothing but our very own self and that our self is the infinite beingness that we are once from here to here because you're back again now in reality there never was a Jesus a God in the end you'll see this that there never was anything but I all alone and alone is spelled a l o n e so the word alone is all one and never was anything but I all alone I all one and never was anything external it was an illusion however it is very helpful to us to worship an external God when we know fully the external God then we'll know fully the internal God the God that we are it's a stepping stone we climb a ladder and each time we get up to another rung we forget about the rungs below and when we get to the top we kick the ladder away but any aid is a good thing all religions are aids to a degree they're all pointing toward God one degree one percent or a hundred percent it's still in the right direction therefore all religion is good they celebrate him because they know that the one who left is going into a relative heaven leaving a relative hell why do the astronauts feel so good when they're weightless it's a release from this heavy thing weightlessness is a wonderful experience I

remember one of the astronauts being asked what was the greatest experience he ever had he thought he said weightlessness that's why the boys who do the long-distance diving skydiving they don't like to pull the string it's such a tremendous experience being weightless free of the body so we can be free of the body just by knowing we are not the body we don't have to skydive or nosedive right and always have been and always will be whether we dilute ourselves or not we shouldn't pay too much attention to the body give it what it needs and no more attention this is a hard one for the women you've been trained to pay so much attention to it you can do it without attachment you can dress it up make it beautiful without attachment to what you're doing but too much attention to the body isn't good this is the worst habit we've gotten into over the millenniums that we are this body it's not an easy habit to break that's why I say give it just as do attention and no more and start freeing yourself from its limitations any objections to what I've been saying anyone's mind I think you would have objected to this some time back but this is this is a tremendous step forward to be able to accept this when a master in this world looks around he sees this body and he sees all those bodies but he knows that he is everybody that's the difference he sees everybody as much his body as the one closest to him and yet he feels absolutely no limitation because of the body all he has to do is close his eyes and he's off into infinity and yet when he opens his eyes he still sees that infinity he sees everyone is points of perfection of

Lester Levenson - Go All The Way - Sedona Method - Documentary Film 2019 by Thomas Rydell 【纪录片】走完全程 go all the way 中文字幕 释放法 莱斯特利文森 [BV165411A739]

Featuring Lester Levenson's students:

Rick Solomon (Lester Levenson's accountant)
Kate Freeman (Heart of Releasing)
Mike Klein (Lester Levenson's caretaker until Lester's bodily death)
Ralph Zeitlin
Sylvia Dante
Frances Adams (Lester Levenson's student who published Lester's book Eternal Verities)

[Speaker 1] (2:26 - 6:58)
My name is Rick Solomon, I'm an accountant in New York, United States, and I met Lester under the most interesting circumstances. My brother Bill had told me all about this wonderful man, Lester, and I should meet him and his teachings were extraordinary and I just honestly didn't have much of an interest. That sort of thing didn't appeal to me, I didn't really understand what that was about.

But one day Lester needed an accountant and Bill called me and said, Lester wants to meet you. And I said, okay, that's real, that's business, let's talk. So that's how I met Lester.

I had an interview with him to be his accountant. He hired me on the spot and he said, well, don't you think you should know what we do? And I said, sure.

So he said, come to our class. And I did within a month and learned his process of letting go. And so it was sort of a coincidental, if there's such a thing, meeting with Lester.

Actually, the day I met Lester was quite interesting. I went to his office and the receptionist said, yeah, go right in, he's expecting you. So I walked in and there was a woman in the office standing in front of his desk, actually yelling at him.

And I apologized. I said, oh, I'm sorry. They said I could go.

And he said, no, sit down and I'll be with you in a minute. And I'm feeling pretty uncomfortable because this woman is just, Lester, I don't remember what she was saying, but she was really letting him have it with great anger. And so I'm feeling uncomfortable.

And then I glance over at Lester, wondering how he's reacting to this. And I see this beautiful, peaceful, loving smile on his face while she's yelling at him. Didn't say a word.

And then all of a sudden she says, oh, Lester, I'm so sorry. I don't know why I did that. He said, no, no problem.

It's okay. And I'll talk to you later. And I thought to myself, oh my God, if I could be so peaceful and still and loving when someone was screaming at me like that, that would be extraordinary.

So I never forgot that. That was just a demonstration of what it was like being in that space. How Lester discovered freedom was quite interesting because the truth is he wasn't looking for it, at least not knowingly.

He was a successful businessman. He was enjoying life, but was also, was searching for something, was searching for happiness. Why did he want to make money?

Why did he want to have the relationships he was in, like every other human being, looking for happiness? And he didn't find it. He found bits and pieces of it.

And then in the 1950s, he suffered a massive heart attack and nearly died and became really upset and wondered what's gone wrong with my life. Why have I not found happiness? And what that led him to was a process inadvertently of just starting to let go, let go of things in his life that weren't working.

He just began to drop all of the feelings and wants that were not him, the feelings that we identify with, that's part of our life, but he started to see beyond that and continued that process of dropping things, dropping like his desire to control things in the world, you know, wanting the government to be a certain way, the economy to be a certain way and all that. He realized that was just causing him stress, wanting to be loved, all of that stuff. He just let it fall away and started to discover what was in him all the time, but was covered over by those feelings.

He discovered that what he was looking for, the happiness that he was looking for was his inherent nature, but it was covered over by all these wants and desires that can never be fulfilled. So he sort of stumbled onto it by accident. He wasn't looking for it.

He didn't know exactly what the outcome would be. What he did know, and he was a scientist by training, he was a physicist, and so he had a very inquisitive mind and he also knew that if he tried something and got results, he wanted to see how far he could go with it. So when he began to discover how letting go was freeing him and something wonderful was emerging in him, he said, how far can I go with this?

And so he just kept up the process and he brought up every negative feeling, every stressful thing that ever happened in his life, he would intentionally invite it up just so he could let it go, let it go. And within three months, he completely cleared out all of the mental noise that

was operating in him and he discovered what he called a peace within himself that exceeded any understanding.

[Speaker 2] (7:10 - 13:29)
I'm Kate Freeman and I live in Washington State in the U.S. Lester was a physicist. He actually got a full scholarship, but it was a time when there weren't many scholarships given, so he was a very bright young man. He had an air conditioning business when air conditioning was brand new and he told me one time that he ran his business out of his hat.

He had a pen and paper in his hat, of course, no cell phones then, but he would run into somebody and tell them what he was doing and they would say, oh, I need that for my office or, oh, I'd love to have that in my home. So he would make an appointment and it was a flourishing business. And he was in the lumber business in Canada.

He was building houses in the Southwest. He did a lot of things. Suddenly, he had a heart attack and he spent a period of time in the hospital and when it came time for him to go home, the doctor said, now you need to not bend over to tie shoes, so you need to wear loafers, because if you bend over to tie your shoes, it could put too much strain on your heart and you could die.

And so Lester asked him, you know, well, what does this mean? How long do I have to be good? You know, when can I go back to a normal life?

And the doctor told him, you know, probably never. This is probably, you'll just have to take it easy from here on out. And Lester really got the understanding that he was saying, basically, you know, go home and make your peace with your life and make your arrangements because you're going to die.

He just decided to go back to the lab himself. And he realized he'd never been really happy, truly happy. So he started to look for the times when he was happiest.

And he saw that he was happiest when he was loving. And he thought of all the times that he was really feeling love for someone. So he went back through his life and he corrected all the times he wasn't loving.

And as he did that, he started to be happier and happier and more joyful, more aware. He had so much energy that he couldn't sit still. He would go out on the streets of New York and walk and walk and walk.

His joy was almost uncomfortable, he said. There was so much joy. And then he started to see that he wanted to change everything.

He wanted to change the government. He wanted to change the way people were. He wanted to change his friends.

He wanted to change everything. So he started to drop that. And he just let things be.

He then reached the place where he started to see something. He said out of the corner of his eye, he started to see like a shadow. And he realized that he was afraid of dying.

So he started to let that go. And he said he shook and shook like a little old man. And of course, he was in his 40s at this time.

He was young. But he said he just physically, his body shook. And one day, he asked, is there anything beyond this?

And he stepped into the peace. That's the way he said it. He stepped into the peace.

And it was always with him. I think it was 18 years after his awakening. He realized that people couldn't really relate to what he was saying.

So he decided to bring himself back down so they could understand better, because he wasn't speaking their language.

[Speaker 4] (13:32 - 14:14)
My name is Mike Klein. I first met Lester in 1976. What he said or what was said about him was true, that he had taken this process, this releasing process, as far as a human being could, as any human being could.

He was down to the last piece of limitation. And according to Lester, he received an inner direction to hold on to that. Never quite said why, what would happen if he let go.

But that he was to hold on to that. And the inner direction was to stay here and help others realize what he realized.

[Speaker 3] (14:15 - 17:22)
My name is Ralph Zeitlin. And I met Lester in 1969, when he was just doing the meditation. He hadn't discovered the method yet.

It was January 75, 1975. I heard, oh, Lester's got his own method now. In three days, I was in Sedona, just made a beeline.

Lester's got a method. I don't care what it is. I'm going to learn it.

Lester discovered that when people were only meditating, they got very high. But there was no growth. There's a difference.

Because people would say, oh, I feel good. Oh, I just want to feel good. In fact, I think it's on one of his tapes.

He says, you know, you're releasing to feel good. But you're not releasing for the freedom. If you release for the freedom, it's an ongoing thing.

If you're just releasing to feel good, well, then you'll forever be trying to re-experience that. He asked himself, how can I get this across to people so they can do what I did by themselves? And then he said the whole thing just fell into his lap.

He saw the whole picture. And he presented it. And people were within one release, he said, was equivalent of months of meditation.

Lester said he had two advantages in his search. One, he had a gun to his head. He had his heart attack.

He was going to die any day. So he had to have the answers. The second advantage was that he knew nothing about the subject.

He didn't fill his head full of concepts. And he said that was the greatest advantage. I don't remember if I mentioned this before, but there was a time when I was going to an intensive.

And I decided, oh, I have another week before the intensive starts. I'm going to get a head start. And I took the book of Ramana Maharshi.

And I read it cover to cover, like 600 pages. Thought I'd get myself really in the mood for the intensive. And I got there, and I couldn't get in touch with my feelings.

And I ran into Lester. I said, what's going on? How come I, what's wrong with me?

And he said, you read that book. You're all in your head. You've got all these concepts.

Either you're going to let go or you're not. That was it. So that was the greatest advantage, no concepts.

[Speaker 4] (17:40 - 18:44)
For me, being with Lester meant I was going to be stirred up. And as much as I wanted to say I wanted to be stirred up, I really didn't. I didn't experience this, but I observed this at the old Siddhartha Institute in Phoenix on Missouri Avenue.

Lester came in one morning, and he moved two of the desks. Two of the desks. One was Anrika's.

I don't remember who the other's desk was. He just moved it a little, a foot here, a foot there. So Anrika, as she tells the story, she comes in.

Her desk has been moved, and she was releasing the rest of the day on that. That was his job, to bring up what was suppressed and unseen. And it could be really uncomfortable.

[Speaker 2] (18:47 - 19:38)
I got married after I took the course. And I came in one day, and I was talking to Lester in the office. And I said, you know, every time I start to really move up high, my husband does something to pull me back down.

And I was kind of complaining, you know? Oh, I'm never going to be able to move up, because he's pulling me down. And he said, hmm.

Lester said, hmm. He said, aren't you lucky to have your guru right there in the room with you? It didn't give me any space to complain.

It was wonderful. I had to take responsibility for it all, yeah.

[Speaker 5] (19:56 - 20:16)

We mustn't forget how funny he was. Because he said so many important things, we sometimes forget the mirth, the love, the fun. And the fun in Lester is what made it stay in our hearts.

[Speaker 3] (20:23 - 20:56)
When I first met Lester, I said, Lester, I'm writing a book. And he said, really? What are you writing it for?

There's no one out there. But I remember once, I said, Lester, why is all this happening? And he goes, it's not.

You never know what he was going to say.

[Speaker 4] (20:57 - 21:33)
And it was just uncanny. Lester and I are sitting at a small table, just the two of us, in Sedona. And we were talking.

And I happened to notice Lester's teeth. And I look at his teeth, and I say, Lester, you have pretty good teeth for a guy who's 68. And Lester, without missing a beat, says, some of my ideas are pretty good, too, and just kept right on going.

[Speaker 3] (21:34 - 22:38)
I was the chef for the retreats. And we called them intensives in those days. And we had what we called the kitchen intensives.

We had our own little skirmishes and so forth. And one day, it was really things. We weren't releasing.

We got into a big fight. We're really rolling on the ground physically, fighting. People had to separate us.

And Virginia comes in. She says, what happened? And I told her.

She said, oh my god, this is a spiritual place. We can't have anything like that here. And then Lester came in, and he said, what happened?

And I told him. And he says, that's the way, Ralph. He puts his thumbs up.

He didn't care if I destroyed the place. All he cared about, I got out of apathy. I got into courageousness or anger, whatever.

I moved up. That's all he cared about.

[Speaker 2] (22:58 - 23:42)
He was different with different people. I saw him be very direct with some people. He was always very loving with me.

I think he probably knew that that's what I needed, that I was encouraged and felt very valued. And it was a wonderful expansion in my understanding, because I felt so safe with him. And I trusted him impeccably, because he just felt very safe.

[Speaker 1] (23:46 - 25:04)
Lester had an extraordinary way. And so many people you talk to who knew Lester, who were privileged to know him, will tell you that what he said was so perfect for that person. He would say very different things to different people.

But he knew where you were at. He could feel you were at where you were at. He would share with you and support you wherever you were.

And he'd provoke you. He wasn't afraid to poke at you at all, because he would see the pieces of ego that were remaining. He would definitely help you see them.

If he knew that you were genuinely interested in releasing, his support was completely unconditional. He was a beautiful soul to be with in many ways. When I knew Lester, he didn't like talking about the miracles.

Because what he didn't want was for people to put him up on a pedestal or as being something separate from them. But occasionally, just in conversation, he would share things. But he would say that when you can see past the illusion of the physical world, and it's very real.

We're in this world. It's a real world to us. But from a different point of view, we can see beyond it.

He said, when you can see beyond it, it will just follow your thinking.

[Speaker 3] (25:05 - 25:41)
He was helping me lift something super heavy, several hundred pounds or something. He finally got it down. And my heart's pounding.

I'm sweating profusely. I can't catch my breath. I look over, and here he's standing there as if he had done nothing.

I said, Lester, how's that possible? You're twice my age. And he said, very simple.

He said, you use most of your energy fighting your feelings. I have all my energy available to me.

[Speaker 2] (25:43 - 26:20)
One time, we were out at the retreat center before. Maybe it was during the time they were building. And he would always give us the tour.

And it was hot. And everybody would be perspiring and kind of walking slower. And Lester would be at the front of the group.

And he was late 60s, early 70s at that time, and not a bit of perspiration. He said, I don't have resistance, so it's easy. I'm not resisting the heat.

[Speaker 1] (26:25 - 27:47)
And there was one time in particular, because he always felt completely safe. He knew who he was. There was no sense of fear or wanting survival.

And one time, I was in the car with Lester. We were in Sedona driving up to a motel called Sky Ranch. And it's at the Sedona airport.

And anyone who knows Sedona knows the airport's on top of a mesa. And the road up to the airport was a road cut into the edge of a mountain. And there were no guardrails on that mountain.

And Lester was driving. And Lester was, and it's probably a four or five minute drive along that road. And so I'm always nervous.

I was always nervous on that road. Lester was driving, talking to me, and looking at me the entire time. And all I wanted to say, and I just didn't have the nerve to say it, was Lester, please don't look at me.

Just look at the road. There was no guardrail. I mean, I'm thinking like a foot or two over, and it's all over.

And maybe Lester doesn't care about surviving as a body, but I do. And I remember thinking that. I was so nervous.

And he was totally calm and never looked at the road once. Didn't go off the road even an inch. So I never forgot that.

And I asked him about it later on. And he said, well, I don't need to look. I'm safe.

I don't need to guide the car. It's being guided. I don't recommend trying this on your own.

But for Lester, he was in a place where he just knew. He just knew. He didn't need to look at something to know.

So it was beautiful to see that in him.

[Speaker 2] (27:52 - 29:21)
Lester and I were in the big white Cadillac, and we drove down there. And it was rush hour. It was like 4.30, 5 o'clock in the afternoon. The traffic was wall to wall. And we went into the gas station. And then he came out.

He did a U-turn at that intersection in the middle of rush hour traffic and went back north. And if you looked, you couldn't have seen a space. But he did it and didn't touch anybody.

And nobody even beeped. It was like he just went right back into traffic. I actually spoke to a woman who was traveling with Lester, coming back from LA.

And the gas tank got low. And of course, LA is six or seven hours from Sedona, where he lived in. And they came all the way with all the gas stations were closed at that time.

It was very late at night. And they came all the way without getting gas. And there was no problem.

So there were a lot of miracles that happened around him.

[Speaker 1] (29:26 - 32:06)
One time I was in New York, and I was leading the New York area as a coordinator for Lester. And I got a call from a gentleman who said, he introduced himself. I don't remember his name.

He said, I'm looking for someone named Lester Levinson. I heard he might be associated with this organization. And I said, what's this about?

And he said, well, back in the 1950s, and that's when Lester had his awakening, for reasons I never understood, Lester went through this really unusual experience. He explained it to me, but I don't really understand it. And then he gave me an apartment building that he owned, that he invested in.

He just signed the deed over to me. Now, we were good friends. I had no idea why he did that.

And I don't think I ever really properly thanked him. Well, I remember that Lester told a story about that. He said that when he awakened, and he did have real estate properties, he realized that because he could manifest things by mere thought, he said, if I have the formula to make gold, do I need to carry around a bag of it on my back?

So he gave away what he owned. And he moved out to Sedona. And he said, I gave away apartment buildings.

And I listened to that. I'm thinking, that's the most amazing thing I ever heard. I mean, I'm an accountant.

I'm a businessman. You don't give away buildings like that. You know, they're worth millions.

But he did. But when I got the call from the gentleman, it corroborated that story. I said, oh my god, that's really amazing.

And of course, I connected him with Lester. And they spoke. But yeah, those things happened.

And they're just, it's not about, oh my god, Lester was amazing. He was. But all of those go back to the same truth that Lester always told us.

This is the truth. This is what's real. Recognize who you are.

How do you do that? Releasing. Letting go of the wants and desires.

What we're letting go of is we're letting go of what we are not, what we think we are. But we're not our stories. We're not our history.

We're not our pains. We have those things. But it's not who we are.

And so when we drop that identification, what's left is who we are. Who we are is not something we become. Who we are, we always already are that.

It's about dropping all the false identification. Because that's where the suffering is. That's where the pain is.

That's where the limitations are. So it's an incredibly joyful process, releasing. It pays rewards every step of the way.

From the first time you release, you start feeling freer and lighter. And I encourage anyone, everyone to, if you don't know the releasing process, learn it. It's a huge gift.

And if you do know it, follow Lester's simple advice. And that is take it all the way. Don't stop.

Don't stop when you're feeling good. Keep going and discover the ultimate truth of who you are. It's what we're here to discover.

[Speaker 4] (32:13 - 35:15)
I was Lester's caretaker of the last two to three months of his life. Which means I was there most of the day during the day. At the beginning and when he was dying, I was there 24-7.

So that wasn't comfortable. I could not believe that a person, not a person, but someone who was fully realized would be allowing this to happen. I knew he could heal himself.

I knew he could. So as this is unfolding and I'm waiting for Lester to make that comeback and, you know, just show us it's not happening. His body is getting thinner and thinner and thinner.

The body is getting weaker. And finally, the body died. And all this while, I am amazed that this is actually unfolding as it's unfolding.

But it was personally, it was personally overwhelming. About two years later, a friend of mine, she told me a story of a conversation she was having with Lester about a year or two before he died. And Lester said to her, you know, by staying here, people are dependent on me.

That's what he said to her. By staying here, people, I'm holding people back. I think that's exactly what he said to her.

I'm holding people back. And I saw when Jeannie told me that, that's why you left. This is the biggest thing, you know, when people who know I was with Lester, I was his caretaker and they said to me, you were so lucky to be with Lester.

And I say, you're right. It was really very, very lucky. But he is available now.

Lester goes where he's invited. He goes where he's invited. And he's always there to help others who ask for his help and want one to be free.

Always, he's there.

[Speaker 1] (35:24 - 36:34)

So Lester did a magnificent job of preparing a lot of people to go out there and teach. But because he's no longer in the body, that sort of frees him to be in a lot of places at one time. And interestingly, I was leading a workshop last night, a releasing group on a call.

And one gentleman who never met Lester, he's only been releasing for maybe a year or so. He said, I was releasing and I was wondering, you know, can Lester help me? So I said, Lester, if you're there, help me.

And this is my situation. What do I do? And he said, and Lester said to me, look, don't stop identifying with that.

He described the answer Lester gave him. And I said to him, that's exactly what Lester would have said and how he would have said it. I said, Lester was there with you, my friend.

And I've heard many stories about that and people saying, you know, I just asked Lester and this is what I heard. And I knew Lester and I knew his sense of humor. Sometimes people would say, Lester told me a joke.

He had a very corny sense of humor. But I knew that it was Lester speaking to him. And for myself, you know, I can close my eyes and just invite Lester in.

He's always there. And I just see his beaming smile. And I ask him questions.

He never speaks to me in the questions. He just looks with a knowing look and I get the answer. And it's like, thank you, Lester.

So he's there supporting this beautiful work.

[Speaker 3] (36:39 - 37:48)
I remember, and I guess the most significant, my most significant encounter with Lester was the day after he died. It was very real. It was more real than a lot of the physical encounters.

I fell asleep and took an afternoon nap. And suddenly I'm on this big meadow on this path. Then there's this other path going this way, crossing, and along comes Lester.

Like one or two days after he passed on. And we meet. He shook my hand and just looked at me and went off.

And I got goosebumps even thinking about it now. When I woke up, I just knew he was coming to say goodbye to me. And the look he gave me was, you either do it or you won't.

I hope you do it.

[Speaker 4] (38:14 - 38:32)
He really spoke very, very simply and very directly. And he basically said the same thing. You're an unlimited being.

How long should it take an unlimited being to do a six-week job? Why not? Why not do it?

[Speaker 2] (38:34 - 38:48)
And he also said all the time, go all the way. Go all the way. Don't stop, you know?

And that's the key.

[Speaker 3] (38:51 - 39:01)
When you really want to know who you are, you find out. When you really want freedom more than anything else, you'll have it effortlessly.

Lester Levenson - Go All The Way - Sedona Method Documentary Film 2019 by Thomas Rydell 【纪录片】走完全程 go all the way 中文字幕 释放法 莱斯特利文森 [BV165411A739]

[Speaker 1] (2:26 - 6:58)

My name is Rick Solomon, I'm an accountant in New York, United States, and I met Lester under the most interesting circumstances. My brother Bill had told me all about this wonderful man, Lester, and I should meet him and his teachings were extraordinary and I just honestly didn't have much of an interest. That sort of thing didn't appeal to me, I didn't really understand what that was about.

But one day Lester needed an accountant and Bill called me and said, Lester wants to meet you. And I said, okay, that's real, that's business, let's talk. So that's how I met Lester.

I had an interview with him to be his accountant. He hired me on the spot and he said, well, don't you think you should know what we do? And I said, sure.

So he said, come to our class. And I did within a month and learned his process of letting go. And so it was sort of a coincidental, if there's such a thing, meeting with Lester.

Actually, the day I met Lester was quite interesting. I went to his office and the receptionist said, yeah, go right in, he's expecting you. So I walked in and there was a woman in the office standing in front of his desk, actually yelling at him.

And I apologized. I said, oh, I'm sorry. They said I could go.

And he said, no, sit down and I'll be with you in a minute. And I'm feeling pretty uncomfortable because this woman is just, Lester, I don't remember what she was saying, but she was really letting him have it with great anger. And so I'm feeling uncomfortable.

And then I glance over at Lester, wondering how he's reacting to this. And I see this beautiful, peaceful, loving smile on his face while she's yelling at him. Didn't say a word.

And then all of a sudden she says, oh, Lester, I'm so sorry. I don't know why I did that. He said, no, no problem.

It's okay. And I'll talk to you later. And I thought to myself, oh my God, if I could be so peaceful and still and loving when someone was screaming at me like that, that would be extraordinary.

So I never forgot that. That was just a demonstration of what it was like being in that space. How Lester discovered freedom was quite interesting because the truth is he

wasn't looking for it, at least not knowingly.

He was a successful businessman. He was enjoying life, but was also, was searching for something, was searching for happiness. Why did he want to make money?

Why did he want to have the relationships he was in, like every other human being, looking for happiness? And he didn't find it. He found bits and pieces of it.

And then in the 1950s, he suffered a massive heart attack and nearly died and became really upset and wondered what's gone wrong with my life. Why have I not found happiness? And what that led him to was a process inadvertently of just starting to let go, let go of things in his life that weren't working.

He just began to drop all of the feelings and wants that were not him, the feelings that we identify with, that's part of our life, but he started to see beyond that and continued that process of dropping things, dropping like his desire to control things in the world, you know, wanting the government to be a certain way, the economy to be a certain way and all that. He realized that was just causing him stress, wanting to be loved, all of that stuff. He just let it fall away and started to discover what was in him all the time, but was covered over by those feelings.

He discovered that what he was looking for, the happiness that he was looking for was his inherent nature, but it was covered over by all these wants and desires that can never be fulfilled. So he sort of stumbled onto it by accident. He wasn't looking for it.

He didn't know exactly what the outcome would be. What he did know, and he was a scientist by training, he was a physicist, and so he had a very inquisitive mind and he also knew that if he tried something and got results, he wanted to see how far he could go with it. So when he began to discover how letting go was freeing him and something wonderful was emerging in him, he said, how far can I go with this?

And so he just kept up the process and he brought up every negative feeling, every stressful thing that ever happened in his life, he would intentionally invite it up just so he could let it go, let it go. And within three months, he completely cleared out all of the mental noise that was operating in him and he discovered what he called a peace within himself that exceeded any understanding.

[Speaker 2] (7:10 - 13:29)

I'm Kate Freeman and I live in Washington State in the U.S. Lester was a physicist. He actually got a full scholarship, but it was a time when there weren't many scholarships given, so he was a very bright young man. He had an air conditioning business when air conditioning was brand new and he told me one time that he ran his business out of his hat.

He had a pen and paper in his hat, of course, no cell phones then, but he would run into somebody and tell them what he was doing and they would say, oh, I need that for my office or, oh, I'd love to have that in my home. So he would make an appointment and it was a flourishing business. And he was in the lumber business in Canada.

He was building houses in the Southwest. He did a lot of things. Suddenly, he had a heart attack and he spent a period of time in the hospital and when it came time for him to go home, the doctor said, now you need to not bend over to tie shoes, so you need to wear loafers, because if you bend over to tie your shoes, it could put too much strain on your heart and you could die.

And so Lester asked him, you know, well, what does this mean? How long do I have to be good? You know, when can I go back to a normal life?

And the doctor told him, you know, probably never. This is probably, you'll just have to take it easy from here on out. And Lester really got the understanding that he was saying, basically, you know, go home and make your peace with your life and make your arrangements because you're going to die.

He just decided to go back to the lab himself. And he realized he'd never been really happy, truly happy. So he started to look for the times when he was happiest.

And he saw that he was happiest when he was loving. And he thought of all the times that he was really feeling love for someone. So he went back through his life and he corrected all the times he wasn't loving.

And as he did that, he started to be happier and happier and more joyful, more aware. He had so much energy that he couldn't sit still. He would go out on the streets of New York and walk and walk and walk.

His joy was almost uncomfortable, he said. There was so much joy. And then he started to see that he wanted to change everything.

He wanted to change the government. He wanted to change the way people were. He wanted to change his friends.

He wanted to change everything. So he started to drop that. And he just let things be.

He then reached the place where he started to see something. He said out of the corner of his eye, he started to see like a shadow. And he realized that he was afraid of dying.

So he started to let that go. And he said he shook and shook like a little old man. And of course, he was in his 40s at this time.

He was young. But he said he just physically, his body shook. And one day, he asked, is there anything beyond this?

And he stepped into the peace. That's the way he said it. He stepped into the peace.

And it was always with him. I think it was 18 years after his awakening. He realized that people couldn't really relate to what he was saying.

So he decided to bring himself back down so they could understand better, because he wasn't speaking their language.

[Speaker 4] (13:32 - 14:14)

My name is Mike Klein. I first met Lester in 1976. What he said or what was said about him was true, that he had taken this process, this releasing process, as far as a human being could, as any human being could.

He was down to the last piece of limitation. And according to Lester, he received an inner direction to hold on to that. Never quite said why, what would happen if he let go.

But that he was to hold on to that. And the inner direction was to stay here and help others realize what he realized.

[Speaker 3] (14:15 - 17:22)

My name is Ralph Zeitlin. And I met Lester in 1969, when he was just doing the meditation. He hadn't discovered the method yet.

It was January 75, 1975. I heard, oh, Lester's got his own method now. In three days, I was in Sedona, just made a beeline.

Lester's got a method. I don't care what it is. I'm going to learn it.

Lester discovered that when people were only meditating, they got very high. But there was no growth. There's a difference.

Because people would say, oh, I feel good. Oh, I just want to feel good. In fact, I think it's on one of his tapes.

He says, you know, you're releasing to feel good. But you're not releasing for the freedom. If you release for the freedom, it's an ongoing thing.

If you're just releasing to feel good, well, then you'll forever be trying to re-experience that. He asked himself, how can I get this across to people so they can do what I did by themselves? And then he said the whole thing just fell into his lap.

He saw the whole picture. And he presented it. And people were within one release, he said, was equivalent of months of meditation.

Lester said he had two advantages in his search. One, he had a gun to his head. He had

his heart attack.

He was going to die any day. So he had to have the answers. The second advantage was that he knew nothing about the subject.

He didn't fill his head full of concepts. And he said that was the greatest advantage. I don't remember if I mentioned this before, but there was a time when I was going to an intensive.

And I decided, oh, I have another week before the intensive starts. I'm going to get a head start. And I took the book of Ramana Maharshi.

And I read it cover to cover, like 600 pages. Thought I'd get myself really in the mood for the intensive. And I got there, and I couldn't get in touch with my feelings.

And I ran into Lester. I said, what's going on? How come I, what's wrong with me?

And he said, you read that book. You're all in your head. You've got all these concepts.

Either you're going to let go or you're not. That was it. So that was the greatest advantage, no concepts.

[Speaker 4] (17:40 - 18:44)

For me, being with Lester meant I was going to be stirred up. And as much as I wanted to say I wanted to be stirred up, I really didn't. I didn't experience this, but I observed this at the old Siddhartha Institute in Phoenix on Missouri Avenue.

Lester came in one morning, and he moved two of the desks. Two of the desks. One was Anrika's.

I don't remember who the other's desk was. He just moved it a little, a foot here, a foot there. So Anrika, as she tells the story, she comes in.

Her desk has been moved, and she was releasing the rest of the day on that. That was his job, to bring up what was suppressed and unseen. And it could be really uncomfortable.

[Speaker 2] (18:47 - 19:38)

I got married after I took the course. And I came in one day, and I was talking to Lester in the office. And I said, you know, every time I start to really move up high, my husband does something to pull me back down.

And I was kind of complaining, you know? Oh, I'm never going to be able to move up, because he's pulling me down. And he said, hmm.

Lester said, hmm. He said, aren't you lucky to have your guru right there in the room with you? It didn't give me any space to complain.

It was wonderful. I had to take responsibility for it all, yeah.

[Speaker 5] (19:56 - 20:16)

We mustn't forget how funny he was. Because he said so many important things, we sometimes forget the mirth, the love, the fun. And the fun in Lester is what made it stay in our hearts.

[Speaker 3] (20:23 - 20:56)

When I first met Lester, I said, Lester, I'm writing a book. And he said, really? What are you writing it for?

There's no one out there. But I remember once, I said, Lester, why is all this happening? And he goes, it's not.

You never know what he was going to say.

[Speaker 4] (20:57 - 21:33)

And it was just uncanny. Lester and I are sitting at a small table, just the two of us, in Sedona. And we were talking.

And I happened to notice Lester's teeth. And I look at his teeth, and I say, Lester, you have pretty good teeth for a guy who's 68. And Lester, without missing a beat, says, some of my ideas are pretty good, too, and just kept right on going.

[Speaker 3] (21:34 - 22:38)

I was the chef for the retreats. And we called them intensives in those days. And we had what we called the kitchen intensives.

We had our own little skirmishes and so forth. And one day, it was really things. We weren't releasing.

We got into a big fight. We're really rolling on the ground physically, fighting. People had to separate us.

And Virginia comes in. She says, what happened? And I told her.

She said, oh my god, this is a spiritual place. We can't have anything like that here. And then Lester came in, and he said, what happened?

And I told him. And he says, that's the way, Ralph. He puts his thumbs up.

He didn't care if I destroyed the place. All he cared about, I got out of apathy. I got into courageousness or anger, whatever.

I moved up. That's all he cared about.

[Speaker 2] (22:58 - 23:42)

He was different with different people. I saw him be very direct with some people. He was always very loving with me.

I think he probably knew that that's what I needed, that I was encouraged and felt very valued. And it was a wonderful expansion in my understanding, because I felt so safe with him. And I trusted him impeccably, because he just felt very safe.

[Speaker 1] (23:46 - 25:04)

Lester had an extraordinary way. And so many people you talk to who knew Lester, who were privileged to know him, will tell you that what he said was so perfect for that person. He would say very different things to different people.

But he knew where you were at. He could feel you were at where you were at. He would share with you and support you wherever you were.

And he'd provoke you. He wasn't afraid to poke at you at all, because he would see the pieces of ego that were remaining. He would definitely help you see them.

If he knew that you were genuinely interested in releasing, his support was completely unconditional. He was a beautiful soul to be with in many ways. When I knew Lester, he didn't like talking about the miracles.

Because what he didn't want was for people to put him up on a pedestal or as being something separate from them. But occasionally, just in conversation, he would share things. But he would say that when you can see past the illusion of the physical world, and it's very real.

We're in this world. It's a real world to us. But from a different point of view, we can see beyond it.

He said, when you can see beyond it, it will just follow your thinking.

[Speaker 3] (25:05 - 25:41)

He was helping me lift something super heavy, several hundred pounds or something. He finally got it down. And my heart's pounding.

I'm sweating profusely. I can't catch my breath. I look over, and here he's standing there as if he had done nothing.

I said, Lester, how's that possible? You're twice my age. And he said, very simple.

He said, you use most of your energy fighting your feelings. I have all my energy available to me.

[Speaker 2] (25:43 - 26:20)

One time, we were out at the retreat center before. Maybe it was during the time they were building. And he would always give us the tour.

And it was hot. And everybody would be perspiring and kind of walking slower. And Lester would be at the front of the group.

And he was late 60s, early 70s at that time, and not a bit of perspiration. He said, I don't have resistance, so it's easy. I'm not resisting the heat.

[Speaker 1] (26:25 - 27:47)

And there was one time in particular, because he always felt completely safe. He knew who he was. There was no sense of fear or wanting survival.

And one time, I was in the car with Lester. We were in Sedona driving up to a motel called Sky Ranch. And it's at the Sedona airport.

And anyone who knows Sedona knows the airport's on top of a mesa. And the road up to the airport was a road cut into the edge of a mountain. And there were no guardrails on that mountain.

And Lester was driving. And Lester was, and it's probably a four or five minute drive along that road. And so I'm always nervous.

I was always nervous on that road. Lester was driving, talking to me, and looking at me the entire time. And all I wanted to say, and I just didn't have the nerve to say it, was Lester, please don't look at me.

Just look at the road. There was no guardrail. I mean, I'm thinking like a foot or two over, and it's all over.

And maybe Lester doesn't care about surviving as a body, but I do. And I remember thinking that. I was so nervous.

And he was totally calm and never looked at the road once. Didn't go off the road even an inch. So I never forgot that.

And I asked him about it later on. And he said, well, I don't need to look. I'm safe.

I don't need to guide the car. It's being guided. I don't recommend trying this on your

own.

But for Lester, he was in a place where he just knew. He just knew. He didn't need to look at something to know.

So it was beautiful to see that in him.

[Speaker 2] (27:52 - 29:21)

Lester and I were in the big white Cadillac, and we drove down there. And it was rush hour. It was like 4.30, 5 o'clock in the afternoon. The traffic was wall to wall. And we went into the gas station. And then he came out.

He did a U-turn at that intersection in the middle of rush hour traffic and went back north. And if you looked, you couldn't have seen a space. But he did it and didn't touch anybody.

And nobody even beeped. It was like he just went right back into traffic. I actually spoke to a woman who was traveling with Lester, coming back from LA.

And the gas tank got low. And of course, LA is six or seven hours from Sedona, where he lived in. And they came all the way with all the gas stations were closed at that time.

It was very late at night. And they came all the way without getting gas. And there was no problem.

So there were a lot of miracles that happened around him.

[Speaker 1] (29:26 - 32:06)

One time I was in New York, and I was leading the New York area as a coordinator for Lester. And I got a call from a gentleman who said, he introduced himself. I don't remember his name.

He said, I'm looking for someone named Lester Levinson. I heard he might be associated with this organization. And I said, what's this about?

And he said, well, back in the 1950s, and that's when Lester had his awakening, for reasons I never understood, Lester went through this really unusual experience. He explained it to me, but I don't really understand it. And then he gave me an apartment building that he owned, that he invested in.

He just signed the deed over to me. Now, we were good friends. I had no idea why he did that.

And I don't think I ever really properly thanked him. Well, I remember that Lester told a story about that. He said that when he awakened, and he did have real estate

properties, he realized that because he could manifest things by mere thought, he said, if I have the formula to make gold, do I need to carry around a bag of it on my back?

So he gave away what he owned. And he moved out to Sedona. And he said, I gave away apartment buildings.

And I listened to that. I'm thinking, that's the most amazing thing I ever heard. I mean, I'm an accountant.

I'm a businessman. You don't give away buildings like that. You know, they're worth millions.

But he did. But when I got the call from the gentleman, it corroborated that story. I said, oh my god, that's really amazing.

And of course, I connected him with Lester. And they spoke. But yeah, those things happened.

And they're just, it's not about, oh my god, Lester was amazing. He was. But all of those go back to the same truth that Lester always told us.

This is the truth. This is what's real. Recognize who you are.

How do you do that? Releasing. Letting go of the wants and desires.

What we're letting go of is we're letting go of what we are not, what we think we are. But we're not our stories. We're not our history.

We're not our pains. We have those things. But it's not who we are.

And so when we drop that identification, what's left is who we are. Who we are is not something we become. Who we are, we always already are that.

It's about dropping all the false identification. Because that's where the suffering is. That's where the pain is.

That's where the limitations are. So it's an incredibly joyful process, releasing. It pays rewards every step of the way.

From the first time you release, you start feeling freer and lighter. And I encourage anyone, everyone to, if you don't know the releasing process, learn it. It's a huge gift.

And if you do know it, follow Lester's simple advice. And that is take it all the way. Don't stop.

Don't stop when you're feeling good. Keep going and discover the ultimate truth of who you are. It's what we're here to discover.

[Speaker 4] (32:13 - 35:15)

I was Lester's caretaker of the last two to three months of his life. Which means I was there most of the day during the day. At the beginning and when he was dying, I was there 24-7.

So that wasn't comfortable. I could not believe that a person, not a person, but someone who was fully realized would be allowing this to happen. I knew he could heal himself.

I knew he could. So as this is unfolding and I'm waiting for Lester to make that comeback and, you know, just show us it's not happening. His body is getting thinner and thinner and thinner.

The body is getting weaker. And finally, the body died. And all this while, I am amazed that this is actually unfolding as it's unfolding.

But it was personally, it was personally overwhelming. About two years later, a friend of mine, she told me a story of a conversation she was having with Lester about a year or two before he died. And Lester said to her, you know, by staying here, people are dependent on me.

That's what he said to her. By staying here, people, I'm holding people back. I think that's exactly what he said to her.

I'm holding people back. And I saw when Jeannie told me that, that's why you left. This is the biggest thing, you know, when people who know I was with Lester, I was his caretaker and they said to me, you were so lucky to be with Lester.

And I say, you're right. It was really very, very lucky. But he is available now.

Lester goes where he's invited. He goes where he's invited. And he's always there to help others who ask for his help and want one to be free.

Always, he's there.

[Speaker 1] (35:24 - 36:34)

So Lester did a magnificent job of preparing a lot of people to go out there and teach. But because he's no longer in the body, that sort of frees him to be in a lot of places at one time. And interestingly, I was leading a workshop last night, a releasing group on a call.

And one gentleman who never met Lester, he's only been releasing for maybe a year or so. He said, I was releasing and I was wondering, you know, can Lester help me? So I said, Lester, if you're there, help me.

And this is my situation. What do I do? And he said, and Lester said to me, look, don't stop identifying with that.

He described the answer Lester gave him. And I said to him, that's exactly what Lester would have said and how he would have said it. I said, Lester was there with you, my friend.

And I've heard many stories about that and people saying, you know, I just asked Lester and this is what I heard. And I knew Lester and I knew his sense of humor. Sometimes people would say, Lester told me a joke.

He had a very corny sense of humor. But I knew that it was Lester speaking to him. And for myself, you know, I can close my eyes and just invite Lester in.

He's always there. And I just see his beaming smile. And I ask him questions.

He never speaks to me in the questions. He just looks with a knowing look and I get the answer. And it's like, thank you, Lester.

So he's there supporting this beautiful work.

[Speaker 3] (36:39 - 37:48)

I remember, and I guess the most significant, my most significant encounter with Lester was the day after he died. It was very real. It was more real than a lot of the physical encounters.

I fell asleep and took an afternoon nap. And suddenly I'm on this big meadow on this path. Then there's this other path going this way, crossing, and along comes Lester.

Like one or two days after he passed on. And we meet. He shook my hand and just looked at me and went off.

And I got goosebumps even thinking about it now. When I woke up, I just knew he was coming to say goodbye to me. And the look he gave me was, you either do it or you won't.

I hope you do it.

[Speaker 4] (38:14 - 38:32)

He really spoke very, very simply and very directly. And he basically said the same thing. You're an unlimited being.

How long should it take an unlimited being to do a six-week job? Why not? Why not do it?

[Speaker 2] (38:34 - 38:48)

And he also said all the time, go all the way. Go all the way. Don't stop, you know?

And that's the key.

[Speaker 3] (38:51 - 39:01)

When you really want to know who you are, you find out. When you really want freedom more than anything else, you'll have it effortlessly.

Lester Levenson 1984 Talks

[Speaker 1] (0:00 - 8:08)

We are all in the very same boat called life. We're all doing, in my eyes, the exact same thing that I did. We are all looking for the sumam bonum, the highest good, the ultimate place, the greatest happiness, and we're about it all the time, struggling for it, struggling for it, looking for it, looking for it, wondering, where is it?

Well, back in 1952, I claimed, I found a place. It's right where I am. It's right where you are.

And all this looking for it, everywhere, every day, year in and year out, is such a waste of time. Why? It's right where you are.

We're all here in this classroom called Earth, trying to discover something, the ultimate. And we're all looking for it, externally, where it isn't. If we will only turn our direction back upon ourselves, we will discover it's right here, where I am, where you are, right in your very own beingness.

I say, are you? You say, yes. I say, that's it.

Do nothing else but that, and you'll be in the ultimate good and the ultimate state of happiness. But why don't you do it? You're so habituated into looking for it over there, over here, in him, in her, in this job, and it never is there.

So we're all going through the same trip of trying to discover what is this all about, where is my happiness? And when we stop chasing after it out there, and we turn inward, we discover that all these hard, negative, terrible feelings are only a feeling, and that it is possible to get rid of these feelings by releasing them. And all these feelings are subconscious programs, every bit of them, put in as pro-survival.

It's not only fear that they say is fight or flight that is survival. All our feelings have been programmed in to automatically keep us surviving. They keep us all the time looking out there, trying to survive, keep our mind active subconsciously, 24 hours a day, so never for even one moment do we stop thinking and discover what we are.

If you could just stop your thinking for one moment, you will go through the most tremendous experience there is, that you are the totality of this universe in your beingness, that when your mind goes quiet, you automatically see, I am the most terrific being there is in this universe. I am whole, complete, perfect. I always was, I am now, always will be.

So what is it that keeps us from being in that most delectable state there is? Simply the accumulated programs called feelings. All these negative feelings have us constantly

struggling to survive, have us constantly looking away from this tremendous thing that we are, and all we need to do is to quiet that mind and we become self-obvious to ourselves of this tremendous loving being that we are.

How do we do it? I say it's simple, it happens to be the fastest, the most effective way there is to achieve this high state of being, where we are in total control of our universe, where every moment is a wonderful, wonderful moment, where it is impossible to be unhappy, and I say that's our natural state when these negative feelings are released. Someday you're going to do it, you're in the same boat, you're struggling, you're doing everything to achieve that happiness, but someday you'll get it because you will never stop until you get there.

But if you want to do it faster, try our way. I promise you, you'll be very pleasantly surprised. Everything you're looking for is right where you are.

All you need to do is to take off the blinders. Your vision is very blurred. You're looking through all these subconscious programs.

When you release them, your vision becomes clear, you discover you are the greatest. You're whole, complete, you're eternal. All your fear of dying disappears, and life is so comfortable after that, and there's no struggle, no struggle whatsoever when you get these negative feelings up and out.

So I urge you to take this method. It's a tool. In one week's time, there'll be a big change in you for the better, and from there on, you will continue to get better and better and better, lighter and lighter, happier and happier, and this thing called love is your basic nature.

All the love there is in the universe is right in your basic nature, and you'll discover that happiness, your happiness equates to your capacity to love, and conversely, all your misery equates to your need to be loved. Just love, love, love, and you'll be so happy and healthy and prosperous. But again, you need to lift out these non-love feelings.

So again, I urge you to try our way. I promise you, you'll be very satisfied.

[Speaker 2] (8:25 - 8:55)

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[Speaker 1] (9:01 - 10:56)

In a way that will help you identify better with that which you really are, and with a lot of helpful hints on how to identify with the real you, the you that never ever changes, the you that's all complete perfect, the you that you're trying to get to in everything you're doing, the you that you're looking for where it isn't externally. One reason why I say it's easy is because you're trying to find you. How difficult is that?

Also, you're every moment experiencing the real you, plus every moment looking away from it, but you can't help but experience the real you, and you say, I, that's it, I am. It's the beingness that you are that is you. How many of you expect to have these carcasses a thousand years from now?

A hundred years from now, even 50 years from now. We have one person. Marilyn Monroe is all about it.

[Speaker 4] (10:59 - 11:00)

I'll be your age.

[Speaker 1] (11:03 - 43:39)

You can stay 18 all your life, if you want to. And if you really love the body that much, you do it. You can stay 18 all your life, maybe 16, I don't know.

But we should look toward the part that we really are, bring it out, identify with it, make it part of our conscious living. I am I. Get the sense of only I I am.

I am that I am. Are you? You say yes.

Okay, that's it, just be that only, and you're in the ultimate state that you're all the time striving for with misery. Misery is moving away from that state. The only happiness there is, is being, and you're beingness.

What you've heard me say is just quieting the mind through satisfying the desire, and when the mind is quiet, you're just being, and that's the happiness you feel. That's the only happiness there is. How many have discovered that yet?

That there's only one single happiness, that's when you're being your beingness. Okay, that's a big assist because it should alleviate, do away with all that effort looking for it out there in a million different directions. Now that doesn't stop you from doing what you're doing out there.

It doesn't matter what you do. What matters is your attitude toward it, your understanding of it, but it sure makes life easier when you identify with your beingness. Try to get yourself placed on the scale of where you are.

It's good to see yourself objectively, which you're probably discovering with the TV. There's a double benefit you get from the skits. One is when you start, all your garbage, your emotions come up for releasing, and then when you watch it, it's entirely different, isn't it, when you watch it?

Because the first part is very subjective. It's me with all my pet garbage, and it's not what it looks like objectively. We don't see ourselves the way we really are, so when we come back and look at it, we want to hide most of it, don't we?

That's not me. I didn't do that, but you see yourself objectively. It helps you move into the points of garbage that you are very much avoiding, so when you identify as to where you are, and you see it objectively, you can say, boy, I'm in the first step, or I'm in the 10th step.

I've got to move. So identifying is part of seeing yourself objectively, and there's three parts that you think you are. You are, that's your beingness, that's the real part of you, which sets up your mind, and then develops all these programs over the ages, and the programs motivate the thinking, and the programs are your feelings.

I don't know whether any part of the world of psychology and psychiatry today accepts feelings as programs. They're so blinded as to what they are. I think they accept them as being natural and right.

Just adjust them a little bit so things get a little better, but feelings are simply programs, subconscious automated programs of how we react to the external world, and every one of them has been put in as a pro-survival program in order to keep the body surviving. How many of you have seen that, that all these feelings are survival programs? Well, that's great.

You get to see how silly it is when you're trying to survive a situation that you are eternal in. That's what you're doing. You've got no choice, you're eternal.

And all this struggle trying to survive, but wherein is the error? What are you trying to survive? The carcass.

As I used to say, if you're driving around in a car, it's your case. It's got you closed in there. So has this car case.

So in your beingness you create your mind and start programming everything and you think you are the body and you think the world is external to you after you have created it. You let go of remembering that you created this whole thing. It's all created here in your mind.

Change the picture mentally and it instantly changes out there. It's called a miracle. I believe most of you have experienced instantaneous changes out there.

How many have experienced? What am I talking for? You know it.

But there's nothing out there but the sum total thinkingness, most of which is self-conscious and therein lies the problem. Self-conscious means simply we do not want to look at it. The mind is a tremendous mystery to the world because they don't understand what it is.

They can't see the simplicity of it. It's the sum total of all your feelings and thoughts, that's all. How simple it is.

It's a collection of your feelings and thoughts and everything you experience is via the mind. Go unconscious, the mind's out of the way, there's no experiencing. So try to identify where you are at.

Most of the time are you identifying with your body and the world? The answer is yes. Wouldn't let you answer that one.

But you can make it otherwise. You continue in what you're doing but shift your identity from being the body just to being. Identify with your beingness and you just sit back and you watch the world go by.

You get into the state of witnessing. You don't even feel yourself moving because you cannot, you're omnipresent. When you identify with your beingness you discover that you're everywhere present in the entire universe and should you choose you can take a look see anywhere in the universe without moving.

Because you're there. You don't even have to do astral travel. You're omnipresent.

Astral travel is in the mind. Astral body, mind are almost one in the same thing. So identify where you're at.

Make a decision to cut the journey short. Go free. Why agony when you can be free?

So the real you is the beingness. The ego you is two and three, your mind and your body. And the three states that you identify with are beingness, doingness and havingness.

And with this you can relate to the chart of emotions. Apathy, grief, fear are down in havingness only. When you're down there you think you're a welfarer, you're a wherewithal.

It depends on how much you can have and you spend all your time trying to make and have. You move up into lust, anger, pride, courageousness. You move into a doingness.

Instead of thinking your welfare lies in having, you feel you got to be a doer. Of course that's an advanced state. Only 5% of us are doers.

95% of us are wanting to have. And we're down so low we put ourselves in the state of being a slave. We must have a job.

Someone must tell us what to do and give us the food that we eat and the money to get our lodgings. The only reason why people work in jobs is that we have a slave consciousness. We're down in a havingness.

Apathy, grief and fear, that's where most people are riding the majority of times. Move up into courageousness, pride, anger and lust. Then you get to be a doer, which is a much freer state than being a slave.

And when you get into the state of I can do, you've got enough wish and will to move to the top. Because you discover when you're just quiet in being that's the nicest thing there is. And with the doingness energy, you'll work harder to drop the remaining limitations, the agflat, so that you can remain and just to be all the time.

Now that sense of beingness is not related to the world. It's related to how you look at the world. You watch the world go by.

You watch yourself. You watch your own body moving around like you now watch other bodies. You'll see your body objective to you, like you see other bodies objective to you.

So try to move up to constantly identifying with your beingness. Hold I am or I, I, I only. I am my beingness, I am.

I am, I amness. And then when you get to be a doer, the water's not going to come down, is it? When you get to be the doer, then try to see that you're not the doer.

That all that is objective to you. Try to take the attitude I am NOT the doer. And what happens there is you let go of the ego sense of doing and shift into allowing the higher power or whatever you call it to do it.

In religion they say let go, let God. Can he do it? Yeah, he can do everything.

When you let go of your ego sense, you automatically move into your beingness. And that takes care of everything with no effort. And your life becomes totally effortless.

And start from taking all your happiness from you. Recognize that every joy you have is that nice quiet place of just being, where your desires are out of the way. Even though you're taking pleasure from the world, try to recognize that that pleasure is you being you.

Your mind is quiet. Now on the way, we should identify with everyone as being us. See everyone as you.

And that's what happens when you see that you are beingness and that your beingness

is all beingness, so it includes everyone. So you see other people as you. Then try to identify with everything out there, every atom as you, because it's your making.

And when you identify with it, you'll get to see that you created everything you're experiencing. It's all in your mind, all you're experiencing. It's all in your creative mechanism.

Mind is only creative. Creates the thoughts that we hold in mind. And in the end, knowing means being.

You can't get to know yourself. That's two things. I, knowing myself, I am myself.

So the ultimate knowing drops away into being. All knowledge drops away into being. You let go of all the accumulation, that you spent lifetimes accumulating in a way of knowledge, because it's all lesser knowledge than omniscience.

It's all limited knowledge, limited by the mind. And you let it go and you discover your omniscience, your all-knowingness, after which you don't have to work hard thinking. There's no more thinking.

You're knowing. And in knowingness, there's no thinkingness. So see nothing out there but your sum total thinkingness.

By the way, I think it'd be good if you'd write this down. To be used in the future as a reminder, as a refresher. Did everyone get the first chart?

Or is there anyone who did not get the first part? Write it down. You can use this in the future.

This is stuff I believe you don't read in books. Or do you read in books? They'll give it to you in one sentence, but not broken down this way.

So it's good to have it where you can keep looking at it until you become IT, for the capital I. This is taking responsibility for everything that happens to you. What did I do to cause this awful thing?

Develop that habit. And you're initiating thoughts. They'll start coming up and you'll release them.

So that negative happenings out there will stop. The less negative happenings, the more positive happenings, the quieter your life is, the easier it is to go on. If you're constantly being plagued by death facing you, it's difficult to release.

But if your life is easy, you're in a better place to release. You're not so fearful of your programs anymore. You'll be able to allow up the bottom program of the fear of dying, the fear of living, and release it.

And when you continue this, see nothing out there but your sum total thinkingness, then you discover there is in actuality nothing out there but my beingness, which reminds me of Vivekananda. He said, when you get to the end of the line, you discover there never was anything but I, all alone. I, my beingness, is the totality of all beingness and that's the only real thing there is.

Your beingness never ever changes. Your beingness is eternal. And because it never changes, it's the only truth.

If something changes that was not true the moment before, for a thing to be true, it has to remain as it is. And the only thing you will ever experience that does not change is your beingness, which you are right now. Identify and move toward your beingness.

When you reach the point where you begin to see no objectivity, nothing's apart from me. There's nothing out there but my sum total thinkingness. You are me.

Every atom in the universe is me, is what you will see as you stay, as you identify with your beingness. Here we're trying to scratch the little pieces of it and the totality of it is ours, our creation. So we work and work and release and release until there are no thoughts.

Now every one of you experience moments when there are no thoughts. And it's a tremendous state. But as long as there's a piece of garbage left, it comes into play and pulls you away from that nice quiet place.

And some of us think it's the noise out there that's real, not the beingness. And we move away from rather than try to stay in the state of beingness. And when you get there, you'll be intuitive only.

You'll operate in the world without thinking. You'll be offensive to no one. You'll have answers for everyone.

You can talk to people on their subject and help them. And as you're doing it, you're watching your body talking and answering their questions and you're listening to it just like they are. Sometimes you say, wow, that sounds good.

So, do not identify with your body and mind. What's left? Your beingness, your is-ness, your are-ness, your am-ness, your existence-ness.

That's the part of you that's real, whole, complete, perfect, eternal. That's the part of you you're struggling to get to in everything you're doing. You'll never rest until you get there.

Summed up, have no attachments and no aversions and you'll have everything. You'll have the all. The universe will be yours.

Why? It's your universe. You created it.

It was yours in the first place. And this is a little bait. Because you're wanting so many things, I'm telling you, you can have a piece of real estate, you can have the whole world, you can have all the other worlds, you can have the omniverse if you're released, because it's your creation.

You could duplicate and make two of these, two omniverses. But, of course, when you get there, why do you want to carry that load on your back? You don't.

You let it be. And you just remain identifying with your beingness, which is the greatest thing there is, barring not. Let's see if there's more.

Right here are words indicating the free state. This can help you in setting your goals. The word I like best is imperturbability.

The place where nothing can ever disturb you again. The place where no person can disturb you. You just look at the other one and you allow the other one to be and want what the other one wants.

And it doesn't disturb you. One iota. Even if they want to kill you, how can it disturb you?

You're eternal. The greatest disturber of everything, the cause of all turbulence of the mind, perturbations, master-bations, everything, is desire. It just spins us into this tremendous swirl of what we're into.

Aim for desirelessness. Aim to release all your desires. Try to move towards less and less effort.

Now, of course, you've got to move up out of the havingness state into the doingness state before you try to make things effortless. But when you let go and identify with your beingness, things become effortless. And as, I guess, most of you have heard me say, every impossible, no matter how impossible, becomes immediately possible when we are completely released on it.

And you know you're completely released when you just don't give a hoot. Could you say it again, Lester? I just want to write it down again.

Every impossible, no matter how impossible, becomes immediately possible when we are completely released on it. And you know you're completely released when you just don't give a hoot. So, the sense of actionlessness, of not being the doer, work toward that and toward witnessing everything that's happening.

Sit back and be the witness of it. But when you reach the top, all these things are in place. That's the way you will be.

Those are the five words that I like best for the top state. You might have some other words you could add to it. And so, to close on a sense of humor which most of you have seen, after the grief, fear, loss, anger, pride, courageousness, acceptance, and peace, we must get rid of the ag flap in order to cap it.

And coming from this side, cap spells P-A-C, and this is the Pac-Man. The C-A-P is the Pac-Man that gobbles up the ag flap. But you need to get up here to gobble that up completely.

It's from the high points that you'll reach down into suppressed fear of dying. Allow it up so you can let it out. Okay, that's the end of my talk for today.

Be yourself. You've got no choice. No matter how much you try otherwise, you'll always end up eventually just being yourself.

Only. So why not now? Why take time?

Okay, thank you.

[Speaker 2] (43:56 - 44:26)

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[Speaker 1] (44:29 - 48:57)

Morning. I'll take you on the major roller coaster ride that we are on and have taken. It's interesting.

Your daily lives are roller coasting all the time. It might be that the archetypical thing was the original roller coaster ride. But we should know intellectually the whole complete picture, which when we do, I think it better helps us place ourselves, better helps us move in a direction of getting off the roller coaster.

If you can imagine it, life should be straight line. Not even that. A point.

Just never move, never act, never do. And that is the ultimate state. Yet if you have concocted a body or bodies, they go on without you doing a thing.

Your body moves, the world moves, and you do not do a thing. You just sit back and watch it all. So this concept of being still, being a point, or better than that, being every

point without moving, does not take away from you your dear, dear world that you hold on to for life, which is your nemesis.

So, I know some of you have seen this before, probably more than once, but if there's anything I do, it's say the same thing over and over and over and over and over and over and over and over and over and over again. And I wonder, why don't you hear me? Or if you do, why don't you just do it?

And the doing is really undoing of the doing, so you can remain still and just be and be and be and be. Does that remind you of a song, if I could be and be and be and be, if I could be? Even as this needs a change of lyrics a bit.

But what I'm really doing, I see, is introducing mantra. Anyone here do mantra or have done mantra? Okay, I'll give you some, if I could be and be and be and be.

I ain't got no body. I'm misbehaving all by myself, that's it. There's a lot more, but the whole concept of mantra is to get your mind in the direction and try to quiet it by holding it on that one direction, so that the other directions would drop away.

It'd be wonderful if they would. But mantra is good if you have a very noisy mind, to get it quiet. Okay, Marilyn, Rodak is a good one, didn't I?

[Speaker 4] (48:58 - 48:58)

Which one?

[Speaker 1] (48:59 - 49:04)

I am I. I am I. No, I gotta be...

[Speaker 4] (49:04 - 49:05)

You gotta be free.

[Speaker 1] (49:06 - 49:08)

I gotta be free?

[Speaker 4] (49:08 - 49:14)

Or I gotta be me? Change the song from I've got to be me to I've got to be free.

[Speaker 1] (49:15 - 49:19)

Oh, I gotta be free, I gotta be free. You could also...

[Speaker 3] (49:19 - 49:24)

Give me an I. I gotta be me.

[Speaker 1] (49:28 - 49:38)

I don't know how that would fit for you. But the one I like best, I just heard, I am I, I am I, I am I, I, I, I.

[Speaker 3] (49:51 - 49:51)

I am I, I am I, I, I, I.

[Speaker 1] (49:51 - 50:00)

Yeah, try it. Get in the habit of just singing to yourself, I am I. Not the last part.

How do you spell that?

[Speaker 3] (50:00 - 50:01)

How do you spell I?

[Speaker 1] (50:04 - 50:10)

It's a one, one, one. I am I, I am I, I, I, I. That's I, I, I.

[Speaker 3] (50:12 - 50:19)

I, I, I, I, I, I, I, I. I am I, I, I, I, I, I, I. I am I, I, I, I, I, I, I, I.

[Speaker 1] (50:19 - 59:09)

I am I, I, I, I, I, I, I, I. So this roller coaster that we... Have decided to take a ride on.

We start off in being only beingness. If you can imagine what that's like. And you cannot.

that the mind cannot see beyond the mind. Mind is a come down from beingness. So when you try to imagine it, it's impossible.

But how many of you have experienced just being your beingness? I could see a show of hands. That's almost all of us.

There isn't a moment when you're not. There isn't a moment when you're not experiencing your beingness. And this is what you're looking for.

In your every act in life, you're looking for your beingness. And what is it? You call it yourself, make a little capital S.

When I am just myself only, I am my beingness. And you can't help but be yourself. You cannot help but be your beingness.

So what do we do? We take a sleigh ride, or a coaster ride, on this nice, even, perfect, wonderful spot. We start moving out, and we take a real downward ride, go to a bottom, and then ride back again.

In this all-perfect state of beingness, in order to get into difficulty, we create what we call our mind. So right at the beginning here, we set up a mind. It's only an instrument to separate, only an instrument to create differences, parts primarily, after which, the more parts we create, the more it hurts.

So after we create this mind, we do everything to get back to the beingness with the mind. But the mind cannot do it, because it's lower than beingness. But what the mind can do, is direct you toward letting go of the mind, so that you can just only be.

But once we start out, that's not enough. We set up a body. The first body is a causal body, it's the delightful body, because there, every concept, every idea we have, is instantaneously fulfilled.

Every concept is instantaneously fulfilled, and there's not too much motivation to get out of that causal body. And yet, it's relatively easy to do it, to go back up. But what we do is we make a denser body, called astral.

And here's where we really hang ourselves. I'm putting the neck right around that line. When we get down to the physical.

In the realm of time, this was started eons ago. In the realm of time, we've been hundreds of millions of years into the physical. This is how stubborn we are.

And theoretically, anytime anyone should choose, that one can go just right back up to the top. But as you've noticed, you get so caught up in your toys, in your externals, you just don't want to let go. And so we develop all these externals more and more and more, and the more we develop, the heavier we feel.

The slower we get, the slower we move. Until you hit bottom, the state we are in, the physical. It's the slowest, densest state possible, unto beings everywhere in the universe.

We cannot go slower, lower, denser than we are right now. So that's a great place to be. We're halfway through, and we're actually, those of us using the method, are beginning to move up and out of the physical.

We've chosen the time to come in, when the incentives to get out of the physical are going to be the greatest. And that's great, because it's when all the props are knocked out, all the external props are knocked out, that we say, enough, and we go back home. Home is up here.

So you've chosen a wonderful time. You couldn't have chosen a better time to come into the physical realm, because unconsciously we set it up, originally consciously, so that we will not be forever caught up in this heaviness, in this misery, in this limitation. And when we set it up, we could see ahead of time that you get so blinded, you don't know where you're going.

And so we set up the automatic protective stops. That's the physical, set up so that the physical can't work anymore. Then we have to go back up.

There's only one way to go. Up, when all the props are out. I don't know whether to mention it or not, but I will.

The leader of what's considered one of the most spiritual countries in the world, died this morning. She was assassinated.

[Speaker 5] (59:10 - 59:20)

By whom?

[Speaker 1] (59:20 - 59:31)

Two of her guards. They were Sikhs. Two of her personal guards who were Sikhs.

[Speaker 3] (59:31 - 59:32)

What Sikh?

[Speaker 1] (59:34 - 1:02:24)

Sikh group in India that kind of stepped aside from Hinduism and are seeking their way. But it's not spelled S-E-E-K, it's S-I-K-H. They're a big group there and they're trying to separate their part of the land from India so that there was a battle going on.

But the irony of it, who did it? Her closest personal guard. What I'm saying to you is there are no safeties in this world and what are you doing every day?

You're trying to make it safe. Even if you get to be the head of the, one of the most spiritual, one of the largest countries, you still can't be safe. Until you identify with your being and what you do, you will have the absolute safety there is.

You're untouchable, immortal, whole perfect. So try not to hold on to this physical carcass with the intensity that you do. Start looking towards moving up.

You'll move back into the astral. When you get up there, it's different from here. Here you're looking in a downward direction all the time.

Here you keep your direction up. And when you do it enough, you get to be a Christ, a

Buddha, back in the causal. That's where they are.

And where they are is such a thin line from just being this only. Should they choose to go over the line, they can do it. But they get caught up in wanting to help the world so that they, ones who start helping, seem to hang around for thousands and thousands of years.

But they do it in a very comfortable body, the causal body. So be caused.

[Speaker 3] (1:02:27 - 1:02:33)

What about you guys?

[Speaker 4] (1:02:34 - 1:02:36)

Are you in the causal?

[Speaker 1] (1:02:37 - 1:06:19)

If I were in the causal, I wouldn't be talking to you. When I say you, I mean the world. I started it for years and then came out to do my duty, to guard my country, obey all the laws and do good.

In other words, you were drafted. But I volunteered for it. You have to volunteer.

But once you sit in that quiet state, it never leaves you. And it's extremely difficult to stay with the noise. I still have to use radio, news, read the newspapers, know what's going on in the world and so forth.

Because if I don't, I just automatically float up. And if you would ask me questions, I'd look at you and just smile. Because there are really no answers to the question you're asking.

You're asking me, well, why shouldn't we be limited the way we are? Why shouldn't we have all these troubles? Why shouldn't we have this heavy body?

Why shouldn't we suffer? Why shouldn't we... That's why every question that you put to me sounds like.

And in the early days, that was the way I used to ask questions, answer questions. I wasn't even aware of it until an awfully sweet girl who worked with her husband at the Valley Verde School said to me, oh, Lester, you're so rude. I said, am I?

She said, you certainly are. I didn't know why, so I had to ask her why. She said, I just asked you a question a few minutes ago and you looked at me and smiled.

You didn't even answer me. Then I asked you a second question, you did the same thing.

Then I asked you a third question, you did the same thing.

That is rude. And I said, gee, she's right, but I still don't think it's rude. I said, could we ask them over again?

She didn't want to. But I did try to answer her questions more so, and then I came back. This happened in Phoenix in a restaurant.

I came back to Sedona. I asked closer ones, when you ask me questions sometimes, do I just look at you and smile? And they said, yeah.

I said, why don't you say something about it? This was Reverend Lindsey. He said, oh, I understand.

And another fellow told me the same thing. It was only then that I realized I was not answering a great majority of questions, but I was answering, see, where I was coming from, with a smile. That smile is so worth that perfect being.

Of course, when you project after the other person, it tends to lift them. But of course, I couldn't lift them high enough to agree with me. So they wanted an answer down in the pit.

So I had to learn how to talk pit language again.

[Speaker 3] (1:06:28 - 1:06:29)

That's good.

[Speaker 1] (1:06:29 - 1:06:31)

So this is all pit talk, huh?

[Speaker 3] (1:06:32 - 1:06:33)

Is that when you moved to New York?

[Speaker 1] (1:06:35 - 1:08:37)

Oh, no. Back in the early 60s, I began, I think it was really 68, I began watching TV, hour in, hour out, one program after another, until I could get my first feeling. And when I got the first feeling, a little tear in the corner of my eye, I just jumped up and I applauded.

But it took me until 1968 before I could do that, from 52 to 68. Now, back in 52, I knew I would be doing what I'm doing. I had the whole picture.

When you're there, there's no time. You can see back a million years, forward a million years, or tomorrow. But I saw the picture and I knew I needed to come back.

And it took me 18 years to get into the realm of thinkingness, whereas it took me three months to get out of it. See, this is beingness, this is thinkingness, this is more of doingness. You're quite active there.

And incidentally, when you dream, and you see your body, that is your astral body. And that astral body is the matrix for the physical body, so it looks exactly like it.

[Speaker 3] (1:08:37 - 1:08:38)

Matrix means what?

[Speaker 1] (1:08:38 - 1:22:38)

Matrix. Matrix. Matrix.

Mother. Mother of this body, it forms this body. And down here we think we have to have in order to be.

We start gathering the infinite universe back together by trying to own one and more and more and more. You know, when we think we have the world like some of our leaders do, they want to take in the moon. And this week NASA was talking about Mars.

They think the Russians will probably get there before us. If you get Mars and you want the whole solar system, after that you want the rest of it, when you're in the realm of havingness. Now when you're in havingness and you start to do, it moves you up towards the astral.

Now there's a difference between here and here. When we're up in that top state, we're up there in sort of a passive way. And when we run the gamut of all this, we come back to it in a positive way.

I think the best way I can explain that is like sickness. If you're born healthy and you're healthy all your life, do you appreciate sickness, that health? You like it, it's nice, but you're not aware of the value of the health.

However, when you're sick for a decade or two or three and then you become healthy, you will always appreciate the state of health. That's a positive knowing of what is health, whereas if you're born healthy and remain healthy all the time, it's a passive knowing of what the state of health is. So when we run the gamut, we go out no more, because I live in hell, and that's the state we're in here, the most limited, the most hellish state beings can ever get themselves into.

Because we're down here, we have a tremendous advantage. When you're in hell, the advantage is the incentive to get out of it, and we're plagued with it, peppered, like with bullets all the time, to get out of this state. And because of that, from here, we can go straight all the way back home.

When we so decide, I'll tell you this, once you get up into these nicer realms, you'll take eons to go all the way. Things are nice, everything falls into line. You're conscious of the fact that you're going up without incentive to do it.

And so the old programs hang on and keep us in this nice state for eons, and yet we're never fully comfortable in any of these states until we get back there. We are always prodded by the memory of what it was at the beginning. So to avoid the endless, you see, when you're in these states, you're highly sensitive.

The majority of the time, everything is wonderful, but when things are not, you feel them far more intensely than you can feel now. Your feeling is totally concentrated on whatever that feeling is when you're up there, and by comparison to the harmony you're living in, it's extreme. It doesn't last, but when you hit it, and you will hit it, it's extreme, and so you're occasionally going into a terrible feeling.

How many people have read the autobiography of a yogi? I can use that book to allude to these things. Here you take Yogananda.

He was free before he was born, and at one time he's going to visit one of the saints who's way out, and he meets him, and all of a sudden he drops down on the ground, and he's crying and screaming, Oh please, give me an experience of God. From the high state, when you go into that non-godly state, it's excruciatingly painful. He threw himself on the ground with screaming, he was writhing with the agony of not being one with God.

Those are the things we go through in these higher states. So, what I'm trying to say is these states are awfully tempting, and as you move up, some of these characters will invite you into it. My recommendation is bypass it all.

Take this, get off the roller coaster, go right back home. Being in the state we're in, any one of us can do it. Remember, that's the tremendous advantage of being here in the physical.

We can go straight back home. You can do it in a few months, a few years, this lifetime, or many, many lifetimes. It's up to you.

You make the choice. The majority of people on this earth, who do not have the Sedona Method, are going to take millions of years, through the trial and error, through the hard way of smashing up everything, to show us that it doesn't lie in things. I think you can see that as our trouble today.

We have materiality. We were never so unhappy. Back in the days when I was a boy, a youth, hardly anyone had enough food.

You can imagine that. We were doled out to things like fruit, desserts. They were

expensive.

Things like cars, TVs, radios, airplanes, boats. A very small percentage, probably less than 1%, of us had those things back in those days. But today, everyone has more than what the wealthiest man had back then.

And we think material things will bring happiness. And we still do. We still go after them.

Discover where the happiness is. It's not in the thing. It's in letting go of the agony of not having it.

Desire is an agony of lack. It's letting go of the desire for having it that momentarily quiets our minds. And at that moment, we're just being.

Discover where in lies your happiness. You'll stop wasting your time. You'll stop pounding your head on brick walls.

And you'll go direct for where it is, right where you are. It's just you identifying with your beingness. Do you see why I say it's simple?

It's the simplest thing in the universe to be. You are. That's how simple it is.

And when I say it's easy, what does it take for you to be you? Nothing. What does it take for you to be you?

Nothing. What effort does it take to be none? But look what you're choosing.

A tremendous effort to be otherwise, to be limited, to be sick. To be chasing after specks in the world when the whole universe is yours. So it is simple.

It's you, your beingness. And it's easy because you're there now. Effort has nothing to do with what I'm talking about.

Effort is all the commotion you go through to be what you are not. An extremely limited physical body. Spending almost all your time trying to keep it surviving.

Even though it's so obvious that the body does not survive. Everyone's spending 99% of that one's time trying to keep the body surviving. It's a no-win proposition.

And still we go after it. You see how brilliant our minds are? Loose the mind.

Stop the thought. By ridding yourself of the motivators of all the thoughts called feelings. No feelings and you're there.

See how simple it is? And when you so decide to let go of your feelings, it's easy. It's an accretion that takes tremendous effort to hold on to it.

Become effortless right now and you're free. Let go of all your effort, every ounce of it. Just trying to be limited.

Trying to be what you are not. It's simple. You are it and it's easy.

It takes no effort. Every ounce of effort you use is trying to be a limited body. Trying to keep it surviving even though you're not smart enough to know that it doesn't.

If you were, you'd just give it it's just due. And you'd focus all your attention on going free. You would turn all your attention inward.

Take all your joy from you. Which is the only place where it is in the first place. So it's simple and it's easy.

Everyone fights me on that. I think that's my biggest danger point. I think more people want to kill me because I say it's simple and it's easy than anything else.

Alright, what is it that wants to kill me?

[Speaker 3] (1:22:39 - 1:22:41)

The effort. The effort.

[Speaker 4] (1:22:42 - 1:22:43)

The ego.

[Speaker 1] (1:22:43 - 1:23:07)

The ego, the effort, the mind, they're all one and the same thing. Ego equals mind, mind equals ego. You're so wanting to be a limited ego that when I suggest otherwise you want to kill me.

Isn't that silly?

[Speaker 4] (1:23:16 - 1:23:18)

Not from the ego point of view.

[Speaker 1] (1:23:22 - 1:26:05)

Well, right back to ego, he must go. I don't know why everyone chooses to hang on to the misery. And as long as you're trying to get your joy from this world, for each ounce of pleasure you take, you get pounds and pounds of pain.

For each ounce of pleasure you take, you get pounds of pain. Putting it another way, for each ounce of pleasure you take, you get pounded with pain. And you're all experiencing this, more or less.

Why not make the decision here and now to go free and let it be in a matter of weeks, months. And then to bait you, I say, if you want to have, have anything, without effort, if you're free. You want to do, you can do anything, without effort, if you're free.

So there is no giving up. There's only a taking on more and more and more until you're infinite. So many of you think you're going to give up.

You give up, like you do with food. You give up your misery, that's why you give up. But you have not convinced yourself, yet, to what I'm saying now.

Because once you do, it's just a matter of months. And you'll dump all the feelings and just be your beingness. Okay, I'm taking you on the roller coaster ride, the main one.

Of course, what we do on these rides is we impose another roller coaster. Down here, it's really sharp.

[Speaker 4] (1:26:10 - 1:26:16)

So on our way up, we're going to see that we have a choice to go into the astral and the causal.

[Speaker 1] (1:26:22 - 1:26:23)

Can't you see it now?

[Speaker 4] (1:26:24 - 1:26:24)

No.

[Speaker 1] (1:26:25 - 1:26:26)

You don't think you have a choice?

[Speaker 4] (1:26:28 - 1:26:30)

I mean, I don't know anything about the astral or the causal.

[Speaker 1] (1:26:32 - 1:27:10)

It's all in the mind. You're experiencing both of them right now. When you have an idea and you see it through to completion, the moment you have it, that's done by the causal part of you.

When things happen immediately, that's done in the astral part of you. Like in a night dream, whatever you think is immediate. And when it takes time and years, you're in the physical.

Lester Levenson 2 hour 2 minute video

[Speaker 2] (0:16 - 0:47)

The following talks were recorded in 1984 during a nine-day intensive. These rare recordings were recorded on a home video camera on extended play. We have done our best to sharpen the image and balance the color, so that you can have the direct experience of Wester's message.

In order to get the most from these tapes, please listen to them with your heart and leave your head aside. Enjoy.

[Speaker 1] (0:53 - 2:48)

...in a way that will help you identify better with that which you really are, and with a lot of helpful hints on how to identify with the real you, the you that never ever changes, the you that's all complete perfect. The you that you're trying to get to in everything you're doing. The you that you're looking for where it isn't externally.

One reason why I say it's easy is because you're trying to find you. How difficult is that? Also, you're every moment experiencing the real you, plus every moment looking away from it, but you can't help but experience the real you, and you say, I, that's it, I am.

It's the beingness that you are that is you. How many of you would expect to have these carcasses a thousand years from now? A hundred years from now?

Even fifty years from now? We have one person. Marilyn Monroe is all about it.

[Speaker 4] (2:50 - 2:52)

I'll be your age. I'll be your age.

[Speaker 1] (2:53 - 3:15)

You can stay eighteen all your life if you want to. And if you really love the body that much, you do it. You can stay eighteen all your life.

Maybe sixteen, I don't know.

[Speaker 4] (3:17 - 3:18)

Twenty-five.

[Speaker 1] (3:22 - 35:31)

But we should look toward the part that we really are. Bring it out. Identify with it.

Make it part of our conscious living. I am I. Get the sense of only I, I, I, I, I am.

I am that I am. Are you? You say yes.

Okay, that's it, just be that only. And you're in the ultimate state that you're all the time striving for with misery. Misery is moving away from that state.

The only happiness there is, is being. And you're being this. What you've heard me say is just quieting the mind through satisfying the desire.

And when the mind is quiet, you're just being. And that's the happiness you feel. That's the only happiness there is.

How many have discovered that yet? That there's only one single happiness. That's when you're being your beingness.

Okay, that's as big as this because it should alleviate, do away with all that effort looking for it out there in a million different directions. Now that doesn't stop you from doing what you're doing out there. It doesn't matter what you do.

What matters is your attitude toward it, your understanding of it. But it sure makes life easier when you identify with your beingness. Try to get yourself placed on the scale of where you are.

It's good to see yourself objectively, which you're probably discovering with the TV. There's a double benefit you get from the skits. One is when you start, all your garbage, your emotions come up for releasing.

And then when you watch it, it's entirely different, isn't it? When you watch it. Because the first part is very subjective.

It's me with all my pet garbage. And it's not what it looks like objectively. We don't see ourselves the way we really are.

So when we come back and look at it, we want to hide most of this, don't we? That's not me. I didn't do that.

But you see yourself objectively. It helps you move into the points of garbage that you are very much avoiding. So when you identify as to where you are and you see it objectively, you can say, boy, I'm on the first step or I'm on the tenth step.

I've got to move. So identifying is part of seeing yourself objectively. And there's three parts that you think you are.

You are, that's your beingness, that's the real part of you, which sets up your mind and then develops all these programs over the ages. And the programs motivate the

thinking. And the programs are your feelings.

I don't know whether any part of the world of psychology and psychiatry today accepts feelings as programs. They're so blinded as to what they are. I think they accept them as being natural and right.

Just adjust them a little bit so things get a little better. But feelings are simply programs, subconscious automated programs of how we react to the external world. And every one of them has been put in as a pro-survival program in order to keep the body surviving.

How many of you have seen that, that all these feelings are survival programs? Well, that's great. You get to see how silly it is when you're trying to survive a situation that you are eternal in.

And that's what you're doing. You've got no choice, you're eternal. And all this struggle trying to survive.

But where is the error? What are you trying to survive? The carcass.

As I used to say, if you're driving around in a car, it's your case. It's got you closed in there. So has this car case.

So in your beingness, you create your mind and start programming everything. And you think you are the body and you think the world is external to you after you have created it. You let go of remembering that you created this whole thing.

It's all created here in your mind. Change the picture mentally and instantly changes out there. It's called a miracle.

I believe most of you have experienced instantaneous changes out there. How many have experienced? What am I talking for, you know?

But there's nothing out there but the sum total thinkingness most of which is self-conscious and therein lies the problem. Self-conscious means simply we do not want to look at it. The mind is a tremendous mystery to the world because they don't understand what it is.

They can't see the simplicity of it. It's the sum total of all your feelings and thoughts, that's all. That's how simple it is.

It's a collection of your feelings and thoughts. And everything you experience is via the mind. Go unconscious, the mind's out of the way, there's no experiencing.

So try to identify where you are at. Well, most of the time are you identifying with your body and the world? The answer is yes.

Wouldn't let you answer that one. But you can make it otherwise. You continue in what you're doing but shift your identity from being the body just to being.

Identify with your beingness and you just sit back and you watch the world go by. You get into the state of witnessing. You don't even feel yourself moving because you cannot.

You're omnipresent. When you identify with your beingness you discover that you're everywhere present in the entire universe. And should you choose you can take a look, see anywhere in the universe without moving because you're there.

You don't even have to do astral travel. You're omnipresent. Astral travel is in the mind.

Astral body, mind are almost one in the same thing. So identify where you're at. Make a decision to cut the journey short.

Go free. Why agony when you can be free? So the real you is the beingness, the ego you is two and three, your mind and your body.

And the three states that you identify with are beingness, doingness and havingness. And with this you can relate to the chart of emotions. Apathy, grief, fear are down in havingness only.

When you're down there you think your welfare, your wherewithal depends on how much you can have and you spend all your time trying to make and have. You move up into lust, anger, pride, courageousness. You move into a doingness.

Instead of thinking your welfare lies in having you feel you got to be a doer. Of course that's an advanced state. Only five percent of us are doers.

Ninety-five percent of us are wanting to have. When we're down so low we put ourselves in the in the state of being a slave. We must have a job.

Someone must tell us what to do and give us the food that we eat and the money to get our lodgings. The only reason why people work in jobs is that we have a slave consciousness. We're down in a havingness.

Apathy, grief, and fear. That's where most people are riding the majority of times. Move up into courageousness, pride, anger, and lust.

Then you get to be a doer. Which is a much freer state than being a slave. And when you get into the state of I can do you've got enough wish and will to move to the top.

Because you discover when you're just quiet in being that's the nicest thing there is. And what the doingness energy you'll work harder to drop the remaining limitations, the agflat so that you can remain in just the being all the time. Now that sense of beingness

is not related to the world.

It's related to how you look at the world. You watch the world go by. You watch yourself.

You watch your own body moving around like you now watch other bodies. You'll see your body objectable to you like you see other bodies objected to you. So try to move up to constantly identifying with your beingness.

Hold that I am or I, I, I only. I am my beingness. I am.

I am, I amness. And then when you get to be a doer The water's not going to come down, is it? When you get to be the doer then try to see that you're not the doer.

That all that is objective to you. Try to take the attitude I am not the doer. And what happens there is you let go of the ego sense of doing and shift into allowing the higher power or whatever you call it to do it.

In religion they say let go, let God. Can he do it? Yeah, he can do everything.

when you let go of your ego sense you automatically move into your beingness. And that takes care of everything with no effort. And your life becomes totally effortless.

And start from taking all your happiness from you. Recognize that every joy you have is that nice quiet place of just being where your desires are out of the way. Even though you're taking pleasure from the world try to recognize that that pleasure is you being you.

Your mind is quiet. Now on the way we should identify with everyone as being us. See everyone as you.

And that's what happens when you see that you are beingness and that your beingness is all beingness so it includes everyone. So you see other people as you. Then try to identify with everything out there every atom as you.

Because it's your making and when you identify with it you'll get to see that you created everything you're experiencing. It's all in your mind all you're experiencing. It's all in your creative mechanism.

Mind is only creative. Creates the thoughts that we hold in mind. And in the end knowing means being.

You can't get to know yourself. That's two things. I knowing myself I am myself.

So the ultimate knowing drops away into being. All knowledge drops away into being. You let go of all the accumulation that you spent lifetimes accumulating in a way of knowledge because it's all lesser knowledge than omniscience.

It's all limited knowledge limited by the mind and you let it go and you discover you're omniscience you're all knowingness after which you don't have to work hard thinking there's no more thinking you're knowing and in knowingness there's no thinkingness. So see nothing out there but you're some total thinkingness. By the way I think it'd be good if you'd write this down to be used in the future as a reminder as a refresher.

Did everyone get the first chart or anyone who did not get the first part write it down you can use this in the future this is stuff I believe you don't read in books or do you read in books? Not many. They'll give it to you in one sentence but not broken down this way so it's good to have it where you can keep looking at it until you become it with a capital I this is taking responsibility for everything that happens to you what did I do to cause this awful thing develop that habit and your initiating thoughts will start coming up and you'll release them so that negative happenings out there will stop the less negative happenings the more positive happenings the quieter your life is the easier it is to go on if you're constantly being plagued by death facing you it's difficult to release but if your life is easy you're in a better place to release you're not so fearful of your programs anymore you'll be able to allow up the bottom program of the fear of dying the fear of living and release it and when you continue this see nothing out there but your some total thinkingness then you discover there is in actuality nothing out there but my beingness which reminds me of Biba Kananda he said when you get to the end of the line you discover there never was anything but I all alone I my beingness is the totality of all beingness and that's the only real thing there is your beingness never ever changes your beingness is eternal and because it never changes it's the only truth if something changes it was not true the moment before or for a thing to be true it has to remain as it is and the only thing you will ever experience that does not change is your beingness which you are right now identify and move toward your beingness and you reach the point where you begin to see no objectivity nothing's apart from me there's nothing out there but my sum total thinkingness you are me every atom in the universe is me is what you will see as you stay as you identify with your beingness here we are trying to scratch the little pieces of it and the totality of it is ours our creation so we work and work and release and release until there are no thoughts now everyone of you experience moments when there are no thoughts and it's a tremendous state but as long as there's a piece of garbage left it comes into play and pulls you away from that nice quiet place and some of us think it's the noise out there that's real not the beingness and we move away from rather than try to stay in the state of beingness and when you get there you'll be intuitive only you'll operate in the world without thinking you'll be offensive to no one you'll have answers for everyone you can talk to people on their subject and help them and as you're doing it you're watching your body talking and answering their questions and you're listening to it just like they are sometimes you say wow that sounds good so do not identify with your body and mind what's left your beingness your is-ness your are-ness your am-ness your existence-ness that's the part of you that's real whole, complete perfect, eternal that's the part of you you're struggling to

get to in everything you're doing you'll never rest until you get there summed up have no attachments and no aversions and you'll have everything you'll have the all the universe will be yours why?

it's your universe you created it it was yours in the first place and this is a little bait because you're wanting so many things i'm telling you you can have a piece of real estate you can have the whole world you can have all the other world you can have the omniverse that you release because it's your creation you can duplicate and make two of these two omniverses so of course when you get there why do you want to carry that load on your back you don't you let it be and you just remain identifying with your beingness which is the greatest thing there is barring not see if there's more right here are words indicating the free state this can help you in setting your goal the word i like best is imperturbability the place where nothing can ever disturb you again the place where no person can disturb you you just look at the other one and you allow the other one to be and want what the other one wants and it doesn't disturb you one iota even if they want to kill you how can it disturb you, you're eternal the greatest disturber of everything the cause of all turbulence of the mind perturbations masturbations everything is desire it just spins us into this tremendous swirl of what we're into aim for desirelessness aim to release all your desires try to move towards less and less effort now of course you gotta move up out of the having the state into the doing this state before you try to make things effortless but when you let go and identify what you're being this things become effortless and as I guess mostly I've heard you say every impossible no matter how impossible becomes immediately possible when we are completely released on it and you know you're completely released when you just don't give a hoot every impossible no matter how impossible becomes immediately possible when we are completely released on it and you know you're completely released when you just don't give a hoot the sense of action lessness of not being the doer work toward that and toward witnessing everything that's happening sit back and be the witness of it but when you reach the top all these things are in place that's the way you will be those are the five words that I like best for the top state you might have some other words you could add to it and so to close on a sense of humor which most of you have seen after grief fear lost anger pride courageousness acceptance and peace we must get rid of the ag flap in order to cap it and coming from this side cap spells pac and this is the pac man the cap is the pac man that gobbles up the ag flap but you need to get up here to gobble that up completely it's from the high points that you reach down into suppressed fear of dying allow it up so you can let it out ok that's the end of my talk for today be yourself you've got no choice no matter how much you try otherwise you always end up eventually just being yourself only so why not now why take time ok thank you

[Speaker 2] (35:46 - 36:18)

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best to sharpen the image and balance the color so that you can have the direct experience of wester's message in order to get the most from these tapes please listen to them with your heart and leave your head aside enjoy

[Speaker 1] (36:22 - 40:05)

I'll take you on the major roller coaster ride that we are on and have taken it's interesting your daily lives are roller coasting all the time it might be that the archetypical thing was the original roller coaster ride but we should know intellectually the whole complete picture which when we do I think it better helps us place ourselves better helps us move in a direction of getting off the roller coaster if you can imagine it life should be straight line not even that a point just never move never act never do and that is the ultimate state yet if you have concocted a body or bodies they go on without you doing a thing your body moves the world moves and you do not do a thing you just sit back and watch it all so this concept of being still being a point or better than that being every point without moving does not take away from you your dear dear world that you hold on to for life which is your nemesis so I know some of you have seen this before probably more than once but if there is anything I do it's say the same thing over and over and over and over and over and over and over and over again and I wonder why don't you hear me or if you do why don't you just do it and the doing is really undoing of the doing so you can remain still and just be and be and be and be does that remind you of a song if I could be and be and be and be if I could be even as this needs a change of lyrics a bit but what I'm really doing I see is introducing mantra any of you anyone here do mantra or have done mantra I'll give you something if I could be and be and be and be I ain't got nobody misbehaving all by myself that's it

[Speaker 7] (40:08 - 40:09)

there's a lot more

[Speaker 1] (40:13 - 40:48)

there's a lot more are. But the whole concept of mantra is to get your mind in the direction and try to quiet it by holding it on that one direction so that the other direction would drop away.

Be wonderful if they would. But mantra is good if you have a very noisy mind to get it quiet. I gave Marilyn Rodak a good one didn't I?

[Speaker 4] (40:49 - 40:50)

Which one?

[Speaker 1] (40:51 - 40:55)

I am I. I am I. No I got to be.

[Speaker 4] (40:55 - 40:56)

You got to be free.

[Speaker 1] (40:58 - 41:00)

I got to be free? Or I got to be me?

[Speaker 4] (41:00 - 41:05)

You can change the song. You can change the song from I got to be me to I got to be free.

[Speaker 1] (41:06 - 41:10)

Oh I got to be free. I got to be free. You could also.

[Speaker 4] (41:10 - 41:11)

Give me a I am I.

[Speaker 1] (41:13 - 42:00)

I got to be me. I don't know how that would fit for you. But the one I like best I just heard.

I am I. I am I. I am I.

I am I. I am I. I am I.

[Speaker 5] (42:00 - 42:07)

I am I. I am I. I am I.

I am I. I am I. I am I.

I am I.

[Speaker 1] (42:10 - 49:08)

So this roller coaster that we, I decided I didn't take a ride on. We start off in being only beingness. If you can imagine what that's like and you cannot.

The mind cannot see beyond the mind. Mind is a come down from beingness. So when you try to imagine it, it's impossible.

But how many of you have experienced just being your beingness? I'd like to see a show of hands. That's almost all of us.

There isn't a moment when you're not. There isn't a moment when you're not experiencing your beingness. And this is what you're looking for.

In your every act in life, you're looking for your beingness. And what is it? You call it yourself, regular capital S.

When I am just myself only, I am my beingness. And you can't help but be yourself. You cannot help but be your beingness.

So what do we do? We take a sleigh ride, or a coaster ride, by this nice, even, perfect, wonderful spot. We start moving out.

And we take a real downward ride. Go to a bottom. And then ride back again.

In this all perfect state of beingness, in order to get into difficulty, we create what we call our mind. So right at the beginning here, we set up a mind. It's only an instrument to separate.

Only an instrument to create differences, parts primarily, after which the more parts we create, the more it hurts. So after we create this mind, we do everything to get back to the beingness with the mind. But the mind cannot do it because it's lower than beingness.

But what the mind can do is direct you toward letting go of the mind so that you can just only be. But once we start out, that's not enough. We set up a body.

The first body is a causal body. It's a delightful body because there every concept, every idea we have is instantaneously fulfilled. Every concept is instantaneously fulfilled.

And there's not too much motivation to get out of that causal body. And yet it's relatively easy to do it, to go back up. But what we do is we make a denser body called astral.

And here's where we really hang ourselves. I'm putting the neck right around that line. When we get down to the physical.

In the realm of time, this was started eons ago. In the realm of time, we've been hundreds of millions of years into the physical. This is how stubborn we are.

And theoretically, anytime anyone should choose, that one can go just right back up to the top. But as you've noticed, you get so caught up in your toys, in your externals, you just don't want to let go. So we develop all these externals more and more and more.

And the more we develop, the heavier we feel. The slower we get, the slower we move. Until you hit bottom, the state we are in, the physical.

It's the slowest, densest state possible until beings everywhere in the universe. We

cannot go slower, lower, denser than we are right now. So that's a great place to be.

We're halfway through. And we're actually, those of us using the method, are beginning to move up and out of the physical. We've chosen a time to come in when the incentives to get out of the physical are going to be the greatest.

[Speaker 7] (49:10 - 49:12)

And that's great.

[Speaker 1] (49:16 - 51:23)

Because it's when all the props are knocked out, all the external props are knocked out, that we say, enough, and we go back home. Home is up there. So you've chosen a wonderful time.

You couldn't have chosen a better time to come into the physical realm. Because unconsciously we set it up, originally consciously, so that we will not be forever caught up in this heaviness, in this misery, in this limitation. And when we set it up, we can see ahead of time that you get so blinded you don't know where you're going.

And so we set up the automatic protective stops. That's the physical set up so that the physical can't work anymore. Now we have to go back up.

There's only one way to go. Up, when all the props are out. I don't know whether to mention it or not, but I will.

The leader of what's considered one of the most spiritual countries in the world, died this morning. By whom? Two of our guards.

They were Sikhs. Two of our personal guards who were Sikhs.

[Speaker 5] (51:23 - 51:23)

What Sikhs?

[Speaker 1] (51:24 - 54:15)

S-I-K-H. A Sikh group in India that kind of stepped aside from Hinduism and are seeking their way. But it's not spelled S-E-E-K, it's S-I-K-H.

They're a big group there and they're trying to separate their part of the land from India. So there was a battle going on. But the irony of it, who did it?

Her closest personal guard. What I'm saying to you is there are no safeties in this world and what are you doing every day? You're trying to make it safe.

Even if you get to be the head of one of the most spiritual, one of the largest countries, you still can't be safe. Until you identify with your beingness. And when you do, you will have the absolute safety there is.

You're untouchable, immortal, whole perfect. So try not to hold on to this physical carcass with the intensity that you do. Start looking towards moving up.

You'll move back into the astral. When you get up there, it's different from here. Here you're looking in a downward direction all the time.

Here you keep your direction up. And when you do it enough, you get to be a Christ, a Buddha, back in the causal. That's where they are.

And where they are is such a thin line from just beingness only. Should they choose to go over the line, they can do it. But they get caught up in wanting to help the world so that they, ones who start helping, seem to hang around for thousands and thousands of years.

But they do it in a very comfortable body, the causal body. So, be caused.

[Speaker 5] (54:19 - 54:24)

And what about you, Lester?

[Speaker 4] (54:26 - 54:27)

Are you in the causal?

[Speaker 1] (54:29 - 55:01)

If I were in the causal, I wouldn't be talking to you. When I say you, I mean the world. I sat in it for years and then came out to do my duty to God and my country, obey all the laws and do good.

In other words, you were drafted. But I volunteered for it. You have to volunteer originally.

[Speaker 5] (55:03 - 55:03)

Causal.

[Speaker 1] (55:14 - 58:10)

But once you sit in that quiet state, it never leaves you. And it's extremely difficult to stay with the noise. I still have to use radio, news, read the newspapers, know what's going on in the world and so forth.

Because if I don't, I just automatically float up. And if you would ask me questions, I'd look at you and just smile. Because there are really no answers to the questions you're asking.

You're asking me, well, why shouldn't we be limited the way we are? Why shouldn't we have all these troubles? Why shouldn't we have this heavy body?

Why shouldn't we suffer? Why shouldn't we... That's why every question that you put to me sounds like...

And in the early days, that was the way I used to ask questions, answer questions. I wasn't even aware of it until an awfully sweet girl who worked with her husband at the Valley Verde School said to me, oh, Lester, you're so rude. I said, am I?

She said, you certainly are. I didn't know why, so I had to ask her why. She said, I just asked you a question a few minutes ago and you looked at me and smiled.

You didn't even answer me. Then I asked you a second question and you did the same thing. Then I asked you a third question and you did the same thing.

That is rude. And I said, gee, she's right, but I still don't think it's rude. I said, could we ask them over again?

She didn't want to. But I did try to answer her questions more so. This happened in Phoenix in a restaurant.

I came back to Sedona. I asked closer ones, when you ask me questions sometimes, do I just look at you and smile? And they said, yeah.

I said, why don't you say something about it? This was Reverend Lindsey. He said, oh, I understand.

And another fellow told me the same thing. It was only then that I realized I was not answering the great majority of questions, but I was answering, see, where I was coming from, with a smile. That smile is still worth that perfect being.

Of course, when you project that to the other person, it tends to lift them. But of course, I couldn't lift them high enough to agree with me. So they wanted an answer down in the pit.

So I had to learn how to talk pit language again.

[Speaker 3] (58:19 - 58:26)

That's good. So this is all pit talk, huh? Is that when you moved to New York?

Is that when you moved to New York?

[Speaker 1] (58:27 - 59:34)

Oh, no. Back in the early 60s, I began, I think it was really in 68, I began watching TV. Hour in, hour out.

One program after another. Until I could get my first feeling. And when I got the first feeling, I had a little tear in the corner of my eye.

I just jumped up and I applauded. But it took me until 1968 before I could do that. From 52 to 68.

Now, back in 52, I knew I would be doing what I'm doing. I had the whole picture. When you're there, there's no time.

You can see back a million years, forward a million years, or tomorrow. But I saw the picture and I knew I needed to come back. And it took me 18 years to get into the realm of thinkingness.

Whereas it took me three months to get out of it.

[Speaker 6] (59:35 - 59:35)

Hmm.

[Speaker 1] (59:40 - 1:00:28)

See, this is beingness. This is thinkingness. This is more of a doingness.

You're quite active there. And incidentally, when you dream, and you see your body, that is your astral body. And that astral body is the matrix for the physical body.

So it looks exactly like it.

[Speaker 3] (1:00:28 - 1:00:29)

Matrix means what?

[Speaker 1] (1:00:29 - 1:00:30)

Matrix.

[Speaker 3] (1:00:30 - 1:00:30)

Center?

[Speaker 1] (1:00:31 - 1:14:29)

Mother. Mother. It's the mother of this body.

It forms this body. And down here, we think we have to have in order to be. We start gathering the infinite universe back together by trying to own one spot.

Then more and more and more. And then when we think we have the world, like some of our leaders do, they want to take in the moon. And this week, NASA was talking about Mars.

They think the Russians will probably get there before us. If you get Mars, then you want the whole solar system. After that, you want the rest of it.

When you're in the realm of havingness. So when you're in havingness, and you start to do, it moves you up towards the astral. Now there's a difference between here and here.

When we're up in that top state, we're up there in sort of a passive way. And when we run the gamut of all this, we come back to it in a positive way. I think the best way I can explain that is like sickness.

If you're born healthy and you're healthy all your life, you appreciate sickness, health. You like it, it's nice, but you're not aware of the value of the health. However, when you're sick for a decade or two or three, and then you become healthy, you will always appreciate the state of health.

That's a positive knowing of what is health. Whereas if you're born healthy and remain healthy all the time, that's a passive knowing of what the state of health is. So when we run the gamut, we go out no more.

Because I live in a hell. And that's the state we're in here. The most limited, the most hellish state beings can ever get themselves into.

Because we're down here, we have a tremendous advantage. When you're in hell, the advantage is the incentive to get out of it. And we're plagued with it.

Peppered, like with bullets all the time, to get out of this state. And because of that, from here, we can go straight all the way back home. When we so decide.

I'll tell you this, once you get up into these nicer realms, you'll take eons. To go all the way. Things are nice.

Everything falls into line. You're conscious of the fact that you're going up without incentive to do it. And so the old programs hang on and keep us in this nice state for eons.

And yet we're never fully comfortable in any of these states until we get back there. We are always prodded by the memory of what it was at the beginning. So to avoid the endless...

You see, when you're in these states, you're highly sensitive. The majority of the time, everything is wonderful and wonderful. But when things are not, you feel them far more intensely than you can feel now.

Your feeling is totally concentrated on whatever that feeling is when you're up there. And by comparison to the harmony you're living in, it's extreme. It doesn't last, but when you hit it, and you will hit it, it's extreme.

And so you're occasionally going into a terrible feeling. How many people have read the autobiography of a yogi? I can use that book to allude to these things.

Here you take Yogananda. He was free before he was born. And at one time, he's going to visit one of the saints who's way out, and he meets him.

And all of a sudden, he drops down on the ground, and he's crying and screaming, Oh, please, give me an experience of God. From the high state, when you go into that non-godly state, it's excruciatingly painful. He threw himself on the ground with screaming.

He was writhing with the agony of not being one with God. Those are the things we go through in these higher states. So, what I'm trying to say is these states are awfully tempting.

And as you move up, some of these characters will invite you into it. My recommendation is bypass it all. Take this.

Get off the roller coaster. Go right back home. Being in the state we're in, any one of us can do it.

Remember, that's the tremendous advantage of being here in the physical. We can go straight back home. You can do it in a few months, a few years.

This lifetime, or many, many lifetimes. It's up to you. You make the choice.

Now, the majority of people on this earth, who do not have the Sedona Method, are going to take millions of years through the trial and error, through the hard way of smashing up everything, to show us that it doesn't lie in things. I think you can see that as our trouble today. We have materiality.

We were never so unhappy. Back in the days when I was a boy, a youth, hardly anyone had enough food. You can imagine that.

We were doled out to things like fruit, desserts. They were expensive. Things like cars, TVs, radios, airplanes, boats.

A very small percentage, probably less than 1%, of us had those things back in those days. But today, everyone has more than what the wealthiest man had back then. And

we think material things will bring happiness.

And we still do. We still go after them. Discover where the happiness is.

It's not in the thing. It's in letting go of the agony of not having it. Desire is an agony of lack.

It's letting go of the desire for having it that momentarily quiets our minds. And at that moment, we're just being. Discover where in lies your happiness.

You'll stop wasting your time. You'll stop pounding your head on brick walls. And you'll go direct for where it is, right where you are.

It's just you identifying with your beingness. Do you see why I say it's simple? It's the simplest thing in the universe.

The being. You are. That's how simple it is.

And when I say it's easy, what does it take for you to be you? Nothing. What does it take for you to be you?

Nothing. What effort does it take to be none? But look what you're choosing.

A tremendous effort to be otherwise, to be limited, to be sick, to be chasing after specks in the world when the whole universe is yours. So it is simple. It's you, your beingness.

And it's easy because you're there now. Effort has nothing to do with what I'm talking about. Effort is all the commotion you go through to be what you are not.

An extremely limited physical body. Spending almost all your time trying to keep it surviving. Even though it's so obvious that the body does not survive, everyone's spending 99% of that one's time trying to keep the body surviving.

It's a no-win proposition. And still we go after it. Do you see how brilliant our minds are?

Loose the mind. Stop the thought. By ridding yourself of the motivators of all the thoughts caused feelings.

No feelings and you're there. See how simple it is? And when you so decide to let go of your feelings, it's easy.

It's an accretion that takes tremendous effort to hold on to it. Become effortless right now and you're free. Let go of all your effort.

Every ounce of it is trying to be limited. Trying to be what you are not. It's simple.

You are it and it's easy. It takes no effort. Every ounce of effort you use is trying to be a

limited body.

Trying to keep it surviving even though you're not smart enough to know that it doesn't. If you were, you'd just give it it's just due. And you'd turn, focus all your attention on going free.

You would turn all your attention inward. Take all your joy from you. Which is the only place where it is in the first place.

So it's simple and it's easy. Everyone fights me on that. I think that's my biggest danger point.

I think more people want to kill me because I say it's simple and it's easy than anything else. What is it that wants to kill me?

[Speaker 6] (1:14:32 - 1:14:33)

The effort.

[Speaker 1] (1:14:35 - 1:14:52)

The ego, the effort, the mind, they're all one and the same thing. Ego equals mind, mind equals ego. You're so wanting to be a limited ego that when I suggest otherwise you want to kill me.

[Speaker 5] (1:14:57 - 1:14:58)

Isn't that silly?

[Speaker 4] (1:15:07 - 1:15:09)

Not from the ego point of view.

[Speaker 1] (1:15:13 - 1:17:56)

Well right back to ego, he must go. I don't know why everyone chooses to hang on to the misery. And as long as you're trying to get your joy from this world, for each ounce of pleasure you take you get pounds and pounds of pain.

For each ounce of pleasure you take you get pounds of pain. Putting it another way, for each ounce of pleasure you take you get pounded with pain. And you're all experiencing this, more or less.

Why not make the decision here and now to go free and let it be in a matter of weeks, months. And then to bait you I say, do you want to have? Have anything, without effort, if you're free.

You want to do? You can do anything, without effort, if you're free. So there is no giving up.

There's only a taking on more and more and more until you're infinite. So many of you think you're going to give up. You give up, like you do with food.

You give up your misery, that's how you give up. But you have not convinced yourself yet, to what I'm saying now. Because once you do, it's just a matter of months.

And you'll dump all the feelings and just be your beingness. Okay, I'm taking you on the rollercoaster ride, the main one. Of course what we do on these rides is we impose another rollercoaster.

Down here it's really sharp.

[Speaker 4] (1:18:01 - 1:18:08)

So on our way up we're going to see that we have a choice. Do you have a choice to go into the astral and the causal?

[Speaker 1] (1:18:13 - 1:18:18)

Can't you see it now? You don't think you have a choice?

[Speaker 4] (1:18:19 - 1:18:21)

I mean I don't know anything about the astral or the causal.

[Speaker 1] (1:18:23 - 1:29:41)

It's all in the mind. You're experiencing both of them right now. When you have an idea and you see it through to completion, the moment you have it, that's done by the causal part of you.

When things happen immediately, that's done in the astral part of you. Like in a night dream, whatever you think is immediate. And when it takes time and years, you're in the physical.

Nice to see you all. And soul to soul, you are me. I hope 1986 1986 is the year of almost total freedom, if not total freedom.

When you get to that place of total freedom, all the struggle is 100% gone. You don't have to work for a living. You don't even have to eat, but you will.

You don't have to breathe, but you will. You just sit back and in that greatest of all states, you'll just watch the world go by, knowing the one and only absolute truth. That which is ever change less.

That which is forever. And it is simply your beingness, which you have right now, but are looking away from. Isn't that simple?

Thou art that which thou art seeking. On that point you've heard me say you have no choice. You're whole, you're complete, you're infinite, you're omnipotent, you're omniscient, and you're omnipresent.

And again, on that point you have no choice. But you do have a choice to look away from it. 24 hours a day, 365 days a year, and as many years thereafter as you want, wish, desire, prefer.

There's nothing you have to do to be this terrific being that you are. But you do have to let go of being otherwise, which is simply getting up the devil, the Agflap, and just allowing it out. And when you do that, your mind goes quiet, and you just cannot help but identify with your beingness all the time.

So long as you have any Agflap, and Cap, the mind unconsciously is active 24 hours a day, on guard in order that you might survive. Of course when you let go of it, the big joke is you have no choice. You are eternal.

And you see that this whole thing is just one grand joke that you played upon yourself. I, the infinite beingness, set up my mind, which set up the body, which caused me to forget that I did it, and then I think I am victim of the body, the mind, and everything the mind's created. I've got a chart here, which I know some of you have seen before.

But until you can just remain up here, it bears repeating again and again until all this knowledge is your knowledge. This wonderful great being I was just talking of is the real you. It's simply the experience of I am.

If I say to you, are you, and you say yes, I say that's it, with a capital I. Don't do anything else. Just be that.

Just be your beingness. But you don't do it because you have programmed in to the computer called mind all these programs that are feelings that motivate all your thinking that are artificial, unnatural, and should not be there. Everything you're struggling for in life, all this happiness, is right here where I am.

Every ounce of joy you have is when you let go of a desire enough so that the mind goes quiet so you can just be, and that's the happiness you're feeling. It's not the person who helped you fulfill the desire so your mind could go quiet. It's the quieting of the mind that's the happiness.

It's not the thing that you created a lack of and then undid the lack. Your mind went quiet and you felt very happy about it. It was not the thing.

It was you quieting your mind so that you could just identify with your beingness. Isn't that simple? Question, why don't you all do it?

Want me to answer it? Stupid, stupid, stupid. Stupid, stupid, stupid.

More than that. You're just holding on to all, all the limitations. You're saying I'm this body.

I am this mind. And I am a victim of everything it has created. You're just holding on to that.

If you could just totally let go of it, you'd be free. Theoretically it's possible to go free in an instant. I don't know of anyone who's done it.

But you could do it in a matter of months, if you would. The six steps in a matter of months will take you all the way. The most important step is the first.

You've got to want freedom more than you want anything else in the world. The world is totally non-freedom. Someone described it like a, an oleander flower.

Beautiful, but every bit poisonous. Every ounce of pleasure or joy you try to take from this world, you get hurt with. And you do it again and again and again.

So stop looking for it where it isn't. Discover what your joy is. It's when your mind goes quiet and you're just being.

And from that point, from your beingness point, you can will out all the rest of it. All the power there is in the universe is right at your center when you say, I. But you add to it, I, I, I.

I. But when you say I, right there is all the power in the universe. Which is enough power to throw out the totality of the remaining programming feelings.

What I'm saying to you is a thing called willpower can be used. And willpower is just using this unlimited power that's yours all the time. It's just using it.

And as you have most likely discovered, the more you release, the more you can release, the deeper you can go and pull up heavier garbage. The more you release, the more you accept that you can use this willpower. But through your discrimination, you could put in this will to go free strong enough to dump the whole thing.

If not instantly, in a month or so. I recommend it. So here's the infinite you, all-knowing, all-powerful, and everywhere present.

And it's your beingness. And it's the experience I am. That's all it is.

But what you do is you set up a mind which has limitations. And the mind is the saboteur

and does all your separating from the oneness of the universe. And in order to do that, it sets up a body and all matter and all other things.

So you take the unlimited you. The moment you think, every thought has limitations. The moment you think, you are limiting yourself.

The more you think, the more you are limiting yourself.

[Speaker 7] (1:29:43 - 1:29:44)

Ah.

[Speaker 1] (1:29:48 - 1:53:41)

Someday you release the totality of your mind which includes all the memory. The memory is just unguarded in order to survive. And you let that go.

And from there on, you talk from your knowingness only. It's called intuition. And you can talk to anyone on any one subject and help that one advance in his or her subject.

And when you experience it, you hear yourself saying things and you say to yourself, wow, that's terrific. You listen to it as it's coming out of you. So you've probably experienced some of this already.

But there's no memory needed in omniscience. There's no need to think in all knowingness. The only thing you can do is voice it if you so choose.

This triangle is a spiritual symbol. They usually represent it as God descending down into man. And then the more spiritual ones reverse it this way.

And then it's man ascending into God. And the two of them make up the star. Six-sided star.

Which is a spiritual metaphysical symbol. Now in a free state, your mind goes quiet and you have no thoughts. Unless necessary, you feed them into your mind and through your mind to others.

But when nothing's going on, you have no thoughts. You spend your time being. And it's the nicest thing there is.

And that's what feels so good to you when you release and go high. Going high is just being. That's all it is.

And there there's no thoughts, no feelings. All knowledge is totally available to you. And your mind is totally quiet.

But as much as we get this at times, we don't think it's great enough. We hold on to this

limited state because it's so familiar to us. Our garbage smells good to us.

We're used to it. And we don't want to let go of it. It's familiar.

It feels like home. And so we hold on to this limited state with many, many thoughts and feelings. And everything we know is so limited, we can't get the answer to anything.

You take every science there is. It's changing all the time. We can't get one single answer that remains.

Whatever the science is, it keeps changing all the time. Do you know of any science that does not change? Hmm?

The science of man himself. You're right. Just understanding that you are beingness only.

And when you identify with that, there's no more change. When you look at the world, it's just a distant movie out there. A screen.

And the screen never changes. But you see those glittering shadows on that screen. But you know it's the screen that's out there, and it never changes.

And that's what happens to this world. You see the world that way. You see the screen of the cosmos on which all these pictures are projected from our minds.

But you know it's just space out there with all these flickerings and dickerings. So, with this limited knowing, our mind is very active. And we have moments of pleasure with a constant background of discontent, sorrow and misery.

Those moments of pleasure are when you satisfy a desire and the mind goes quiet. All the rest of the time, you've got this heavy real heaviness within all the time. Everyone has it no matter how successful they are in the world.

They feel this heaviness and are seeking a way out of it. Of course, we never ever let go until we get to the top. But, if you come this way, you get the ultimate joy constant with no sorrow with a sense of total fulfillment all the time and permanent satisfaction.

Don't think permanent satisfaction is adult state. It's just the opposite. It's the greatest, most fulfilling state there is, total satiation.

It's a beautiful resting place. But it is not being a zombie. It is not losing all ambition.

It's just the opposite of becoming the all. And when you are the all, you don't have to scratch for it every day. And in the end, you change only in identity and point of view.

You identify with your beingness only after that. And your point of view of the world is as I described before, a moving picture projected way out there on a constant screen called the cosmos. And you are aware that the screen never changes.

That the flickerings are just light and shadow like in a movie. On that permanent screen, which is the real thing, not the light and shadow. And you'll choose to go through life maybe doing what you did before.

Maybe going into a field of helping others. And maybe of just sitting out the duration of the physical body. And even if you are just sitting out the duration of the physical body, if you are sitting in a cave or on a mountain top, you are fully projecting to everyone else their infinite beingness and unconsciously supporting them in their going free.

So even those who go free and don't become active in life are really helping. In fact, they are helping so much. If it weren't for these few so-called masters, this earth would fly apart.

Why? The consciousness of 99% of us is such, it's really destructive. Every ounce of ag flap is destructive.

Our ag flap would disconnect all the atoms of this world and it would fly apart. It's only the few free ones who are holding the perfection of everything that hold the atoms together in this world. But as we move up the scale, as the world is doing, as we move into anger, and this is what's happening in the world, we begin to express the anger and that's what you are seeing.

If we could just step over the anger and get into pride, we wouldn't go through this stage of disrupting everything. I tell you what's going to happen because you do not need to go through what others will see as destructiveness. We clean up the old through our anger and so forth.

We knock out all the props and thereby get the incentive to go within and move up. So what's coming about is a beautiful evolution upward. If you don't go free by then, you're going to make yourself go free.

Because you, like half of them, may have a gun against your head. And the wanting not to be destroyed is incentive enough to make you go all the way so that you can transcend matter. Not only walk on coal, hot coals, but walk also on water and walk on air and walk through matter should you need it.

By everything being made unsecure, insecure, you'll learn how to release on it so you're master over it. You can walk through fire. You can walk through water.

You can walk underwater if you release all the cannots on it. Release the eye flap. So this is a wonderful thing that's about to happen.

Remember to use it to transcend it. It's coming out in bits. It's fire walking and things like that.

You see it on TV, the yogis. I saw one with an elephant standing on his chest. Now the ribs can't take the weight of an elephant.

I saw them on nails and somebody sitting on top. I once saw a man, he was an Indian from India, on a bed of nails, a big heavy chunk of concrete on top of him and another man with a sledgehammer broke the concrete right on him. When he got up he had no marks from the nails, from the spikes.

These things are beginning to come in because we will need in the not so distant future, by the end of the century which is only what's it, 14 years, the whole thing will be cleaned out, all the old and we will start the new way of life where we all look at each other with you are me. We are all one. It will be a beautiful harmonious way of life.

Compared to the way it is now. But once you get there you are still not home so there will be things bothering you but not nearly like they are now. We are in a constant state of being battered all the time.

It's only our thoughts of course. When we get there we stop attacking nature, destroying it and so forth. We get in tune with it and everything comes our way with ease.

We are fully aware of the beingness part of us which most of the world call the God part of us and we move in that direction consciously but far more slowly than you are moving now because there is a fire behind you and you are going to move much faster and that's what we have behind us now. There is a fire behind us driving us. So take advantage of the heaviness of this world.

Release it until there is no heaviness. Now when you are released you will see no heaviness in this world. You will see nothing but beautiful harmony all the time.

Everything that formerly looked bad was just the right thing that was needed to do something to that person to make them move in the right direction. So even as heavy as this world looks when you are released it looks harmonious to you and it really is but in the next phase it will be harmonious to every one of us. Now if we choose to move up and get into nicer worlds it could take hundreds and hundreds of millions of years for us to when we get here to move up to here.

The higher you go the less the incentive seems to impel you to move out of your boundaries. When you live here it feels good because whatever you think happens but still it is limitation. It will never satisfy.

You will spend your life mostly seeking God, the all, the one, whatever you call the ultimate. We call it freedom. And you can spend even millions here but it is a much easier nicer way of living.

You suffer far less but when you do it is very intense but you don't stay in it. You can

easily step out of it push it down but it will always prod you toward going up to here. So from your omnipresence you can see your body like you now see all other bodies.

Your body becomes objective to you whereas now you are very subject to the body. So you will see your body as one of the puppets out there like everyone else's body. But you don't go out of the body you cut the limitations of being a body and you recognize your omnipresence.

Right now you are everywhere present in this universe and you've got no choice on that except to look away from it and that's what you're doing. So when you move into omnipresence you could sit here and see the whole town of Sedona. You could also at the same time see Phoenix and at the same time see every city all the way to New York and see everything that's going on everywhere because your omnipresence is at every point.

I have recommended to some of you to read the autobiography of a yogi because he talks about these things. Yogananda went through these experiences and talks about them and the way he described it is that when you let go you're center everywhere circumference nowhere. So if you're centered everywhere you see everything at the same time.

You're not centered right through tubes here. There are no limitations except those that we impose on ourselves. So if you don't like let go of all limitations and you'll see.

Ag flap is all destructive. All, every bit of ag flap is destructive. And why don't we go around punching everybody?

We'll get destroyed. So we suppress our destructiveness. The majority of the world rides in apathy, grief and fear.

95% of the world. 5% gets up into lust, up into courageousness. That's the 5% that rules and runs the world.

That tiny, tiny fraction of 1% will get up into peace. So if you say why it's because we have overwhelmed ourselves with garbage. This world is a unique place in that we have more garbage than most other worlds.

But that's good. You wouldn't be here otherwise looking for a way out. Your attention is 24 hours a day on that body.

It's ag flap. Every feeling is a pro-survival feeling. Have you seen that?

More. More than that. 24 hours a day you're on guard in order to survive.

Your mind is never, ever quiet when you're trying to survive. Life or death all the time. But we don't look at it.

We call it unconscious or subconscious. But every feeling is pro-survival. As you move up, you let go of attachment to this body.

The importance of keeping the body surviving lets up and you dwell more in the mind state. Now remember, you're in all those states right now. Spending most of your awareness on the body.

Really the bottom line is the fear of dying. And when the feelings come up, release them until there are no more. I warn you though, if you get overwhelmed, release on approval and control until you're able to confront your fear of dying.

But it is a help. In bringing up the fear of dying, if you visualize yourself falling off a cliff, crashing in an airplane, walking in front of a truck, getting hit by a train, in a head with a meteor, Halley's Comet is coming close. But you can go through these things.

If you're able to use it, it'll help you get rid of big chunks of garbage. If you say there's karma, there is karma. And as we set it up, it's action and reaction.

You can't work it out. What's working it out is creating karma for the future. You can get above it, see that it's nothing but my mind out there, and let it go.

You transcend karma, you don't work it out. Karma is taking the dictates of your agflap. That's another way of putting it.

Your agflap dictates all your thinking. Your thinking dictates all your actions. Well, I don't know who a psychologist is.

You agree to say this is my mother, this is my father, this is my sister, and this is my brother, and I am obligated to them because of that. And they say the same thing with you. When you get free, you have no attachments to your family any more than you have to anyone else.

See, holding someone in the mind so intently will bring you to that someone next time around. It can be love, it can be hate. We relate through love only.

We are projecting our minds out, seeing the world as we see it, and no one else sees it the way you see it. You think they do. But if you want to be with them because you're supposed to be with them or because mama's demanding it, that's not mutual.

Mama needs to release us, too. The birds know that. They push their young out of their nest.

[Speaker 6] (1:53:46 - 1:53:50)

We don't have a strong responsibility to brothers and sisters.

[Speaker 1] (1:53:51 - 1:54:12)

Right. Any more than you have to anyone else. You should love them.

Purely. Want them to have what they want. Now have illusions of 93 Rolls Royces.

Enjoy his having 93 Rolls Royces.

[Speaker 3] (1:54:16 - 1:54:27)

But in that there's also some kind of talk about going free and evolving. Talk. You have the right words.

[Speaker 1] (1:54:27 - 1:54:27)

Talk about it.

[Speaker 3] (1:54:28 - 1:54:47)

I guess my question is it's about the discrimination of you know, who's putting stuff out there in the world. I mean, that's worth listening to. I know that you're releasing and you discriminate upon it.

But I don't know. I'm not even sure what the question is.

[Speaker 1] (1:54:47 - 1:54:50)

It's a good question. You're asking me.

[Speaker 3] (1:54:52 - 1:54:57)

I'm asking you how do you know? How do you know who's got the good stuff?

[Speaker 1] (1:55:00 - 1:55:54)

I know. You've got it. Not Rajneesh.

You've got it. He wants to exploit people. You're higher than Rajneesh.

Would you do what he did? Someone wrote a book. If you meet your guru on a path, kill him.

If you want to go free, you've got to do that. If you want help and support that helps you remain crippled, you look for a guru, a master. But you are the master.

I'm just the baiter.

[Speaker 3] (1:55:57 - 1:56:03)

You know, it's kind of interesting that I know that it's like from a play.

[Speaker 1] (1:56:04 - 1:56:41)

All right. I'll answer your question. You can pose a master by his equal-mindedness.

You stop looking up to them. They're the same as anyone and everyone. Everyone turns out to be being this only.

They have less attachments and aversions than the average person. They have less agflat than the average person.

[Speaker 4] (1:56:41 - 1:56:42)

Someone like Jesus?

[Speaker 1] (1:56:47 - 1:57:41)

The 12 masters that mastered matter have mastered their bodies. They have consciously let go of their bodies in whatever manner they did it. They usually do it to help others get some understanding.

You're in your subtle body. The body you use in dream is your subtle body. It's your mind, not physical part of you.

Whatever you think is in dream, the more you help you, the more you help others unconsciously. But if you love them, you'll let them have what they want.

[Speaker 4] (1:57:51 - 1:57:55)

I have this last question. Should I just let go of one and figure out what that was?

[Speaker 1] (1:57:56 - 1:58:03)

Yeah. But don't mean a thing if it ain't got that swing.

[Speaker 5] (1:58:03 - 1:58:03)

All right.

[Speaker 1] (1:58:04 - 1:58:06)

It's up to you. Get out of your thoughts.

[Speaker 5] (1:58:07 - 1:58:09)

Okay. All right.

[Speaker 1] (1:58:11 - 1:59:34)

We want to transcend the thinking realm. You've heard me say again and again, thinking is every thought has limitation that we impose upon ourselves. When you're in your highest state, you're not thinking.

You're just being. You've experienced it. Remain there.

Or release the egg flap so that you can remain there. After which the world becomes totally effortless, totally effortless. All effort originates in the mind.

Beyond mind it's effortless. When you're so determined, you go free. Basic philosophy.

But I resolve that I wanted the totality of the good. If you do that, you let go of all the bad, all the limitations.

[Speaker 4] (1:59:34 - 1:59:36)

But you have to believe that so.

[Speaker 1] (1:59:36 - 2:01:55)

Not believe it. Decide so. Will it?

Will it to be? Every down to me was a wonderful opportunity to go up. You people look at downs and you hang on to the downs.

But every down is a marvelous opportunity to go up. I only know that which I can do, not say. There's another one that helped me.

I discovered how much we kid ourselves. If I could do it, then I knew I had it. I only know that which I can do, not that which I say.

But do you realize what every down is an opportunity to go up would do for you if you approached every down that way? You just release every down. And the first thing is step number one.

You've got to want it more than you want anything else in the world. I don't really take you through all the other steps very quickly. Everyone has exactly what he or she wants.

You like what you have. If you don't, release it.

Lester Levenson 3125

[Speaker 1] (0:00 - 8:08)

We are all in the very same boat called life. We're all doing, in my eyes, the exact same thing that I did. We are all looking for the sumam bonum, the highest good, the ultimate place, the greatest happiness.

And we're about it all the time, struggling for it, struggling for it, looking for it, looking for it, wondering, where is it? Well, back in 1952, I claimed, I found a place. It's right where I am.

It's right where you are. And all this looking for it, everywhere, every day, year in and year out, is such a waste of time. Why?

It's right where you are. We're all here in this classroom called Earth, trying to discover something, the ultimate. And we're all looking for it, externally, where it isn't.

If we will only turn our direction back upon ourselves, we will discover it's right here, where I am, where you are, right in your very own beingness. I say, are you? You say, yes.

I say, that's it. Do nothing else but that, and you'll be in the ultimate good and the ultimate state of happiness. But why don't you do it?

You're so habituated into looking for it over there, over here, in him, in her, in this job, and it never is there. So we're all going through the same trip of trying to discover what is this all about, where is my happiness? And when we stop chasing after it out there, and we turn inward, we discover that all these hard, negative, terrible feelings are only a feeling, and that it is possible to get rid of these feelings by releasing them.

And all these feelings are subconscious programs, every bit of them put in as pro-survival. It's not only fear that they say is fight or flight that is survival. All our feelings have been programmed in to automatically keep us surviving.

They keep us all the time looking out there, trying to survive, keep our mind active subconsciously, 24 hours a day, so never for even one moment do we stop thinking and discover what we are. If you could just stop your thinking for one moment, you will go through the most tremendous experience there is, that you are the totality of this universe in your beingness, that when your mind goes quiet, you automatically see, I am the most terrific being there is in this universe. I am whole, complete, perfect.

I always was, I am now, always will be. So what is it that keeps us from being in that most delectable state there is? Simply the accumulated programs called feelings.

All these negative feelings have us constantly struggling to survive, have us constantly looking away from this tremendous thing that we are, and all we need to do is to quiet that mind and we become self-obvious to ourselves of this tremendous loving being that we are. How do we do it? I say it's simple.

Method. It happens to be the fastest, the most effective way there is to achieve this high state of being, where we are in total control of our universe, where every moment is a wonderful, wonderful moment, where it is impossible to be unhappy, and I say that's our natural state when these negative feelings are released. Some day you're going to do it.

You're in the same boat, you're struggling, you're doing everything to achieve that happiness, but some day you'll get it because you will never stop until you get there. But if you want to do it faster, try our way. I promise you, you'll be very pleasantly surprised.

Everything you're looking for is right where you are. All you need to do is to take off the blinders. Your vision is very blurred.

You're looking through all these subconscious programs. When you release them, your vision becomes clear. You discover you are the greatest.

You're whole, complete. You're eternal. All your fear of dying disappears, and life is so comfortable after that, and there's no struggle, no struggle whatsoever when you get these negative feelings up and out.

So I urge you to take this method. It's a tool. In one week's time, there'll be a big change in you for the better, and from there on, you will continue to get better and better and better, lighter and lighter, happier and happier, and this thing called love is your basic nature.

All the love there is in the universe is right in your basic nature, and you'll discover that happiness, your happiness equates to your capacity to love, and conversely, all your misery equates to your need to be loved. Just love, love, love, and you'll be so happy and healthy and prosperous. But again, you need to lift out these non-love feelings.

So again, I urge you to try our way. I promise you, you'll be very satisfied.

[Speaker 5] (8:10 - 8:16)

The title of this session is Experiencing Truth, recorded February 4th, 1965.

[Speaker 1] (8:17 - 43:50)

All we need to do is to let go of our concepts of limitation, and what's left over is the natural, infinite, unlimited being. Sometimes this subject is called truth, sometimes God, metaphysics, but actually it's a subject that every human being, whether he's aware of it or not, is trying to learn, and that's why I like the word happiness instead of God, infinity,

truth. This thing called happiness is the very nature of this unlimited being, and every time we're happy, we're allowing a bit more of this unlimited being to express itself, to come out, or we're cutting off a certain amount of limitation of that infinite being, and then we say, I am happy.

There is no happiness that isn't a feeling of your real inner self. That's what it is. Therefore, I call the subject sometimes happiness, that the goal is to attain a continuous happiness with absolutely no sorrow whatsoever.

When I define the word truth, I say truth is that which never changes. This constant state of happiness never changes, and as I said before, I like to make this practical. What is it that never changes?

Beingness just be's, it doesn't change. Existence just exists, it doesn't change. So truth is beingness, but it's beingness being all beingness.

It's the very beingness that you are when you use the word I, with nothing added to it, just the word I, that feeling of I, that's your beingness, that's infinite, that's unlimited, until you put concepts of limitation over it and hide it. So the top goal is beingness being all beingness. When we recognize that you are me, or that I am you, I am all beings, as you let go of the concepts of limitation, this thing comes about naturally.

Another thing that doesn't change is awareness, that is aware of all awareness. That's the ultimate, can't change anymore. Consciousness, conscious of all consciousness.

This infinite being, what some people call God, we are experiencing all the time, every moment, by just experiencing our beingness, but we limit it to this body and this mind, but that beingness is actually infinite, that awareness is infinite, and all we need to do is let go of the concepts that limit it. Now the first major wrong step we make is to say I am an individual separate from all beingness. Then we have to create an instrument to be separate with, and that's the mind.

The mind reflects back to us as much as this infinite beingness as we want it to. That reflection is cut more and more the more we take on concepts of limitation. We cannot grow into this infinite being because we are that here and now, but we can let go of all concepts to the contrary.

Now the reason why some of you have been so happy for a short period of time and then all of a sudden it seems as though the sky fell in is only because you were able to perceive this infinite being that you are, but you weren't able to keep out all the accumulated concepts of limitation from the past that prop up every now and then. Every time a concept of limitation comes up you're not infinite anymore and you're miserable. Unhappiness is a restriction upon being totally free, unlimited.

So these patterns of thought from the past, their tendencies, predispositions now, they

prop up even after we've seen very deeply this inner being that we are. So what we need to do is to keep throwing off these limitations as they prop up until there are no more. Then what's left is the infinite being that we are.

But the thing to do is to keep throwing them out until there are no more. Now some of us have been accumulating these things for tens of thousands of years. So they die hard.

They don't go very easily. However, being unlimited, infinite beings, by sheer power of will, a few people can just like that throw them all out. It happens occasionally.

Or maybe a few dozen people each generation do it in the entire world. They are the so-called masters. They recognize that they are not limited by the body-mind.

They consciously exit their body when they die, which allows them to come back in a body or not to come back in a body as they choose. The great leaders, the great spiritual leaders, are those who have chosen to come back in a body. They didn't have to.

The rest of us must come back by force of habit. We have a desire for things here. And so we come back here.

Desire is the only thing that keeps us coming back to this state of life, which is the most difficult possible state to any being, is the state we're in now. But as I've said, because of that it affords the greatest of growth. It's the postgraduate course.

We pass this course, we get our wings, our degrees. So even though it's extremely difficult, it's a tremendous advantage to be here. Although it doesn't look that way until you understand this.

It looks more like a hell than a heaven. That's because of limitations self-imposed in the past that have now been relegated to the unconscious part of us. We've put it in back of the mind where we don't see it for the moment.

But all those concepts of limitation are there and are effective and keep us confined, pressed down, bottled. And consciously we want to be free, freer than a bird. And so there's a conflict between this conscious desire to be free and the unconscious concepts of limitation.

And you feel unhappy. You don't see it because it's unconscious. There's two ways of licking that.

One is make the unconscious conscious and when you see it, throw it out. There's an easier, faster, better way by getting quiet, by turning your mind within yourself, asking, who am I? What am I?

What's this world? What's my relationship to it? If you will stick with those questions, you will see this infinite being that you are.

It's not easy because of the habit that's been going on for millenniums. It takes a tremendous desire for this truth or whatever we're seeking to accomplish it. Most of us get the desire from being beaten so hard by the world we finally get up enough gumption to want this.

And then when it begins to make your life happier, then you want it because you know this is it. There's no top limit to happiness, to joy. And when you experience some of this joy gotten from going within, you will always want to reestablish that very happy state, which is the natural state.

No matter how much you'll get away from it, sooner or later you'll be back on a path trying to establish the constancy of this happiness. The basic law in this universe is harmony. God is absolute harmony.

When we are in tune with the universe, our life is completely harmonious. No effort is required to do anything. Everything falls perfectly into line.

When we see God as all and we know God is harmony, everything is in harmony right now. And to the degree we accept that is the quickness thereof. Another way of putting that I guess is to see God in everything, in everyone, everywhere.

God is beauty, harmony, rightness, everything good. And accept that. And then allow this God principle to arrange things for you.

We have to get our little selves out of the way. The sense of egoity. I am an individual, separate, and I've got to do things.

It's what makes all problems. The moment we let go of that sense of egoism, let it be God's world. Let God do it.

He knows how. When we do that, everything falls into line. It can be a court trial.

It can be anything. It can be a sick body. The moment we accept that principle, everything harmonizes.

Radical reliance upon God will do it. Let go and let God. I moved unusually fast because either I got the answers or I was finished.

But the method that I used happened to be the very highest possible method. Who am I? That was the driving question.

Who am I? What am I? I was so determined my mind was concentrated.

And when your mind is concentrated, the answers are there. A concentrated mind is a mind that keeps out extraneous thoughts, holds only the thing you're interested in. And when you do that, the answer comes.

Thoughts will come in. When a thought comes in, say, to whom is this thought? Well, the thought's to me.

Well, who am I? And you're back on a track again. In this manner, you can keep knocking out these thoughts.

If you'll continue that, you'll reach a place where the thoughts don't come in anymore and you're free of thoughts. Many of us have experienced it for a certain length of time. It's a feeling of complete at-oneness with everything.

It's a feeling of no otherness. It's a feeling of very profound peace. Even though there's activity, you see no action.

Everything just is. The very top state is one of very profound peace. See, first it's an exciting joy.

Then it's a very exuberant joy. You can't contain it. It begins to hurt because it just swells up and wells up all the time.

It can get to be annoying, and yet it isn't because it's tremendous amounts of joy coming up. Then it moves to a higher state of peace. That's why the Bible says, it's the peace that passeth all understanding.

It's a very deep, wonderful, profound peace. It's the most delicious thing there is, but you can't describe it. Peace is the word that comes closest to it.

You see, because these states are not ordinarily experienced, there are no words for them. First, it's feelingness. It is feelingness.

Then, when it goes on, it turns to beingness. When you first get interested in this path, everything is thought, thought. It's all mind-thinking.

Then thoughts take on a certain feeling. It's like a thought and a feeling at the same time. It's a thought-feelingness.

As you move, you get into the realm of feelingness. Then the step above that is the realm of beingness. It depends on where you are as to whether it's feelingness or beingness.

Actually, everyone in his every act is seeking his real self. You will never, ever be satisfied until we reach that state of knowing ourself. I try to bring out the very highest of teachings.

I like to start from the top. If we ever expect to know the truth, we must start with the truth and reason from there. We can't get to the truth from the falsity, the lie, the reality of the world as most people see it.

If we try to grow from this world up to the truth, it just won't work, because we're starting with the lie and trying to reason from there. We must start reasoning with the truth. Now, the truth is the absolute one, the changeless.

That which never changes is true. If it changes, it wasn't true in the first place, it changed. So we define truth as that which never changes.

So if we reason, we should start with the one infinity as being the all and reason from there. Now, as we go on, I believe the various methods of seeing our ego will come out. And the general method we have used has not been my talking as much as my answering questions.

And if I answer a question, I always try to answer by letting the answer come from within. And if I do that, it will bring out the ego behind the questioner. Or sometimes we'll put the questioner right into the cell.

And very often the answer is put in such a way as to provoke thinking rather than answer the question. Unfortunately, we all know that questions can't really be answered for us, that each one must answer the question himself or herself. So my method of answering questions very often might seem kind of odd, that it's not direct, it's roundabout, or it's provoking.

But the purpose is to make obvious to the one asking the ego motivation or the ego, so that he may see it, and if he chooses, let go of it. When I come in, I sit down, I just know I have the conviction that thou art that. And to the degree that I have this conviction, to that degree I help you be in that mood, in that state.

Now when we are in that state, we should recognize it. We should get to know that that is a very high state. And we shouldn't try to relate that to our ego world, it just doesn't relate to it.

It's a calmness, it's a peace, it's a very delightful state, and there's no sense of doing this, having this, when we are in that state. It's just being this. But that is the experiencing that we need to establish more and more, until that is full and complete and only.

And that's what's called full realization. Another point about our teaching is we like to get all the mystery out of it, because it is basically so simple. Thou art that, stop trying to be not that, is the basic teaching.

If we can recognize that state for what it is, we will get to the place where that remains, and then we automatically do have talk and so forth. And we no more associate ourselves with the doing this, having this, and so forth. But the silent teachings are the most effective of teachings, and this is the teaching that all the gurus give.

This is one reason why they're mostly not embodied, because when they are embodied, most of us attribute egoity to them, because they have a body to us, and they eat, may sleep, and so forth. When they don't have a body, we give them more credit that is due them, and they try to teach us via the silent method. And to the degree that we can accept it, to that degree we receive it from them.

It's the stilling of the whirlpools of thought. It's quieting thought. When there is no more thought, that is called realization.

All thought is motivated by the ego. When there's no more ego, there's no more thought. It's the ego that, being separate from the all, thinks it needs things.

When we are the all, there's nothing we need. If there's a desire, there's something we don't have. That's the ego.

So it's the ego we need to let go of. Now the reason why natives who have no understanding of truth can use miracles is that each one of us has our base in God. Each one of us is the infinite, limitless being that we are.

And therefore anyone can tap that sword. But as we grow towards mastership, we become more and more conscious of this. And then we can use this with far more ease, and to a much better direction.

But I want to get back to the basic point of the evening. To get this realization, we must peel off the thousands and thousands of layers of negative thoughts that we are not a master. All these concepts of limitation are now with us in what we call our subconscious mind.

The subconscious mind is nothing but all the thoughts we have that are not looking at right now. Through necessity or convenience, we have set up that mechanism of taking all the thoughts we are not interested in at the moment and pushing them to the background, which we call the subconscious mind. But unfortunately, the subconscious mind is active whether we look at it or not, and is effective, and is holding us down, even though we know we want to be totally free.

We are not able to move into it immediately because of the accumulation of all these thoughts that we have pushed into the background and call the unconscious mind. Now the way to undo this, as I said, is start with one habit. Begin breaking that habit tomorrow.

When you succeed with that one habit, take another habit. You discover that there are hundreds and hundreds and hundreds of habits that we are enslaved to, and that each time we let go of one habit, we are a bit freer. We are one step closer to full freedom.

I like this method of habit breaking because there's nothing mysterious about it. It's

simple and it's easy. Because ego-wise, we don't like to attack our ego.

We don't like to let go of the ego. But we can always take a habit that isn't a small habit and begin changing it. And the moment we do that, we are doing away with a bit of ego, and therefore the drive in us for the self becomes a bit stronger.

And as we go along with this method, we gain momentum, we gain strength, and then we move into what is called prophet's discipline, where we can start not eating when we're hungry, and then eating when we are not hungry, not going to sleep when we're tired, and going to sleep when we're wide awake. This is a deeper layer of habit that we can attack. To use this method and to suffer under it is wrong.

If I am a habitual smoker, and I say, well, I'm not going to smoke, and it just bothers me no end, I would be better off smoking than going through a constant trouble and struggle and negativity of thought, of wanting it and not having it. It would put me down rather than up. But when I start with a small habit of taking a different street, of doing something small, doing away with a small habit, then I find out that I am capable of breaking a habit.

And each time I break one habit, it's easier to break the next. And then someday I can attack the smoking habit. I think the one we're on today is the easiest one so far, and it's one that everyone can use every day.

And if we start today, we are starting with definite steps on a road to freedom. By turning inward, we begin to discover this great being that we are. And then when we discover that and we look outward, we see no difference.

There is no difference between in and out when we discover the truth. There's no difference between the spiritual and the material when we discover the absolute truth. It's all one and the same.

There's a total elimination of all differences. The top state is a state of non-difference, no differentiation. But again, I repeat, the prime thing we could do is daily do something toward becoming freer, toward letting go of a bit of ego.

Where the ego rises not, there is the infinite self. Anytime you're in a state where the ego rises not, but there is the infinite, limitless, omniscient, omnipotent, omnipresent being that you are. But daily, we must begin to let go of this ego.

Daily, we should let go of habits. Daily, we must become freer and freer, until we get to the point where we see these things, that we are this infinite being. And then, in one lump sum, we drop the whole thing.

At first, it's a chipping away, doing away with bit by bit, until we get a clear enough sight of who and what we are, so that we use our will to drop the whole thing of limitation. And

from that point on, we are eternally free.

[Speaker 5] (43:50 - 43:57)

The title of this session is Your Path to Happiness, recorded June 7th, 1966.

[Speaker 1] (44:00 - 1:16:31)

There are two laws that will cover all behavior. And I say, if you'll use these two laws, it'll lead you into full realization. The first is an attitude of harmlessness toward all beings.

And the second is the law of mutuality, that any behavior, if agreed to by both, is correct. If one doesn't agree, the other should not try to make the one do it. For instance, I want to go to the movies.

I say, come on, let's go to the movies. And you say, no. And I say, well, why not?

Come on, you should go. So that's wrong on my part. If you don't want to go, I shouldn't want you to go.

It's only mutual if we both agree on it. There is no act that cannot be used for helping one grow on a path. And it must be a full-time thing if we want to get realization.

It can't be a weekend or a one hour in the evening, one hour in the morning thing. It must be all the time. Relatively speaking, there's little growth until the subject is every minute, every day.

The happier we are, the more we are dwelling in God, in the self. We falsely attribute the happiness to the person out there or the thing out there. But what actually happens is, is when the person or thing out there satisfies our desire, we stop thinking.

And when we stop thinking, we feel good. When we stop thinking, we are being our own self. So someday we all discover that the only joy there is, is the joy of our beingness, of our self, which we before attributed to people and things.

All right, knowing that, when we know that point, that the only joy is our very own self, it follows that the opposite, misery, is just ego, and more specifically ego, frustration. We have desires. We want things.

We can't get them. We feel unhappy. So all misery has its source in the ego.

All happiness has its source in the self. Now this can be used 24 hours a day for growth. As I said before, the only growth there is, being that we are now, we always have been, we always will be this infinite self, it is changeless, perfect.

So the only growth is we cannot grow into the self, because we are that. But we do grow out of the ego. The only growth there is, is letting go of the ego.

So to use this concept of happiness versus misery, every time we are unhappy, if we just assume that, well, this is, has its source in the ego, we may then look for the source of the misery, and when we discover it, we automatically let it go. The only reason why we don't let go of misery or can't, is because we don't see the cause of it. When anyone sees the cause of the misery, he lets it go, naturally.

So if we hold on to that concept that all misery has its source in the ego, we can use this as a method of growth, by looking at, every time we are unhappy, looking at it, but with the desire to let it go. All right, now looking at it is not so easy, because we must learn how to look at it. When we are unhappy, we should look within for a frustrated desire.

This is the source of all misery. We had a desire, and it's selfish. We wanted something, we couldn't get it, therefore we're unhappy.

So every time we are unhappy, we should sit with it, look at it, see its source in the ego, and when you see the source of it, when you see that desire being frustrated, you'll automatically let go of it. And by doing so, you're letting go of a bit of ego. Continue this, and you'll get full realization.

You'll eliminate the ego. This can be used every day. If you try it, you'll discover that it affords very rapid growth.

When you're miserable, get quiet, look within, look for the desire behind it. When you see it, you'll automatically let go. There's another side to desire called aversion.

Things we dislike, we have aversions to. But an aversion is a desire not to have. So even an aversion is a desire.

It's a desire not to have. So to sum up what I've just said, a very rapid means of growth, one that could give us full realization, is simply looking at our joys and sorrows. Looking at the sorrows, we look for the ego source of it, the desire and its frustration, and when we see it, we automatically let go of it.

By so doing, we let go of a bit of ego, we keep it up, and eventually there's no more ego. Now it's also good to approach it on the other side, on the happiness side. If you'll study your happiness, you'll see that the more you are with the Self, with a capital S, or the more you are with God, the happier you are.

When we see that our happiness is nothing but being that which we are, we will automatically try to just be what we are, more so. So we may also look to the happiness, discover what that is, and find that it's simply our very own beingness, and that will encourage us to just be what we are, really, more and more. So these two big things in life, joy and sorrow, can be used every day for growth.

Now we, since we all know it, if we don't use it, I say it's only because our desire for the

world, our desire for misery, is greater than our desire for this infinite joy, and that we hold on to that desire merely by habit. And I also want to repeat something else that I said, that this path has to be a full-time occupation. It cannot be part-time.

We must be with it 24 hours a day, if we expect realization. It matters not how busy we are in life, if we have the right attitude, if we have that seeking attitude all the time, we will be doing those things that will be leading us out of this confinement, out of the trap that we've gotten ourselves into. It must be 24 hours a day.

Now when I say 24 hours a day, that includes sleep. We carry into our sleep the stream of consciousness of the daytime. What this stream of consciousness is when we fall asleep, it so remains during the night.

If we're intensely on the path during the daytime, we actually grow during the night. Our dreams will change. Instead of having horrible dreams, they'll become good dreams.

We'll even meet higher saints and sages in our sleep state, in our dream state. We will get lessons from them in that state, sometimes more easily than in the waking state. But growth does go on during sleep, if we make enough effort in the waking state to make it all the time.

So growth can be 24 hours a day, and should be. And to what realization it must be. So to repeat what I said, to attain this unlimited happiness, the direction is pointed out to us.

We must take it by going inwardly and rediscovering this wonderful, unlimited, ever joyful being that we are. The time it takes us to do this is determined by one thing only, the intensity of our desire for it. If we are convinced that our joys lie in the world, we will never ever attain this happiness.

We will always be with much misery. But when we accept and then begin to prove that the joys are just our natural state, are not attached to anything out there, then our life begins to become more joyful, and we can, with more conviction, take the right direction. It seems at first the thing that drives us in this direction is the thing called misery.

We go so far in the wrong direction, we just can't stand it anymore. And because of the misery, we are driven to seeking happiness elsewhere than in the world. When we begin to receive the fruits of our search, and we begin to feel these joys that we never experienced before, then the mere joy of the path is what will give us the intensity of the drive in the right direction.

We also discover that this path cannot be a part-time thing if we really want to make it. We have spent so many centuries, so much time going in the wrong direction, that it takes a superhuman effort now to redirect us into the right direction. So again, the whole thing is simple.

We are that infinite, unlimited joy we are seeking. We are that God that we are seeking. We must turn within and discover that.

When we do, we know it and we hold on to it. Then we go through the process of continuing the elimination of all the concepts of limitation, all the ego concepts, until we are fully established in that high, exalted state of beingness. I believe the only reason why I should be here is to help.

That if I can't help, there's no reason for my being here. I believe every one of us have been with the path quite some time. I wouldn't like to be in a position where I'm talking about the subject.

Talking about the subject is an obstacle on the path. What should happen here is that each one moves forward and very definitely moves ahead. If that doesn't happen, I see no reason for my being here, because we can all read almost everything I'll say.

You can read it in books, down somewhere. There's nothing new on the subject of truth. It's eternal.

It always was, it always will be the same. So the thing that's different, or I hope is different, is that there is something affected here. That something will happen to give us more realization than we had before we came here.

I believe the general approach to the subject that I have is called Advaita, or in English, non-duality, which can also be translated as oneness. And that there's only one singular method of growth. That that one method of growth is letting go of our ego.

Now, egoity is a sense of separation. I am an individual. And once I become an individual, I am separate from the whole or the all.

This sense of egoity is what starts all our trouble, all our delusion. So we must get back to the place where we again see that we are the only one with a capital O. In truth, there's no such thing as growing into full realization.

And that is because we are now, we always have been, we always will be that infinite being called God or the self. That's one thing we cannot get away from. We are that.

I am then I am. That's the changeless part of us. We cover that over with a sense of being a separate individual.

So growth consists only of letting go of our ego. And I hope that through these meetings, we do that more, more so than we have done before. We are that infinite being here and now.

We are blinding ourselves to it by saying, I, the infinite being, am a limited ego. I, the infinite being, am separate from the infinity. We must change those concepts.

Let go of them. I hope to bring out ways and means of sensing the ego operating in us. Ways and means that we can use to point out to ourselves when we are being ego motivated.

And each and every time that we are, if we let go of it, we are letting go of a bit of ego. If we keep this going from here until the end, we eventually get to the place where there's no more ego left. And where the ego is not, there God is.

There the infinite self is left in its pure, pristine beingness. So all we do is remove the cover. If we lose our sense of equality in the state we're in now, we save ourselves millions of years of growing on the higher planes.

To be in a higher astral realm, or a causal realm, or the highest of realms, we still need a sense of separation, a sense of egoity. We need a sense of a higher body. And one of the greatest and most wonderful things about the state we are in now is that it allows us to go all the way back home.

Right to the very top. Even the gods with the small g, the angels, cannot do what we can do. We can go all the way by completely losing the sense of being an ego.

There are two ways of growing. One is eliminating the negative. Going into the mind, seeing the cause of the problem, which originates in a thought sometime in the past, or many thoughts.

And when we see this thought, when we bring it up into the consciousness, we naturally let go of it. We see how silly it is to hold it and correct that behavior. However, the better way is to quiet the mind and to see who and what you are.

I am that I am. I am he. All right, now I'll take up a step below where I was talking.

This so-called apparency called the world. The world is only an illusion that we created. Someday you'll discover that you created this entire universe.

The method of creating is by first creating what we call a mind. We create our mind, which is nothing but a composite of all our thoughts. And thoughts create the material world.

Every little thing that happens to each and every one of us is created in our thinking. We set up a thing called time, which makes it even more difficult to see things, because we think now and things might happen years later. But the only creator there is, is the mind.

Your mind. Is God a creator? Yes, because you are.

Thou art that. You set up a mind and a mind creates. It is good to discover that everything happening is caused by our thinking.

Everything that happens to us is created in our own thought. It's a stepping stone toward realizing that we are the creator. First you discover that you created your trouble.

Then you discover that you can create good things. Then you discover that you can create anything you desire. After you've discovered that there is nothing that you cannot create, you're still unhappy.

The reason being that you have separated yourself from the One. So then you try to control the mind. You have already gained control over matter.

You control the mind in ways like, if you have pain, you don't feel it. If it's cold outside, you feel warm. If it's hot, you feel comfortable.

This can't be done mentally. This is in the line of getting mental control. When the mind is really controlled, then you'll eliminate the mind.

When the mind is eliminated, there's nothing left over but the infinite self that you are. So we start by becoming masters over matter. Then we become masters over mind.

Then we become masters. So if there are any problems that remain, they only remain because you are holding on to them. The moment you let go of them, they are gone.

If you tell me that isn't so for you, that isn't true. The truth is you're still holding on to it, telling me that it doesn't work. Now trying to get rid of a problem is holding on to it.

Anything we try to get rid of, we are holding in mind and therefore sustaining that problem. So the only way to correct a problem is to let go of it. See not the problem.

See only what you want. If you would only from this moment on see what you want, that is all that you would get, what you want. But you hold in mind the things you do not want very strongly.

You struggle to eliminate the things you don't want, thereby sustaining them. You should have only one desire, a desire for complete liberation, complete realization. Any other desire will keep you in trouble.

We should try to let go of all desires. We should not try to fulfill any desire. Every time we fulfill a desire, we strengthen that desire rather than weaken it, which I believe is obvious from all of it.

That we never satiate desires. The more we try to satisfy them, the more we want of them. So it's better to not satisfy desires.

And by doing so, the mind gets quieter. When the mind is quieter, we have a better chance to see the truth. When we see the truth, we scorch the desire.

And this is the better way, actually the only really effectual way of getting rid of desire. When you see the truth, desires are scorched. Because a desire is trying to be your own real self through some indirect means, through some person, through some thing.

When you see this, you let go of these silly desires, because why struggle through an indirect means to be that which you are? The indirect means cannot make you what you are, so it's fruitless and extremely frustrating. Therefore, we have this frustrated world.

They're all trying to satisfy desires. It's absolutely impossible to do it. And they go on and on, lifetime in, lifetime out, until we recognize that desires are our enemy.

Desire is an admission of lack. If I am the infinite one, I desire nothing. I am the all.

You must get back to that state by behaving as one would in that state. The greatest behavior that one can perform is living as a fully realized being would live. Try to attain the desirelessness state.

Try to attain the state of dispassion, no attachments, no aversion. Try to attain the state of equanimity, a feeling of equal mindedness toward everything, everyone. Acting this way will push us toward being that way by eliminating the effects out there.

We help to eliminate the cause.

[Speaker 5] (1:16:34 - 1:17:54)

In 1952, a physicist by the name of Lester Levinson discovered a way to free himself from all limitation. Prior to that time, he had been very successful, but he suffered from the physical and emotional ill that so often accompany worldly success. But since his discovery, he's enjoyed perfect health, peace, and happiness right up to this day.

His peace and joy are very evident to those who know him. His mastery of life has become legendary, and his compassion for others has led him to help many people toward achieving the same peace and happiness that he enjoys. Between 1964 and 1972, Lester spoke to many groups, some of whom recorded his talks.

This special cassette program includes 11 of those talks. The delivery style of the talks is deliberate. By the time these talks were recorded, Lester had learned to speak in a manner that would draw attention not to him, but to his message.

As you listen to his message and begin applying it in your everyday life, you will discover it to have a quality and power well beyond even your highest expectations. The title of this first session is The Ultimate Goal. It was recorded September 28, 1964.

[Speaker 1] (1:17:57 - 1:29:16)

The thing that every one of us is looking for in this world is exactly the same thing. And

what is it that we're all looking for? Happiness with no sorrow.

A continuous happiness with no taint whatsoever of sorrow. All right, this being the goal, why is this the goal? The reason why this is the goal is because unlimited happiness is our very basic nature.

This is the real natural state before we encumber it with limitations. Now, why is it that most of us don't have this continuous happiness with no sorrow? There's only one reason.

Being this infinite being with infinite happiness, we do away with this joy, this happiness by saying first, I am an individual. Then I have a mind. Then with this mind, which is nothing but thoughts, we start accumulating thoughts of limitation.

I have a limited mind, body with all sorts of trouble. In this manner, we take our unlimited beingness and we limit it to the extreme. Now, the only real purpose of being here on this earth is to learn or to remember our original natural state of no limitation.

Once we are led to seeing that this is our natural state, then we proceed to let go of all the limitations. The prime number one limitation is I am an individual separate from the all. Eliminate that and you eliminate all trouble, all limitation, all sickness, all poverty.

Saying that on the opposite side is saying, let go and let God. It is not I but the Father who worketh through me. We must let go of the ego sense and just allow our natural being just to be and then everything falls perfectly into line.

Now, this is all very, very simple. If you want complexity, you'll never see simplicity. But this must first be accepted.

Once this is accepted as the overall way, we do not find it easy to accomplish it. We don't find it easy because we have a process of past habits that have been established over thousands and thousands of years. And for some silly reason, we like these past habits of trouble.

And so we continue them. We do it in a manner that we refuse to look at. We call it unconscious behavior, unconscious or subconscious.

We go on and on and on repeating all this behavior of limitation automatically, calling it unconscious. Now, the unconscious mind is only that part of the mind we refuse to look at. When our desire is strong enough, we will dig up this unconscious habit and begin to let go of it.

There is no growing into the natural being that we are. That being is perfect here and now. There is only letting go of concepts to the contrary that we have troubles, we have limitation.

Anyone who says I have trouble is just in their mind. That's the only place where it is. Because you can't see anything anywhere else but in your mind.

Whatever you look at, whatever you hear, whatever you sense is through your mind. That's where everything is. Change your mind and everything out there changes.

Change your thinkingness and you change the world for you. So the way, the path is simple. The method of undoing it is not easy because of past habits.

We need a very strong desire to begin to let go of these wrong habits from the past. Without the desire there is no growth. This desire must be stronger than the desire to make this world real.

Rather than, it's a fiction of our imagination. It really is a fiction when you see the truth. It turns out to be a dream that never was.

But first you'll see it as a dream. Then you'll see that this dream never was. Exactly as happens in a night dream.

While we're in the night dream, we have a body. There are other bodies. There's action, interaction.

There's good and there's bad. And so long as we remain in that night dream, everything there is real to us. When we awaken from the night dream, we say, my gosh, it was just a dream.

It never happened. And exactly the same way we awaken from this dream called the waking state, we see that it was only a fiction of our imagination. It was only a dream.

And we let go of it, box, stock and barrel. Then we call ourselves fully realized. Actually, we are fully realized all the time.

We are fully realized beings saying that we are not. So all we do is let go of we are not. What's left over is the fully realized being that we are.

Are there any questions on what I've said so far? Everyone understands it, at least intellectually. All right, if you understand it intellectually and you are not able to use it, it's because you're not looking at yourself honestly, truthfully, with deep desire to see yourself in the process of which you have set up as the unconscious mind all the things you don't want to look at.

However, it's not necessary to dig into this unconscious mind. In fact, it's much better to try to quiet the mind. When we're able to get the mind totally quiet, what's left over is the infinite self.

Every thought is a thing of limitation. Therefore, when we quiet the mind, this infinite

being that we are becomes self-obvious to us. We see it.

We recognize that we never were that mind, that body. And from that moment on, the mind and body has no influence upon us. It just goes its way.

It just keeps floating through life in sort of a hazy dream that has no effect upon us. So the very best method of all methods is to quiet the mind, to seek the being that you are, to pose the question, who am I? And if other thoughts come in, ask to whom are these thoughts?

And the answer is to me. Well, who am I? And you're back on the track.

Who am I is the final question that everyone answers. So why not begin with the final question? All methods get to be the same as we move toward the top.

We simply quiet the mind, eliminate thoughts, get the mind quieter until the mind gets totally quiet. What's left over is our glorious infinite self.

[Speaker 5] (1:29:21 - 1:29:27)

The title of this session is Having It All. Recorded July 4th, 1966.

[Speaker 1] (1:29:29 - 2:13:07)

The path we're on is from here on until we make the goal. That's the first point I'd like to make. We're on this path until we are infinite.

Second, we can do this this lifetime. Now, generally it takes many, many, many lifetimes for the great, great majority of people to make it. However, we can do it this time for two reasons.

First, we are an unusual group. Second, we have the right direction to make it this lifetime so that if we ever come back in the future, it's by choice. It's not by necessity.

Usually those of us who want to help others to that point will come back just to help others. But that's a matter of individual choice what we do. The main thing is to achieve that state.

Now, becoming master over life is really a basic and necessary step through which we learn that we are not, we are not the victims in life, but we are the masters. After we master the ways and means of making our environment the way we want it, then we look beyond. No matter how haphazard we make our life, if it's involved in livingness itself, it'll never satisfy us because our real state is that of being infinite.

And being happy in life and living has limitations. Are there any questions on that? I've sort of brought us up to date.

Now I'll go into what I think should be our direction in the future. We have to become more universal. We should let go of our own livingness to the point where we can live outwardly more for others.

If we are universal beings, we must be universal beings. Every human being is me, is the way we should feel. You are me.

It's the attitude we should have toward all people. Now I use the word attitude. We can't help the world by giving them things.

It's just too much needed. But we can give them that which is much more than things. We can begin giving them the knowledge that we are getting.

And our attitude should be one of wanting to help everyone who wants help and never helping those who don't want it. That's imposing upon us. We should try to help just those who cross our path.

We don't have to extend ourselves outward into directions because people will just fall into our lives. They'll ask us questions. And as we give them the answers, we find that certain people will feel that you aren't giving them the right answers, that you aren't helping them, and they'll ask more.

And it's really an obligation to answer questions of people who come to you sincerely, seeking the right direction. As we begin to live outward and think less of our little self and more of the other one, we are helping no one but ourselves. The world sees it differently.

They would probably interpret it as we helping the other one. But there's no other one to help but ourselves. And actually, we get the greatest benefit.

And we'll never make it unless we have this feeling of compassion, of oneness with everyone, with a wish that they too know what we know. So to repeat, we have gotten to the point where we have learned how to control life and make it happier. Now we should try to make it happier for others who want it.

This does not mean stopping our own growth. That we never stop. We keep working for our own further growth, but at the same time we help others.

Every living soul wants to keep their own happiness. Happiness. Therefore, if you would expect it, it would come to you.

Expect peace and I help you. Expect to want to help people. Find this peace.

Define, you spoke of love and compassion. Define what it means to you. Well, love is only understood when you love.

Compassion is understanding what the other one is going through. Compassion is understanding what the other one is experiencing. But the emotional part sort of comes automatically if you live to see the other one happy.

Practicing that way of life would bring tremendous amounts of happiness. The basic point I tried to get across was what to do now that life has become happier. And the next step is to live more outwardly if you can.

Live for others. Live more for others. This is another way of saying see God in everyone.

See them as perfect. Then you help them most. Feel that everyone is you.

Because there is only you. There is only God. And God is that which I am really.

The basic absolute truth is what? There is nothing but an absolute perfect oneness. That is I.

Someday you reach a point where you just think and things happen. Someday you go beyond that. You just know the perfection and there is nothing to think about.

Everything is perfect. Therefore, there is no thought required. Everyone makes it.

Everyone does. But in terms of time as we now know it, the great, great majority will make it in over a million years from now. And we can do it this lifetime.

And we should. We are all moving in that direction. The very greatest of the sages are still here.

Some embody, some not embody. Leading us on whether we are aware of it or not. And all we need to do is to open ourselves to their help which is the most powerful help there is.

And we will get full realization this lifetime. I try to follow them. If you follow me, you are following them.

I take my guidance from them through me to you. So we are all moving in that direction. But this group is moving much, much, much faster than the great majority of people are.

Imperturbability is an indication of how far we have gotten. Can I be disturbed? Can I be annoyed?

If I can, I must eliminate that. We should get to the place where no one and no thing can annoy us. But effortlessness does show how far we have gone on this path.

But I think a better indicator is peace. How peaceful am I? The greater your peace, the further you've gotten.

Your attitude should be the same for good and bad. If it's good or if it's bad, where is it? It's in the world of limitation.

We want to transcend limitation. The good thing is the other side of the coin of a bad thing. It's all in this dream world, illusory world of limitation, good and bad.

So after we learn how to make our life good, then we could look upon good and bad as the same thing. It's the opposite side of the same coin. It's all part of the illusory world.

But our attitude toward the world is expressed in the highest in what I said about the body, what I said about accepting good and bad the same way. What is it good for? What is it bad for?

It's fine. Things that are good and bad are for the body, aren't they? But we are so much more than this body.

We are immortal. We are perfect. So these things don't touch us.

Our attitude should be the same toward good and bad. Have an attitude of it doesn't affect me. I'm eternal.

I'm immortal. Nothing can affect me. So that attitude toward the flat tire should be applied all the way up to the body.

We have been making life better. Now that we can do that, we shouldn't care whether it's better or worse. Because we are not it.

We are not limited by it. Our attitude toward good and bad should be the same, right? Do not identify with what's happening out there.

It's all in my own consciousness. So what's the difference whether I think a good dream or a bad dream? It's all my consciousness.

It's necessary that you apply what you learn. You have to do it. I can't do it for you.

I'm just pointing out the way you should go. You have to go it. Therefore I have to step away so that you can swim on your own.

I'm telling you how to swim in the right direction. You have to do it. If I were to stay, you would develop a dependency relationship.

You would feel good while I'm around. You would unconsciously attach that to me. You would not do on your own nearly as much as when I leave you and come back in and out.

I give you the theory. You get your lab course when I leave in the world. I leave you and the world bumps you.

Every time it bumps you, it makes you think. You think in this direction. But what you read is also true.

You do need the assist, the confirmation, the re-establishing of the basic truths and directions. But you get that each time I come. Someday there'll be no need to listen to anyone.

Also there's only a certain amount that we absorb at a time or each time. Now there isn't a time that I don't give you the whole thing before I leave. Many times, right?

The whole thing. But it takes time to digest. It takes time to work it out in practice.

So I say, you're getting an excellent way of my coming and going. There's no dependency relationship set up. And this dependency relationship is a thing that happens when people are with a teacher all the time, which holds them back.

Now what I'm saying might not be 100 percent so. If we had a set up where we all lived together at one point, actually all lived together right in the same place, this teaching could go on all the time. You would get your practice working with each other like you and Ken sometimes would.

You would practice letting go of those feelings of opposition until there was none. In other words, the world would be right with you and your friends. See, the way out of the world is through it.

Isolation isn't good until you have completely renounced the world, until you have gotten to the place where you see nothing in the world that you want anymore. You know that your happiness does not lie in the world. Then isolation is all right.

You have no more desires for the world. Then you may isolate. But until then, growth is faster and better in the world.

Should you isolate before you reach that point, you are escaping. You're running away from the world. And that's very bad.

But it wouldn't surprise me someday to see us all living together in one place and this growth going on all the time. The only growth there is, is ego elimination. Die until the little self, then the infinite self is there.

The infinite self is always there. There's never a time when you are not a full master. That's perfection.

That's eternal. That can never be changed. But your point of view, your identity with it, you can change.

Because being infinite, you have no limitations. And therefore you can assume

limitations. But it's only an assumption.

It's only an apparency. It's not real. So we should die to the little self, the ego.

When we eliminate that, this infinite being that we are becomes self-obvious. It's there all the time, just covered over by concepts of limitation, which are only ego concepts. I say never forget God.

Always keep in the background, if not the feeling of God, the question, who am I? Or always keep in the background, I am not the doer. It's the body that's doing this.

I am the witness. Be the witness. And in that way, growth goes on all the time.

No matter what one is doing at work, there is always room to keep our mind on God, to keep our mind on the path, to keep our mind on a particular method. And this should be done if we expect to get out of the mess we got ourselves into. It requires full time if we expect to get realization.

Because of what I said before, we have tons and tons and tons of effort put into wrong thinking. Now that we're in the right direction, it's going to take that much effort to undo it. Except if we recognize that being infinite beings, we do have the willpower and we could will instant realization if we would just do it.

How long does it take an infinite being to know that he is infinite? And each one of us being infinite could do it in an instant if we would but apply our full willpower. But our will is not that strong in that direction.

Our will still says we are bodies, mind, need this and need that and want this and want that. But that doesn't take away the fact that realization can be instantaneous the moment we do it. I am that I am.

I want that. So the real grace is not external but internal. The real grace is always there.

You will never ever stop trying to return to this unlimited joy with no sorrow. Because that is the natural state of the self. And that is the grace operating all the time.

You're always being pushed towards seeking happiness, which is seeking the self. So the grace is operating every moment. But if we expect someone other than us to do it for us, it will never happen.

But I believe it's obvious when you look at masters with people around them. People around them are not being given instantaneous realization, are they? Not because the master doesn't want it.

Because we have to do it. The only thing the teacher does is point the direction that we must take. And each one must do it for himself or herself.

Now in a sense it's good to surrender to a master, to God. But what is surrender? Surrendering is saying, thy will but not my will.

Not my little ego will, but the overall divine will. And if you surrendered your ego, from that moment on everything would be perfect. But most of us who think we are surrendering are doing it very conditionally, just a little bit at a time.

And it must be complete to be effective. If it's just a little, that's all the benefit we receive, it's just a little. So divine grace is always operating.

It's the self of you wanting you to let go of the ego concepts of limitation. And it drives you toward the self in the direction of seeking happiness. Someday you'll see the only joy there is is of the self expressing more or less, or shining forth more or less.

We uncover it a bit more and we feel happier. So every time you're seeking happiness, that's grace in operation. So the grace is always there.

But no one will do it for you but you, because you are that. It's necessary to take full responsibility for everything that happens to us, if we want realization. God himself cannot give us realization.

If he could, we would all have it. The reason why he can't is because we are that God that we are seeking. It's nothing external to us.

Because God is right within us, closer than flesh. And since we are that God, we are the ones who do it. I believe that most of us in this room, although every one of us has been with metaphysics, has not heard much about the so-called silent teachings.

And yet they are the most powerful, the most effective, and the very best of all teachings. They are the teachings that go on all the time. In spite of our not accepting them, they're going on just the same.

They are the teachings that are being projected by all the greatest of masters. Every great master that in our concept has been, in truth still is, and is sending out the teachings all the time in silence. It's not easy to explain the method, but it's something like this.

A master has the infinite power available to him, and he uses it. A master is able to contact every one of us four billion people on this planet at the same moment. If a master wanted to, he could even appear in a physical body to four billion people individually with four billion bodies, and talk to each one, and satisfy the need of that one.

A master is one who has no limits. If he can create one body, he can create four billion. But he doesn't do it because, first, he's not being asked.

Second, if he did it, he would frighten more people than he would help. But with all his infinite power, he is projecting the absolute truth to each and every one of us. He's projecting his conviction that we are, just like he is, an unlimited being.

And the only way to experience that limitlessness is in silence. If there's any sound, if there's any vision, if there's anything other than the single one, we are not experiencing the absolute. So the master projects with his power to each and every one the truth of what we are.

He is at every moment sending that to us. There is no time when he is not doing that. The difficulty lies on our side.

We have ourselves closed off to it. We prefer to believe that we are limited bodies with limited minds. And this is the God-given right that we have.

We have the freedom and the right, being basically the gods that we are, to choose to be limited. And we have done it for so long a time that we have convinced ourselves that we are, so that the noise that goes on within us of limitation drowns out the highest of these silent teachings that are being sent to us all the time. So the way to receive this greatest of all teachings is to get quiet.

When we get quiet, we begin to feel this highest of teachings. We begin to feel what we call higher, more peaceful, happier. We get a feeling of well-being.

All our problems disappear. And most of us don't recognize that we are being supported by the great ones every time we move in that direction. Once we experience an assist from a master, we should be convinced of what happened.

Very often we get an assist and we think it's accidental or just something that happened. The more we recognize the source of it, the more we will receive of the same thing. There isn't any great master that doesn't do this.

And the more we open ourselves to them, the more they come in, the more they establish us in the knowledge of what we are. So to sum it up, the greatest of all teachings is the silent teachings. And the way to them is to get quiet and receive it and recognize that you're receiving it.

One of the practical methods of getting oneself to this place is the method of silence, of practicing quietude, of not talking, especially on your days off. Spend an entire day without talking or writing. Spend an entire week if possible.

But we should try to keep as quiet as we possibly can. The only conversation we should engage in is only that which is necessary to maintain the body and also anything pertaining to the path. If we are not talking about the path or about sustaining the body, we are expressing our ego.

And each time we express the ego, we make it stronger. Keeping quiet does not strengthen the ego and is therefore an excellent method of growth that will eventually lead any one of us to get to the place where we are able to receive the very highest of the teachings, the silent teachings.

[Speaker 5] (2:13:12 - 2:13:19)

The title of this session is Creating All You Desire. Recorded June 14th, 1966.

[Speaker 1] (2:13:20 - 2:43:28)

The subject of course is Truth, God. And I preferably like to call it happiness because in the end we discover that the God we're seeking is the ultimate happiness with no sorrow whatsoever. This makes God far more intimate, more knowable than just using the word God or some of the other words that have been used.

The word self with a capital S is a much closer, a more meaningful word to all of us than the word God is. God to each one of us is the concept that we have. And more often than not, God in people's minds is the greatest person we could think of within our own concept, just the greatest of everything.

And God is not exactly that. God we call the self because the inner self of each one of us is that God that we are seeking. The God we are seeking gives us the ultimate happiness because it is without limitation.

Each and every one of us here and now is that unlimited being. With no limits whatsoever. Acting as though we are limited and fully convinced most of us that we are limited.

And since God or the self or the very being that we are is changeless and eternal, we can only be that and nothing else. We are right now that infinite being called God, pretending that we are not. Setting up an apparency called the world, an apparency called diversification, otherness, and we have lost sight of the fact that we have set up this falsity called the world.

And we began to really believe that this real false projection we have set up is real. But we can never ever let go of being that which we really are, the infinite self. Now all trouble stems from not knowing, not accepting the infinite being that we are.

So the purpose of my being here is to help you let go of the false concepts that we are limited beings. And the way I do that is to keep it as simple as possible by trying to show you that the only thing that covers up this infinite being that we are is the sense of egoity, the sense of ego. That I am an individual separate from the all.

And the moment we start that separation we start all trouble. So the reality is nothing

but the infinite self that we are. All trouble is saying I am an individual separate from that one infinite all being.

Therefore the only practical methods there are are those which help us let go of the false concept of being an ego, of being separate. There isn't a moment during the day that we are not practicing being an ego, unless of course we have the wisdom that we are not. And so the methods I propose are those that can and should be used all day every day.

We have so confounded ourselves, so thoroughly by now, that in order to undo this false belief that we are limited we need a full-time givingness to this subject in order to realize what we really are. In order to let go of all the false ideas we have conceived of, basically that we are a limited body with a limited mind. Now the first day the key that I sort of threw out was as one sees the world so is he.

As you see the world out there so are you. Now at first this might be quite shocking. The ego part of us rebels against it.

But this can be used every day, all day, for checking ourselves to see what our consciousness is. It is impossible to see something out there that is not in our mind. There's nothing out there but our own consciousness.

A master, a perfected being, sees only perfection. So if we would take this key and check ourselves during the day on all the especially negative thoughts and start looking within to discover the source of this, we will see that these thoughts are right in us. They are our thoughts.

That the horribleness that we thought was out there is right in here. Because we are in a state of the world that is relatively a low state, most of us are far more with negative thinking because we accept negativity and therefore we can undo that negativity by facing it. By first learning how to discover this negativity.

By seeing that if we see it out there it's right within us otherwise we couldn't see it. And then using it to let go of it. Now using it to let go of it is the most important thing.

So we look out there and anything and everything we see that is not just right, we turn inwardly and we look for this very thing within ourselves and if we look honestly we'll discover that that thought was right within us. That that concept is our concept. That it doesn't apply to the other one.

It applies right to us. And then when we see it we automatically let go of it because we are seeking truth. We are seeking happiness.

And it's ridiculous to hold on to the things that keep us miserable. So the first one was as you see the world so are you. Since happiness and sorrow is probably the thing that we are most concerned with every day, happiness and sorrow can be used as a means of

growth.

I want to interject here that any one of these practical methods, if used constantly, will give anyone full realization. Because there leads onto the very thing that's causing all the trouble. And if we undo that, realization results.

Any one of these methods, if used constantly, will lead to full realization. On happiness and sorrow, all happiness is nothing but being the very infinite self that we are. All happiness has its source in the self.

Anytime we are happy, we are merely feeling this infinite self that we are a bit more. And the more we feel it, the happier we are. We falsely attribute the happiness to the thing or the person out there.

But when we turn within, we discover that this happiness has its source right in our very own beingness. And is not dependent upon people or things. That we have set up a false concept that it is dependent upon people and things.

So the source of all happiness, of all joy, is the self. But you must turn within, you must see this yourself. Anything I say, if you believe it, it helps you none.

But if you will prove it out for yourself, then you will know it. And it will be most useful. All knowledge must be proven out.

No teacher can give you knowledge. You have to dig it out yourself. You have to see it.

You have to make it your knowledge. A teacher can only point the way. And each one of us must take it by himself or herself.

So for those who are here for the first time, I think I ought to make a point of that. Never accept anything I say because I say it. Only accept that which you can prove out for yourself.

Only then is it meaningful and useful to you. So you must turn within until you can see that the source of all joy is your very own self. This is a tremendous thing when you see it.

And all things lose their hold upon you. All people that you thought you couldn't live without, you need no more. You become whole and complete unto yourself when you discover that all your joy has its source in your very own self.

Now on the opposite side, all misery, all sorrow has its source in the ego. All misery is nothing but ego frustration. All misery is nothing but the ego saying that my joy lies upon him or her or that having that thing.

And if I don't get it, I'm miserable. Now if we will use that, every time we are unhappy,

any time we are dissatisfied, if we will seek the source of this unhappiness, we will discover it's based on a concept of egoity. That I am an ego and I want this and I must have that and so forth and so on.

And we are not getting it and therefore we are miserable. Then when we do get it, we feel happy only because we have let go of the limitation of needing something. And we fall back into the very self that we are.

And we call that happiness. So to repeat, all happiness has its source in the self. All misery has its source in the ego.

And by tracing either the joy or the sorrow back to the source, we gain a bit of wisdom, a bit of truth and move toward realization. Now I feel as though I've brought the new ones of us up to where we were last week. When you see the truth, it's very easy to come out with methods.

Because you see everyone spending every moment of his time seeking truth. And there's only two kinds of people in the world. Those who are consciously seeking it and those who are unconsciously seeking it.

We here are consciously seeking it. I think I'll go into the realm of mind and try to give you a key that is a very powerful and a very tremendous thing. And I'll put it this way.

Think what you want and that is all that you will get. Think what you want and that is only what you will get. When we go into this instrument called the mind, we discover that the mind is only creative.

The mind is only creative. The mind creates what we hold in mind. When we create things that we don't like, we call it destructive.

When we create things we do like, we call it constructive. But the process is just the same thing. Mind is only creative.

Too many of us hold in mind the things we don't want. I don't want this, I don't want that and I'm afraid I'll have an accident and I might not have enough money to buy this and I don't want this to happen. The mind doesn't understand the word not, N-O-T.

The mind works on picture thinking. When I say the word table, everyone gets a picture of a table. They don't get a picture of the word t-a-b-l-e.

If I say shoe, you get a picture of a shoe. If I say not shoe, you're thinking not the picture of a shoe and you will create a shoe. This is the basic error that most people make when they try to demonstrate, try to create something.

So hold in mind many things they do not want and incidentally this is the sad thing about fear. That which we fear we bring on only because we hold it in mind and create it. So if

we want a happy life, if we have anything that's bothering us and we don't like it, all we need to do is to let go of the thoughts of that thing and it is gone.

This goes to the extreme of the body. It's impossible to have a sick body without unconsciously holding the thought of sickness. The way to correct a sick body is not to think on the sickness but to hold only the thought of health and the moment we do that, the moment we have only a thought of health, there is no more sickness.

It'll drop away instantly. So the key is to think only what you want and you'll change your life in that direction that you are thinking. I guess I ought to add we shouldn't qualify it.

We should not limit what we want. We should never say through whom, by what means, through what method we would like to get that which we want. Once we do that we are interjecting the ego.

We are trying to direct the way this thing that we want is to come to us. We should let go and let God, let go, let the infinite find the way of getting to us that which we want. We should think only what we want, not through whom or by what means.

And also we must think in present time. Anytime we expect to get something in the future, we are creating it in the future and that's where it remains, in the future. We cannot get things that we expect to get in the future because the mind being creative will create it in the future.

And the future is always ahead of us. It's never here. So that when we want to create something we must accept it as having been already received.

As the Bible says, before you ask believe that you have already received it. Anything we want, we must get the feeling that it is ours now, not tomorrow, not in the future. It is ours now and then we just let go and we expect to pick it up.

Any demonstrating done with concept of the future and it will always keep it in the future. To be more specific, if it is a thing, we should visualize it, see it, feel it, taste it, smell it as though it is and is ours now, period, finished, dropped. Many schools suggest that you repeat again and again and again.

Well, repetition is necessary if you don't accept it the first time. But the very best way to demonstrate is to know that it is here and now and let go. Then it comes very quickly.

But we must have the concept of the present. It is ours now. So we should always think only what we want.

Never think that which we do not want. This is so simple. If you will do this, your life will be exactly the way you said it.

Think what you want. Use that as a slogan, as a way in life and you will become master

over your life. You will have exactly what you are thinking.

A master sees only perfection. Hear no evil, see no evil, think no evil and they'll be no evil. Now mark that.

Let go of trying to be otherwise. You can take credit for all the negativity you're creating and that's very helpful too. When we create something that's negative in our life, we don't like it, we should look at it.

Look for the thoughts in our mind that cause this thing to happen. And then if you develop this as a way, as a habit, it'll come very quickly. You'll say, now what did I do to cause this?

And immediately the thought will come up and you'll say, oh-ho. You'll smile and you'll let go of it. But that too is teaching one that we are nothing but creators.

And when you discover that you're able to create sickness, accidents, poverty, it'll give you confidence that you can create. If we're having difficulties in life, we can use those difficulties just this way, by discovering that the source of everything is a thought or thoughts in our mind at some time previous. And when we see that, we know that we have created this negative thing.

And then it will occur to us, well, well if I can create something negative, all I have to do is reverse it. I can create something positive. But everyone is creating every moment of his life because he's thinking all the time.

If things do not occur, it's because one time we can think yes and the next time no and balance it out. But if the yeses are stronger than the no's, it'll come into being. Everyone is creating every moment that he's thinking.

You cannot help but be a creator. So long as one thinks, he creates. Unfortunately, we are convinced that we can only create very slowly.

If we were convinced that we could create instantly, things would happen immediately. But take credit for all the negativity that we create. It shows us that we are the creator.

Then we can consciously make a decision to stop creating that which we do not want, and to start creating that which we do want. This will conflict with the concept that God is a creator. In the ultimate truth, God is not a creator.

Only man is. In an absolute perfection, there is nothing to be created, nothing to be destroyed. Everything is absolutely perfect.

So in the ultimate, there is no creation. Where the top God is, there can be no creation and no dissolution. The only creator is man when he doesn't know that he is God.

[Speaker 6] (2:43:40 - 2:44:08)

The following talks were recorded in 1984 during a nine-day intensive. These rare recordings were recorded on a home video camera on extended play. We have done our best to sharpen the image and balance the color so that you can have the direct experience of Wester's message.

In order to get the most from these tapes, please listen to them with your heart and leave your head aside.

[Speaker 1] (2:44:09 - 2:47:57)

Enjoy. I'll take you on the major roller coaster ride that we are on and have taken. It's interesting, your daily lives are roller coasting all the time.

It might be that the archetypical thing was the original roller coaster ride, but we should know intellectually the whole complete picture, which when we do, I think it better helps us place ourselves, better helps us move in a direction of getting off the roller coaster. If you can imagine it, life should be a straight line, not even that, a point, just never move, never act, never do, and that is the ultimate state. Yet if you have concocted a body or bodies, they go on without you doing a thing.

Your body moves, the world moves, and you do not do a thing, you just sit back and watch it all. So this concept of being still, being a point, or better than that, being every point without moving, does not take away from you your dear, dear world that you hold onto for life, which is your nemesis. So, I know some of you have seen this before, probably more than once, but if there is anything I do, it is the same thing over and over and over and over and over and over and over and over again.

And I wonder, why don't you hear me? Or if you do, why don't you just do it? And the doing is really undoing of the doing, so you can remain still and just be and be and be and be.

Does that remind you of a song, if I could be and be and be and be, if I could be? Even as this seems to be the change of lyrics a bit. But what I'm really doing, I see, is introducing mantra.

Any of you, anyone here do mantra or have done mantra? Okay, I'll give you some, if I could be and be and be and be. I ain't got nobody.

I'm misbehaving all by myself, that's it.

[Speaker 7] (2:48:00 - 2:48:01)

There's a lot more.

[Speaker 1] (2:48:05 - 2:48:40)

There's a lot more, but the whole concept of mantra is to get your mind in the direction and try to quiet it by holding it on that one direction, so that the other directions would drop away. It'd be wonderful if they would. But mantra is good if you have a very noisy mind, to get it quiet.

I gave Marilyn Rodak a one. Didn't I?

[Speaker 7] (2:48:41 - 2:48:43)

Which one? I am I.

[Speaker 1] (2:48:45 - 2:48:52)

No, I gotta be. You gotta be free. I gotta be free, or I gotta be me.

[Speaker 6] (2:48:52 - 2:48:57)

You can change the song from I've got to be me to I've got to be free.

[Speaker 1] (2:48:58 - 2:49:01)

Oh, I gotta be free, I gotta be free. You could also...

[Speaker 7] (2:49:02 - 2:49:03)

You gave me Marilyn Rodak.

[Speaker 1] (2:49:05 - 2:58:52)

I gotta be me. I don't know how that would fit for you. But the one I like best, I just heard, I am I, I am I, I am I, I, I, I.

Yeah, try it. The last part. Get in the habit of just singing to yourself, I am I.

Not the last part. So, one, one, one, I am I, I am I, I, I, I, that's I, I, I, I, I, I, I, I, I, I, I, I. So, this roller coaster that we have decided to take a ride on, we start off in being only beingness, if you can imagine what that's like, and you cannot.

The mind cannot see beyond the mind. Mind is a come down from beingness, so when you try to imagine it, it's impossible. But how many of you have experienced just being your beingness?

I can see a show of hands. That's almost all of us. Ha, ha, ha, ha.

There isn't a moment when you're not. There isn't a moment when you're not experiencing your beingness, and this is what you're looking for. In your every act in life,

you're looking for your beingness, and what is it?

You call it yourself. I go with a capital S. When I am just myself only, I am my beingness, and you can't help but be yourself.

You cannot help but be your beingness. So, what do we do? We take a sleigh ride, or a coaster ride.

At this nice, even, perfect, wonderful spot, we start moving out, and we take a real downward ride. Go to a bottom, and then ride back again. In this all-perfect state of beingness, in order to get into difficulty, we create what we call our mind.

So, right at the beginning here, we set up a mind. It's only an instrument to separate. Only an instrument to create differences, parts primarily, after which the more parts we create, the more it hurts.

So, after we create this mind, we do everything to get back to the beingness with the mind, but the mind cannot do it because it's lower than beingness. So, what the mind can do is direct you toward letting go of the mind, so that you can just only be. But once we start out, that's not enough.

We set up a body. The first body is a causal body. It's a delightful body, because there, every concept, every idea we have is instantaneously fulfilled.

Every concept is instantaneously fulfilled, and there's not too much motivation to get out of that causal body, and yet it's relatively easy to do it, to go back up. But, what we do is we make a denser body, called astral. And here's where we really hang ourselves.

I'm putting the neck right around that moment. And we get down to the physical. In the realm of time, this was started eons ago, in the realm of time we've been hundreds of millions of years into the physical.

This is how stubborn we are. And theoretically, any time anyone should choose, that one can go just right back up to the top. But as you've noticed, you get so caught up in your toys, in your externals, you just don't want to let go.

And so we develop all these externals more and more and more, and the more we develop, the heavier we feel. The slower we get, the slower we move. Until you hit bottom, the state we are in, the physical, it's the slowest, densest state possible unto beings everywhere in the universe.

We cannot go slower, lower, denser than we are right now. So that's a great place to be. We're halfway through, and we're actually, those of us using the method, are beginning to move up and out of the physical.

We've chosen a time to come in when the incentives to get out of the physical are going

to be the greatest. And that's great. Because it's when all the prompts are knocked out, all the external prompts are knocked out, that we say, enough, and we go back home.

Home is up there. So you've chosen a wonderful time. You couldn't have chosen a better time to come into the physical realm, because unconsciously we set it up, originally consciously, so that we will not be forever caught up in this heaviness, in this misery, in this limitation.

And when we set it up, we could see ahead of time that you get so blinded, you don't know where you're going. And so we set up the automatic protective stops. That's the physical set up so that the physical can't work anymore.

Now we have to go back up. There's only one way to go. Up, when all the prompts are out.

I don't know whether to mention it or not, but I will. The leader of what's considered one of the most spiritual countries in the world died this morning. She was assassinated.

[Speaker 7] (2:58:53 - 2:58:53)

Who?

[Speaker 1] (2:58:54 - 2:58:56)

Gandhi? Yeah, Indira.

[Speaker 7] (2:58:57 - 2:58:58)

What?

[Speaker 6] (2:58:59 - 2:59:01)

She was assassinated. Yeah.

[Speaker 1] (2:59:02 - 2:59:14)

By whom? Two of her guards. They were Sikhs.

Two of her personal guards were Sikhs.

[Speaker 7] (2:59:15 - 2:59:17)

What Sikhs? They're kind of religious.

[Speaker 1] (2:59:18 - 3:02:11)

There's a Sikh group in India that kind of stepped aside from Hinduism and are seeking their way. But it's not spelled S-E-E-K, it's S-I-K-H. They're a big group there and they're

trying to separate their part of the land from India.

So there was a battle going on. But the irony of it, who did it? Her closest personal guard.

What I'm saying to you is there are no safeties in this world and what are you doing every day? You're trying to make it safe. Even if you get to be the head of one of the most spiritual, one of the largest countries, you still can't be safe.

Until you identify with your beingness. And when you do, you will have the absolute safety there is. You're untouchable, immortal, all perfect.

So try not to hold on to this physical carcass with the intensity that you do. Start looking towards moving up. You'll move back into the astral.

When you get up there, it's different from here. Here you're looking in a downward direction all the time. Here you keep your direction up.

And when you do it enough, you get to be a Christ, a Buddha, back in the causal. That's where they are. And where they are is such a thin line from just beingness only.

Should they choose to go over the line, they can do it. But they get caught up in wanting to help the world. So that they, ones who start helping, seem to hang around for thousands and thousands of years.

But they do it in a very comfortable body, the causal body. So be caused. That's what I'll be talking about.

Of course.

[Speaker 6] (3:02:14 - 3:02:19)

And what about you, Lester? Are you in the causal?

[Speaker 1] (3:02:21 - 3:02:52)

If I were in the causal, I wouldn't be talking to you. When I say you, I mean the world. I sat in it for years.

And then came out to do my duty, to guard my country, obey all the laws, and do good. In other words, you were drafted. But I volunteered for it.

You have to volunteer originally.

[Speaker 7] (3:03:04 - 3:03:06)

Being prepared.

[Speaker 1] (3:03:06 - 3:04:42)

But once you sit in that quiet state, it never leaves you. And it's extremely difficult to stay with the noise. I still have to use radio, news, read the newspapers, know what's going on in the world and so forth.

Because if I don't, I just automatically float up. And if you would ask me questions, I'd look at you and just smile. Because there are really no answers to the questions you're asking.

You're asking me, well, why shouldn't we be limited the way we are? Why shouldn't we have all these troubles? Why shouldn't we have this heavy body?

Why shouldn't we suffer? That's what every question that you put to me sounds like. And in the early days, that was the way I used to answer questions.

I wasn't even aware of it until an awfully sweet girl who worked with her husband at the Valley Verde School said to me, Oh, Lester, you're so rude. I said, Am I? She said, You certainly are.

I didn't know why. So I had to ask her why. She said, I just asked you a question a few minutes ago and you looked at me and smiled.

You didn't even answer me. Then I asked you a second question.

[Speaker 3] (3:04:42 - 3:04:43)

You did the same thing.

[Speaker 1] (3:04:43 - 3:06:02)

Then I asked you a third question. You did the same thing. That is rude.

And I said, Gee, she's right, but I still don't think it's rude. I said, Will you ask them over again? She didn't want to.

But I did try to answer her questions more so. And then I came back. This happened in Phoenix in a restaurant.

I came back to Sedona. I asked closer ones, When you ask me questions sometimes, do I just look at you and smile? And they said, Yeah.

I said, Why don't you say something about it? This was Reverend Lindsey. He says, Oh, I understand.

And another fellow told me the same thing. It was only then that I realized I was not answering the great majority of questions. But I was answering, see, where I was coming from with a smile.

That smile is so worth that perfect being. Of course, when you project that to the other person, it tends to lift them. But of course, I couldn't lift them high enough to agree with me.

So they wanted an answer. Down in the pit. So I had to learn how to talk pit language again.

[Speaker 6] (3:06:12 - 3:06:14)

So this is all pit talk, huh?

[Speaker 7] (3:06:15 - 3:06:16)

Is that when you moved to New York?

[Speaker 1] (3:06:18 - 3:22:21)

Oh, no. Back in the early 60s, I began I think it was early 68, I began watching TV. Hour in, hour out.

One program after another. Until I could get my first feeling. And when I got the first feeling, I got a little tear in the corner of my eye.

I just jumped up and I applauded. But it took me until 1968 before I could do that. From 52 to 68.

Now back in 52, I knew I would be doing what I'm doing. I had the whole picture. When you're there, there's no time.

You can see back a million years, forward a million years, or tomorrow. But I saw the picture and I knew I needed to come back. And it took me 18 years to get into the realm of thinkingness.

Whereas it took me three months to get out of it. See, this is beingness. This is thinkingness.

This is more of doingness. You're quite active there. And incidentally, when you dream, and you see your body, that is your astral body.

And that astral body is the matrix for the physical body. So it looks exactly like it. Matrix means what?

Matrix. Centric? Mater.

Mother. It's the mother of this body, it forms this body. And down here we think we have to have in order to be.

We start gathering the infinite universe back together by trying to own one spot, then more and more and more. And then when we think we have the world like some of our leaders do, they want to take in the moon. And this week NASA was talking about Mars.

They think the Russians will probably get there before us. If you get Mars and you want the whole solar system, after that you want the rest of it. When you're in the realm of havingness.

So when you're in havingness and you start to do, it moves you up towards the astral. Now there's a difference between here and here. When we're up in that top state, we're up there in sort of a passive way.

And when we run the gamut of all this, we come back to it in a positive way. I think the best way I can explain that is like sickness. If you're born healthy and you're healthy all your life, do you appreciate sickness, that health?

You like it, it's nice, but you're not aware of the value of the health. However, when you're sick for a decade or two or three, and then you become healthy, you will always appreciate the state of health. That's a positive knowing of what is health.

Whereas if you're born healthy and remain healthy all the time, it's a passive knowing of what the state of health is. So when we run the gamut, we go out no more. Because I live in a hell.

And that's the state we're in here. The most limited, the most hellish state beings can ever get themselves into. Because we're down here, we have a tremendous advantage.

When you're in hell, the advantage is the incentive to get out of it. And we're plagued with it. Peppered, like with bullets all the time, to get out of this state.

And because of that, from here, we can go straight all the way back home. When we so decide. I'll tell you this, once you get up into these nicer realms, you'll take eons to go all the way.

Things are nice, everything falls into line. You're conscious of the fact that you're going up without incentive to do it. And so the old programs hang on and keep us in this nice state for eons.

And yet we're never fully comfortable in any of these states until we get back there. We are always prodded by the memory of what it was at the beginning. So to avoid the endless...

You see, when you're in these states, you're highly sensitive. The majority of the time, everything is wonderful, but when things are not, you feel them far more intensely than you can feel now. Your feeling is totally concentrated on whatever that feeling is when

you're up there.

And by comparison to the harmony you're living in, it's extreme. It doesn't last, but when you hit it, and you will hit it, it's extreme. And so you're occasionally going into a terrible feeling.

How many people have read the autobiography of a yogi? I can use that book to allude to these things. Here you take Yogananda.

He was free before he was born. And at one time he's going to visit one of the saints. He was way out, and he meets him.

And all of a sudden, he drops down on the ground, and he's crying and screaming, Oh, please, give me an experience of God. From the high state, when you go into that non-godly state, it's excruciatingly painful. He threw himself on the ground.

Screaming, he was writhing with the agony of not being one with God. Those are the things we go through in these higher states. So, what I'm trying to say is these states are awfully tempting.

And as you move up, some of these characters will invite you into it. My recommendation is bypass it all. Take this.

Get off the roller coaster. Go right back home. Being in the state we're in, any one of us can do it.

Remember, that's the tremendous advantage of being here in the physical. We can go straight back home. You can do it in a few months, a few years, this lifetime, or many, many lifetimes.

It's up to you. You make the choice. Now, the majority of people on this earth who do not have the Sedona Method are going to take millions of years through the trial and error, through the hard way of smashing up everything to show us that it doesn't lie in things.

I think you can see that as our trouble today. We have materiality. We were never so unhappy.

Back in the days when I was a boy, a youth, hardly anyone had enough food. You can imagine that. We were doled out to things like fruit, desserts.

They were expensive. Things like cars, TVs, radios, airplanes, boats. A very small percentage, probably less than 1%, of us had those things back in those days.

But today, everyone has more than what the wealthiest man had back then. And we think material things will bring happiness. And we still do.

We still go after them. Discover where the happiness is. It's not in the thing.

It's in letting go of the agony of not having it. Desire is an agony of lack. It's letting go of the desire for having it that momentarily quiets our minds.

And at that moment, we're just being. Discover where in lies your happiness. You'll stop wasting your time.

You'll stop pounding your head on brick walls. And you'll go direct for where it is, right where you are. It's just you identifying with your beingness.

Do you see why I say it's simple? It's the simplest thing in the universe to be. You are.

That's how simple it is. And when I say it's easy, what does it take for you to be you? Nothing.

What does it take for you to be you? Nothing. What effort does it take to be?

None. But look what you're choosing. A tremendous effort to be otherwise, to be limited, to be sick, to be chasing after specks in the world when the whole universe is yours.

So it is simple. It's you, your beingness. And it's easy because you're there now.

Effort has got nothing to do with what I'm talking about. Effort is all the commotion you go through to be what you are not. An extremely limited physical body.

Spending almost all your time trying to keep it surviving. Even though it's so obvious that the body does not survive, everyone's spending 99% of that one's time trying to keep the body surviving. It's a no-win proposition.

And still we go after it. You see how brilliant our minds are? Loose the mind.

Stop the thought by ridding yourself of the motivators of all the thoughts called feelings. No feelings and you're there. See how simple it is?

And when you so decide to let go of your feelings, it's easy. It's an accretion that takes tremendous effort to hold on to it. Become effortless right now and you're free.

Let go of all your effort. Every ounce of it is trying to be limited. Trying to be what you are not.

It's simple. You are it and it's easy. It takes no effort.

Every ounce of effort you use is trying to be a limited body. Trying to keep it surviving even though you're not smart enough to know that it doesn't. If you were, you'd just give it its just due and you'd focus all your attention on going free.

You would turn all your attention inward. Take all your joy from you. Which is the only place where it is in the first place.

So it's simple and it's easy. Everyone fights me on that. I think that's my biggest danger point.

I think more people want to kill me because I say it's simple and it's easy than anything else. What is it that wants to kill me?

[Speaker 7] (3:22:22 - 3:22:26)

The effort. The effort. The ego.

[Speaker 1] (3:22:26 - 3:22:51)

The ego, the effort, the mind, they're all one and the same thing. Ego equals mind, mind equals ego. You're so wanting to be a limited ego that when I suggest otherwise you want to kill me.

Isn't that silly? Isn't that silly?

[Speaker 7] (3:23:00 - 3:23:02)

Not from the ego point of view.

[Speaker 1] (3:23:06 - 3:25:49)

Well, right back at ego, he must go. I don't know why everyone chooses to hang on to the misery. As long as you're trying to get your joy from this world for each ounce of pleasure you take you get pounds and pounds of pain.

For each ounce of pleasure you take you get pounds of pain. Putting it another way, for each ounce of pleasure you take you get pounded with pain. And you're all experiencing this, more or less.

Why not make the decision here and now to go free and let it be in a matter of weeks, months. And then to bait you, I say, do you want to have? Have anything, without effort.

If you're afraid, you're free. You want to do? You can do anything, without effort, if you're free.

So there is no giving up. There's only a taking on more and more and more until you're infinite. So many of you think you're going to give up.

You give up, like you do with food. You give up your misery. That's why you give up.

But you have not convinced yourself, yet, to what I'm saying now. Because once you do,

it's just a matter of months. And you'll dump all the feelings and just be your beingness.

Okay, I'm taking you on the rollercoaster ride, the main one. Of course, what we do on these rides is we impose another rollercoaster. Down here, it's really sharp.

[Speaker 6] (3:25:53 - 3:26:00)

So on our way up, we're going to see that we have a choice to go free or to go into the astral and the causal.

[Speaker 1] (3:26:06 - 3:26:07)

Can't you see it now?

[Speaker 7] (3:26:08 - 3:26:08)

No.

[Speaker 1] (3:26:09 - 3:26:10)

You don't think you have a choice?

[Speaker 7] (3:26:11 - 3:26:15)

I mean, I don't know anything about the astral or the causal. I didn't experience that.

[Speaker 1] (3:26:16 - 3:26:53)

It's all in the mind. You're experiencing both of them right now. When you have an idea and you see it through to completion, the moment you have it, that's done by the causal part of you.

When things happen immediately, that's done in the astral part of you. Like in a night dream, whatever you think is immediate. And when it takes time and years, you're in the physical.

[Speaker 5] (3:26:56 - 3:27:03)

The title of this session is Letting Go of Ego recorded May 19th, 1966.

[Speaker 1] (3:27:05 - 3:46:14)

I guess the best way to start is with an overall picture of our direction in such a way that it embraces those who have been here for some time and those who are here for the first time. I think all the questions that the philosophers ask and try to get the answer to that the psychologists ask, but even the field of medicine asks, and the world of religion, are really all asking the very same thing, approaching it from different angles. Everyone is seeking the answers.

And if we sift out what is it that we're all seeking, we put different names to it. Some people call it spiritual, some truth, some philosophy, wisdom, understanding. But the basic thing that everyone is seeking is very simple.

It's happiness. But it's the ultimate happiness. It's nothing mystical and nothing far and nothing complex.

Every being is seeking pure and simple happiness in a way that there is no more sorrow. So the word I like best for our so-called path is the ultimate happiness. The ultimate happiness, of course, is the ultimate truth of our beingness, truth of the universe.

And there is only one ultimate truth, is the way it turns out to be. So all of us are seeking this continuous happiness with never a taint of sorrow. Most people in the world, of course, are making the error of seeking it where it is not, and therefore not attaining it and becoming extremely frustrated because the more they try to get of it where they think it is, the more they discover that it isn't there.

In place of the happiness, they're finding more and more discontent, more and more misery. We never had so much materially as we have now, and I don't think we've ever been so unhappy, at least in the past 50 years we haven't, as we are today. So in seeking this ultimate happiness there's one most important thing necessary, and that is to have pointed out to us what this happiness is and how to get it.

Now, as I said, it's very simple. Truth, happiness, God is simple. If it's not simple, it's not godly, it's not truth, it's not happiness.

It's an artificial complexity set up by man's ignorance. So again, I say this whole direction we're in is very simple. Now, the number one thing preventing us from seeing what this ultimate happiness is is our sense of egoity.

So opposed to this ultimate happiness, which is really the goal, and the only thing stopping us from having this constant happiness with no sorrow is the sense of separation. I am an individual separate from the all. Once we take on this sense of separation we seem to develop it more and more and we keep pulling away from that ultimate happiness, the ultimate state, which in the beginning we were all in and more and more we begin to believe that we are a limited mind, a limited body, so limited that we need a thing called oxygen to survive or food and so forth and so on.

This ultimate happiness that is the goal is something that never ever really leaves us. It's right within us all the time. But we cover it over with concepts of limitation, of being separate.

And the more we do it the more concepts we build up until we get to the point where we are today, extremely overloaded with concepts of limitations. Now, this ultimate joy that we're seeking is our natural state. It's a natural state to all mankind.

To get this ultimate happiness, which is our natural state, all we need to do is to let go of the obstructions that we have set in the way of seeing what this happiness is. We have built up endless concepts of limitation over this unlimited being that we are naturally. So the simplicity of the direction is this.

We are that natural unlimited being possessing right now that unlimited joy but covering it over with a sense of limitation called the ego. We need to rediscover what I just said. We need to rediscover it.

It's there. It's there all the time. Well, how do we rediscover it?

First, we need someone to tell us that the direction is this way. Someone must point out the direction. Secondly, we must look in that direction and we must discover it for ourselves.

No one can give it to us. We must see it. We must see it through our own mind's eye.

And when we do, we re-recognize that which we always were, an unlimited being with unlimited joy. Now, the direction must be inwardly. It is not outwardly.

Everything out there we discover is something that we have dreamed up and then put a tag on it as being real. This world, this universe, we have dreamed and through accepting this dream for so long, we think it's real. So what we need to do is to turn our attention inwardly to re-examine, rediscover what is the truth of everything.

And as we do that, we begin to see the falsity or the illusion of the world and by getting concentrated in the inward direction, we see this infinite being that we are. So the path resolves itself into two things. One, seeing this infinite being that we are and two, seeing the limitations that we have superimposed over it and letting go of them.

Human love versus divine love. Human love is what we think love is. Divine love is a constant, persistent acceptance of every being in the universe fully, wholly, totally as the other being is and loving them because they are the way they are.

Divine love is allowing the other one to be the way the other one wants to be. Divine love is seeing everyone equally and I think that is the test of how divine our love is. Is it the same for every person we meet every day?

Is our love for those who are opposing us as strong as our love is for those who are supporting us? Divine love is unconditional and is for everyone alike. I guess the greatest example of it is Christ with his teachings of turn the other cheek, love your enemy, and so forth.

If we as a nation were to practice this we could make every apparent enemy of ours completely impotent just by loving them. We would be powerless to do any harm to us.

But we would have to do it as a nation.

At least the great majority of the people would have to do that. Love itself is something we can't turn on and turn off. Either we have it or we don't have it and it's impossible to love one person and hate another or that we hate anyone.

To that degree we love the others. Our love is no greater than our hatred is for any one person. What we call love is simply need for that person.

If we say I love this person but not the next we feel that we need this person and therefore we'll be nice to this person so we can get what we want. But that's not love. Human love is selfish.

Divine love is completely selfless. The methods we use should be the ones that suit us best. The methods that we like we are able to gain most from.

Therefore each one should follow that method which he likes best. All methods will eventually lead to the one method of self-investigation. Who am I?

What am I? And when that question is fully answered that is the end of the line. There's nowhere else to go.

Once we discover who we are we discover that we are infinite beings. Omnipotent, omniscient, omnipresent. So the outer teacher pushes us toward the inner teacher which is nothing but we revealing our real self to our self.

That which we have been seeking over the centuries outwardly in the world has always been right with us all the time closer than flesh. It's always been the I that I am. We foolishly have been looking away from it.

The moment we start turning our attention toward it the moment we start looking inwardly we begin to discover who and what we are. We should continue this until it's full, complete. And discovering who we are is the same as discovering that we are not the ego.

We are not that limited being. Because we have strayed so far from the absolute knowledge it's almost necessary for us to start on the negative side of eliminating the ego to get enough of it out of the way so that we can begin to see the self that we are. If we work on ego elimination we should always balance that with getting quiet worshipping the masters dropping into the self reading inspirational writings.

If we work too long or too much on the ego we get caught up with it it becomes real to us it becomes too real. And then instead of letting go of it we begin to try to sustain it. So any time we are working on any method of eliminating the ego we should always balance it with a positive method of dropping into the self into the quietness into the

feelings of bliss so that we don't validate the ego too much.

[Speaker 5] (3:46:23 - 3:46:29)

The title of this session is The Effortless Miracle recorded July 12, 1966.

[Speaker 1] (3:46:30 - 4:04:29)

To sum up the whole thing it's very simple it's the old dictum thou art that and the way to know that is to be still. Being still is simply stilling of the mind until there are no more thoughts. So this infinite being that we are we discover by just quieting our mind and when we do that the infinite self shines on its own and where no thought rises there we find God, our infinite self.

Alright, well how do we get to this state? Most of us have been on the path for some time and we have not attained full realization. Why?

Why aren't we fully realized beings knowing that within us is the infinite power knowing that we want it why aren't we fully realized? Again the answer is simple. In reality we are fully realized here and now.

We are all in a state of nirvana, samadhi ecstasy or whatever word we use for it looking away from that state looking away via the mind into thoughts and concepts that we are not in that state so our attention is pointed away from our natural state of full realization. We are fully realized here and now. We are simply looking away from it.

What I have been trying to do is to turn our attention, our eye back toward that state by giving you methods that can be used every day, all day no matter what you are doing these methods could be used and they simply point us back in the direction wherein we can see who and what we are. I believe the first one was the first method as you see the world so are you by looking at all these things that we don't like or do like about the world if we will turn our attention inward we will discover that it's nothing but our own consciousness that what we see out there is within us and we can use this to free ourselves from the things out there. I believe the second one was every bit of joy that we feel is nothing but our very own self the infinite self which we allow to express more or less when we allow it to express more we are happier when we squelch it we are less happy but every bit of happiness can only be the feeling of our very own beingness of the self that we are that if we trace all happiness to its source we discover just that and by discovering that we confirm this fact for ourselves that all joy is nothing but our very own self on the opposite side all misery all unhappiness has its source in the ego sense the ego being the sense of separation from the all I am an individual separate from the all and yet we don't have the all we have want to get some of that all we have frustration and we call that unhappiness so if we will trace the source of all misery we will discover that it has its source in ego desires frustrated another meeting we had was on what you

want think only what you want and that is all that you will get the mind is only a creator whatever we hold in mind we create if we look into this we discover this to be so and when we see it for ourselves then we become masters and all we do is just hold in mind the things we want and that is all we get we begin to let go of holding negative thoughts in our mind we begin to let go of receiving negative things the mind is only creator it creates whatever we hold in mind when we don't like it we call it negative when we like it we call it positive so if we would practice thinking only what we want that is all that we would ever get I think the one I'd suggest for tonight is related to freedom liberation moksha the very top state of beingness is called liberation what is it we want liberation from the thing we want liberation from is essentially what the world calls today the unconscious mind that the Vedas call vashanas tendency habit so this freedom that we are seeking is simply freedom from our own thought habit now this method can be used very easily by anyone it's really a simple method to use we start by letting go or changing a simple habit for instance if we always go to work on a certain street tomorrow we start going to work on another street or if we want to take a deeper habit we can choose a food that we have been eating that we know we would be better off not eating and we mentally say well this I let go of as of today and we stop eating that food breaking that habit is breaking a bondage breaking that habit is breaking an unconscious thing that's going on an unconscious enslavement to prior thoughts any habit whatsoever enslaves us a master is free he determines anything on the moment in accordance with the circumstances that he meets at that moment whereas most of us we determine things by our feelings and things that have happened in the past by our habits so by beginning to break habits we begin to break bondages that are unconscious I think I think this is a method that's excellent and can be used every day to free us and eventually it would carry us all the way to complete realization we would become totally free there would be no more unconscious mind there would be no more past tendency we would be in control it's a very easy method because you can start with any habit you choose you can start with an easy habit as you practice it it becomes more easy to do then you can go after deeper habits and deeper habits again I say it's a very simple and practical method that can take us very very far now a master's body is a body of pure energy and we look at it and it looks exactly like our body but in composition it isn't and if a scientist were able to look at it he would see a far more purified state of energy where the total cells of the body are all in harmony everything is functioning as our bodies are now there's a tremendous amount of disharmony which is evidenced by sickness, pain discomfort, heaviness when we have a body of life a body of purity we feel no weight in the body if we want to move it it moves instantly without effort if you lifted your hand up it would move instantly it would feel as though it just floats up on its own so there is a physical change that goes on in the body it goes from gross matter into pure energy now every master has a body of life so as not to startle us so as not to put themselves too far away from us so they can instantly make as many bodies just like that one as they choose but again I say they don't do it because it puts them too far above us and we tend to say oh that's alright for you master you're a master, you're God

but what about us poor mortals and a master looks at us and sees that we are masters just like he is and so as not to put a gap between us a master doesn't show what he can do with that body but because that body is a body of pure energy because it's in a state of harmony he can do anything with that body without effort on the other extreme the more we go away from that state of harmony the more effort the more difficulty we have in moving the body the extreme of which is sickness and so forth and so on speaking of sickness could you illustrate to us how if I felt sick for example I would think of my body yes if we feel sick we can only feel that way if we have the thought I am sick nothing but nothing manifests in this world without a thought prior to it it is impossible to hold on to a sickness without holding on to the thought of that sickness and the moment you let go of the thought of that sickness no matter how severe it is that sickness is gone and I'm sure most of us have gone through situations where we were really aching and sick and something came about that took our interest intensely we forgot about the sickness for a moment and felt fine anytime anything comes in that's of much more interest than the sickness we forget it and the sickness is gone I believe most of us have had experiences of that sort the easiest thing in the universe to do is a miracle and the reason for that is it is effortless where we can be without effort that miracles happen to us and because it's effortless it's the easiest thing to do and the only reason why we don't do them now is the strong conviction that we cannot so what we need to do is to let go of all these concepts of limitation peel off the cover over the sense in itself that we are we South Sea Isles perform these miracles it doesn't take a master it doesn't take a godlike person to do a miracle we know that these natives run over red hot coal with their bare feet and are not burnt there are natives that use telepathy to talk from island to island there is magic used in a negative way they call black magic voodoo where people are able to kill people mentally but I should say that no one can do anything to us mentally unless we accept that they can do it to us if you can convince me that with a thought you can hurt me and I accept that then you can

[Speaker 5] (4:04:47 - 4:04:48)

succeed

[Speaker 1] (4:04:48 - 4:32:01)

Now why do we who are more with this subject than others why are we in a position where we don't have joy all the time with no sorrow why after having been with this subject and following the great masters why can't we get that thing we are looking for.

What is wrong? Well, I believe if you look into it, you will discover that there's only one thing wrong, only one thing. Our wanting this growth is not as strong as our wanting this world, as our wanting ego approval.

Therefore, I try to be as practical as can be by presenting you with methods that you can use every day to grow by. There is no moment in life that cannot be used as an

opportunity for growth. There is no moment in life that cannot be used as an opportunity for growth.

Now the only growth, and I'm underlying this word only, the only growth is letting go of ego. When the ego is zero, God is all. If we are not finding enough of God, enough of happiness, it's only because we are holding on to our ego desire.

So I think at each meeting I'll present one particular method that we can use in everyday life to help us let go of our ego. I think today I would like to say this, as you see the world, so are you. I'm taking off on, as a man believeth in his heart, so is he, which is correct.

But I say this is a much more advanced way of looking at it. As you see the world, so are you. Now every day when we get up and open our eyes, we start looking at the world.

We meet people, and as we see those people, so are we. It is impossible to see a fault in anyone else that we don't have in ourselves. If the fault is not in us, it's impossible to see it out there in anyone else.

It's almost the same as in order to understand Greek, you must know Greek. Anything we understand out there, we know within. So every time we see something out there that we do not like, a person who is doing something that we don't like, and it bothers us, it is only because that very same thing is in us.

Now this is a powerful method of growth, because most of us unfortunately see things that are wrong in this world. When a master looks at the world, he sees nothing but perfection. We should try to get the same viewpoint.

If we will hold on to just this one thing, there will be a tremendous growth. Every time you see something wrong in someone, look for it in yourself, and when you see it, let go of it. Keep letting go.

And every time you let go of it, you're letting go of a bit of ego. The whole thing is very simple. Thou art that, here and now.

Remove the covering of the ego. Let go of the ego. And when the ego is completely gone, the only thing left is the infinite self.

Where the ego rises not, there is the self. So in everyday life, as we meet people, situations, every time we see something we don't like, we should turn within. See it within ourselves, let go of it.

Now this will not clear us in one day or one week, because there's an awful lot to be cleared. We have developed for many lifetimes ego attachments and desires, and they don't go in one or two days. When we start letting go of the ego, it appears sometimes

as though the ego is getting stronger and stronger, bigger and bigger.

That's not true. It'll never get any bigger than it is right now. What happens is that as we let go of it, more of it presents itself to us.

We are looking at it more, and it appears sometimes as though the ego is getting bigger. Actually, we're just facing up to more of it that was there all the time. Looking away from ego does not dissolve it.

It just remains there until the time comes that we are forced to let go of it. So daily, right through the entire day, if we would just look at the world and realize that we are seeing it through our own eyes, through our own consciousness, through our own understanding, that what we see out there is nothing but ourselves, this can affect a rapid positive growth that will show results immediately. The first week you'll feel better, and as you keep doing this, you'll get lighter and lighter and lighter.

Happiness will get more and more and more. Sorrow will get less and less. But the main warning I give you is don't expect it overnight, and if the ego appears to move up larger, it's only because you're facing it, whereas before you were looking away from it.

Nancy just asked, well, how do you do it? Well, you see someone out there who's trying to be the life of the party, the number one. You don't like it.

I'm taking a very obvious thing. If we don't like the other one trying to be the number one, it's only because we want to be the number one. All right, so what do we do?

You have to go within and look for it, and stay with it until you see it. If you will go within, meditate on it, quiet your mind, the answer will always come. You will see why, I too want to be the number one, and I was resentful because the other one was trying to be the number one, and then when you see that you want to be the number one, say to yourself, this I must let go of, with a wish to let go, and just by the wish to let go, you are letting go of a bit of ego.

There are no better lessons than those we get from our family. You'll find family the best means of growing, and the main reason for that is that we choose our parents, and we choose parents who have similar characteristics to our own, and so there's always a to and fro between parent and child because of this. Parents are telling the children what to do, and the children are fighting right back, up and back, up and back, all the time.

Most of the time, a parent and child are together. It's a constant to and fro on the thing we're talking about, because we have it in ourselves, we see it in our parent, or we see it in our child, and they see it in us, which causes quite a lot of friction. Now, that can be the opposite relationship, too.

We can have an ego lift if our parent has the things that we like. If parent and child are

together on something that they both agree on, then there's an elation, a support of the ego going on all the time. That's possible also.

Now, ego, the same way it goes down on rebuff, goes up on praise, so we should look for two ways, and remember, anything that can be lifted by words of praise can be as quickly dropped by the opposite word, and the state that we want to attain to is one of equanimity, where we are always happy, or where our happiness does not depend upon things and people outside of ourselves. The real happiness, with a capital H, is our natural state, and is independent of people and things. Any time it's dependent upon anything outside of ourselves, it's an ego pleasure, which must necessarily have an ego pain after it, and yet all joy that we feel in this world is only the feeling of the self, more or less, even though we attribute it to someone or something outside.

That feeling of joy that we feel is nothing but the self, and so I say all joy that we feel has its source in the self, and all misery that we feel has its source in the ego, and there's another way of letting go of ego. Every time we feel unhappy, look for the ego motivation. There's something we want and we're frustrated and we're unhappy.

Seek the ego source, you see it, you automatically let go of it and you'll feel happy again. Another way of saying it is there's nothing but our consciousness. Whatever we see wrong out there, the moat is in our eye.

A master sees nothing but perfection in you, in everyone, and in everything. If he says otherwise, he's just talking for the benefit of the hearer, in order to communicate. There is only the truth, the absolute, eternal, infinite, unlimited joy, omniscience, omnipresent, all-glorious.

That's all there is in truth. Anything other than that is a falsity, the appearance, the delusion, the maya. So what you ask is, well, isn't this maya true?

So the only thing I can say is, no, it isn't. See the truth and you'll see that everything is absolutely perfect. Everyone is trying to return to the full self, to let go of their ego.

Some of us make errors in that direction. By going further into an ego direction, we get more and more apparently in trouble. It's an apparency.

Until the apparency gets so difficult, we start looking in the other direction. If you want to know light, don't look at the darkness. If you want to know truth, good, don't see evil.

Ego is the sense of separation from the all. Before we got ourselves into this apparent delusion, we were that infinite being that we are now seeking. Through some quirk in beingness, we decided to play a game, really a game of limitation.

We decided to be just a little limited. Now in order to be that way, we had to move away from the all. The all is unlimited.

And so we drew a wide circle around us. We were nearly unlimited at that moment. And then we wanted to play with the feeling of becoming unlimited again.

But when we started that direction, we fell into a trap. In the game of limitation, instead of going back to the unlimited, we went further and drew a less wide circle around ourselves and became more limited and tried to get out of that. We kept doing that and the main divisions of it is first we were called a causal body.

We created a body to be separate in. And in the causal body, it's the realm of ideation to us now, the realm of ideas. And in that causal body, the moment we had an idea, it was completely fulfilled.

It's almost like hurting yourself and stopping and saying, gee, that feels good. You create a little separation and it feels good to go toward the all each time. So we first created the causal body.

And the moment we had an idea, a thought, a wish, it was immediately fulfilled. Then we tried playing more limited through an astral body, which to those of us who are now in a physical is a heavenly life. In the astral body, whatever you think is immediately affected.

We're not limited by time then. Then we moved from the astral into the physical, which is the slowest, the most dense realm possible to any being in the universe. This is the lowest state possible, the physical.

There's only one possibility of going lower and that's lower in the physical. But the physical state is the lowest state. This is the deadest state that's possible unto us.

When you know this, you'll never fear death. Because death feels like a wonderful freeing. It's a tremendous experience after you do it, not before.

Because before we think we are nothing but this body. When this body goes, we go. And even the pain in death is not nearly as much as the pain you suffer through life.

You have migraine, headache and diseases and mental agonies with families and heartbreaks and love. That's more severe than dying at death. Because dying at death generally is just a pain for a moment and then this tremendous feeling of freedom.

So we came down to this most limited and densest state called the physical. And now all of us are on the way back. And there's no question about that.

We're in a period of the world that is relatively low in vibration. Very difficult, very physical. And those of us who are on the path are definitely on the way out.

Because if we can get the right direction in this morass of livingness as it is today, it's because we started on this a long time ago and we're continuing it in spite of the world,

so to speak. And we can go from the physical, we can graduate, get our wings and fly off into the astral. And you can spend far more millenniums in the astral than you do here.

Because it's an easier way of life. And we can graduate into the causal. But if you understand what the ego is, you can go all the way from the lowest realm that we are in now back to the highest by eliminating the ego sense.

When we lose all of our ego sense, we are fully realized. We go all the way. We return to being the all.

The opportunity to do this exists more in this realm than any other realm. Because it is so difficult that the incentive is greatest in this realm. As life gets easier, the incentive to grow gets less.

But when you think you are not going to eat and the whole world is going to collapse on you and you have a sick body and all these troubles, you have a tremendous incentive to get out of that. And the incentive being so much stronger in this realm, it's possible to transcend all the realm and go right back to the one, the all. So this sense of egoity is very basic and very important.

It's a start of all trouble and letting go of it is the elimination of all trouble. It's the sense of not being the all, not being that God which we are. And if you're not the all, there's something missing and you're trying to get it.

First a hundred dollars, then a thousand, then a million, then a billion, then the earth, then the moon, then the solar system, then the galaxy, until you wake up to the fact that everything you're trying to get, you are. And once you see that, there's nothing to be gotten anymore. You are it.

It's really a joke when you see the overall picture of how people struggle to get tiny bits of what they are. So every time you see something wrong in the world, look upon it as a mirror and that's all it is. It's reflecting to you, your consciousness.

And if you accept this, you can use it to undo your ego. There's nothing out there but our consciousness. If you ever want to know what your consciousness is, just take a check on what is around you and what you see and what you go through every day in life.

That's your consciousness. This is the danger in reading newspapers, listening to the radio. The world in general has a very negative consciousness.

If you go with it, it helps you in that direction. Now if someone tells you that that's escape, it's not. Anytime you acknowledge anything in the world, you're supporting it.

If you acknowledge war and death and misery, you're supporting it. That's the mental thoughts you're sending out. You see, we all send out thoughts.

Every time we have a thought, we think it's a secret little thing within ourselves. It goes out to the universe. So the masters support the world.

They counterbalance all the apparent negativity by just sitting in a cave and sending out the good whole thoughts, constructive thoughts, thoughts of oneness. So the only way we can give real help to the entire world is by helping ourselves. The more positive our consciousness is, the more we send that out to everyone.

[Speaker 5] (4:32:04 - 4:32:10)

The title of this session is The Perfect Body, recorded October 31st, 1965.

[Speaker 1] (4:32:12 - 5:05:37)

If we don't have a perfect body and we want a perfect body, that means we do not believe or have a conviction that we can make the body perfect. It means we are holding in mind a consciousness of an imperfect body because the body is an exact copy of the mind. The body is our consciousness projected outwardly.

Now, is it necessary to have a perfect body? It's not. It's necessary to have a perfect understanding.

Everything else being equal, if you can't have a perfect body, make your body perfect. However, you can go beyond the necessity of a perfect body by getting the spiritual understanding of, I am not the body, therefore the body does not affect me. And this is a much higher state.

In fact, I think this is one of the highest of states. To be able to maintain your spiritual equanimity regardless of what happens to the body, because we are not this body. This body is not infinite.

It's an extremely limited vehicle, very, very delicate. Change the temperature 100 degrees, it dies. Put many tiny amounts of chemical in it, it dies.

Cut out oxygen, it dies. So this body is an extremely limited vehicle and it is much better to not be the body. The spiritual discipline of having an imperfect body and not having it bother you is a very high spiritual discipline.

Many fully realized masters will go through life with a sick body. Setting an example of non-emphasis on the body, because the body is our biggest, biggest trap into limitation. I am this body.

Not only is the body the limitation, but associated with it are thousands of other limitations. So Bob, for myself, I prefer not to correct the body now, but to have it touch me not. Not even in the slightest, regardless of what happens to it.

A perfect body is not the highest state. A body is a limitation even when it's perfect. It's a perfect body.

It's still a body, but perfect. A higher state is not being the body. You're shaking your head now.

Have I answered it? See, so again, it's a matter of level. But because we're into a level that is high, I've got to stay up there.

Be not the body. Be what you really are. Be infinite.

Perfection is not a perfect body. Perfection is absolute perfection. Oh, you have a tendency to bring it down to perfect things.

Perfection does not relate to things. No thing is perfect. Everything is a thing of limitation.

So the top state, the absolute, is a state of no things. It's just beingness or pure consciousness, pure awareness, the top state. It's not being a thing, a body.

It's just being. So to sum it up, of course we should have perfect bodies. If we have bodies that pull on our attention all the time, it's difficult to meditate.

So rid yourself of body demands. Make the body as perfect as you can. However, it is a higher state when the body does not affect us, because of not identifying with the body.

But the top state is just beingness, only beingness, or consciousness, only consciousness. It's consciousness conscious of all consciousness. It's beingness being all beingness.

And consciousness and beingness means the same at the top. Being anything is being a limitation. See, happiness is our natural inherent state.

We are the all. We artificially create a lack and then a desire to undo that lack, which when that desire is fulfilled we feel better. It's like sticking a pin into you and it hurts and you take it out and say, gee that feels good.

This is exactly what enjoying things and people is. We hurt ourselves, remove the pain and say that feels good, that makes me happy. Every time you feel happiness you feel only your real self, more or less.

The happier the more you feel your real self. And you attribute it to things and people out there. The mechanism of it is that when we create the lack, we start up thoughts.

I need this person, this thing to make me happy. That causes a bit of pain, that need, that lack. Which when we are relieved of that thought, we return back to being ourself,

which is what we call happiness.

This is something great to be achieved in life, when you see that your happiness is inherent. And that what you have been calling happiness is doing away with it and then restoring it and attributing it to people and things. So if you want to enjoy a body that's your privilege.

If you want more joy, don't enjoy the body, just be joy which you naturally are. That's the natural state. It's not necessary to need things when you see that you are the all.

There's nothing lacking. So take your joy directly. Be yourself.

That's being infinite joy. I saw that there's as much life in this body as there is in a piece of wood. It's carbohydrates, the same chemicals as a piece of wood.

That the only life in this body is me. I put the life in the body. I saw that the body is my consciousness and my consciousness puts the life in the body.

When you see that you make the body, you can change it. You can mentally change it. Now the body we have right now is the education body-wise that we have accumulated up to date.

This is my concept of a body. That's your concept of your body. It's deeply subconscious right now.

This is why it's difficult. This picture of the perfect body must be with more powerful than the sum total of all the pictures in the past of an imperfect body. Right now you have to get that picture of a perfect body with the thought that's stronger than the sum total of all the thoughts of imperfect body of the past.

When you're able to do that, your body will immediately change to this new thought of perfect body which is more powerful than all the past thoughts. Does that make sense? This is the mechanics of it.

All right, now what's a powerful thought? A powerful thought is a concentrated thought. The more concentrated, the more powerful the thought.

A concentrated thought is a thought without other extraneous thoughts present at the time. The very best way to get a most powerful thought is to let go of yourself, your little self. Let go of your feeling, I am Bob, I have this, I have that, and say, yes, there is only perfection including this body.

If you can let go of the world. I say your thinking mind is your biggest obstacle. Your mind is going on faster than the speed of light all the time, whether you're aware of it or not.

If you're not conscious of it, it's going on subconsciously. You've trained yourself to think, think, think, think, think. You've got it spinning with all these thoughts.

You've put a lot of importance upon this thinking in the past. The importance of it is also subconscious. So it's not easy to let go of the importance of thinking.

And these are obstacles to your letting go of thinking. Which if you could let go of thinking and just one easy thought with no other thoughts around, I am perfect. Instantly you'd be perfect.

I'm talking about the body. So it'll take a continuous trying until you achieve it. And someday through a almost effortless thought is the way it feels.

Because your mind is so quiet at the time, it'll happen. And you might not even be aware of it when it happens. You might become aware of it later on.

I'm just reminded of the case I heard of, of a man who was in a wheelchair for so many years, I forget how many, house caught on fire. He packed two bags and ran out and sat down on them. It was after he sat down on the bags, he had realized what he had done.

He had forgotten that he couldn't walk. See, when it does happen, you're accepting the positive so much that negative thing is forgotten for the time being. So to sum it up, the thing that will affect a perfect body is a very strong conviction.

I am a perfect body. Or a concentrated thought, which is saying it in another way, which is a thought undisturbed by other thoughts at the moment. That your mind is clear of other thoughts at the moment.

And the feeling is a feeling of let go. You just let go and let the perfection be about the body. Now the best way to see this, I believe, is through the night dream.

This is like a dream, just like a night dream. While you're in the night dream, you are there, there are other characters, there's a world there, things are going on. And while you're in it, it's real, right?

While you're dreaming it. It's only when you awaken from the dream that you say it never was. That's what happens to this dream.

When you awaken from it, you'll see that it never was. That there never was anything but perfection all the time. So it's a process of awakening from this dream.

To say this, you're going to have to go through it. I couldn't give it to you. But if you continue, you'll reach a point where you'll see that, my gosh, it's just a dream.

And then you'll see that it's a dream that never was. That there have always been perfection. But again, you can't comprehend that until you experience it.

You might get it momentarily, many people do. You get a momentary picture of the whole thing as being a dream. That there never was anything but perfection.

And then the next moment, you trick yourself into the delusion again of thinking that it is real. You see, there's really only one thing I want to do in the world, is to have everyone know what I know. At the same time, it's not for me to push this on anyone.

But if they really want it, I really want them to have it. The two get together. So I don't see the boldness.

I see you doing the right thing. When you see the perfection, there's nothing to do. And I actually, I really feel that I am not a teacher.

I am never teaching. I still can't get used to the concept of being called a teacher. Now, Francis has got me to accept it more now than ever before.

I can do it more readily, say, oh yeah, I'm teaching. But in my consciousness, I'm not teaching. How can I teach a perfected being who is omniscient?

In this top state, you perceive this world as nothing but your very own self, with a capital S. There is nothing but the self. Or there's nothing but God.

God is all. Everything you see is God. And you are it.

That's the way you see the world. Others look at it and say, uh-uh, it's just the opposite. You look at it, it's perfect.

It's God. It's me. It's God.

So there's no contradiction when you're in a top state. And you, to the eyes of others, float through life the way they do. But in your perception, it's not the way they see it.

And the very top state is being in that top state and in the world at the same time. Oh, someday you'll laugh at all this tremendous effort to be exactly what you are and have always been. It's such a joke to go through a tremendous struggle only to be what you are, always have been, always will be, creating all these devious means of assuming you don't have infinite joy, even giving up all joy, and then going through a tremendous effort of trying to establish infinite joy again.

But it's a joke. Now, in truth, there is no such thing as time. Time is a variable.

Truth is that which never changes. Perfection is always perfect. It doesn't change.

Anything that changes is imperfect, is unreal. Time is nothing but a mental concept. You have a dream at night, and you cover maybe 80 years.

And while you're in that dream, it was an 80-year period. How much time was it to you

after you awakened? That 80 years becomes maybe minutes.

I'm just trying to bring out how time is nothing but a mental concept. In the dream, it was 80 years. You awake and say, gee, it was just minutes.

You awaken out of this dream, you'll see it was no time. It was always there. Everything that was or will be is here now.

Time is like taking a movie reel and looking at one frame at a time and saying the frame before it is yesterday and the frame after it is tomorrow. It's all there. You can look at it all now.

But in time, we choose to look at one frame and then say the one on this side is the past and the one on that side is the future. If you'd look at the whole reel, you could see your entire life from beginning to end. But mentally, you choose to do it the way you're doing.

Time is only a mental concept. But in order to accept this, you've got to see it yourself. You've got to perceive it.

You've got to realize it. Thinking on it deeply, you'll get the realization someday, wow, it's just a mental concept. Eternality is now.

It's an ever-present now. There's no past, no future. It's all here now.

There's only a now. We can only help ourselves if we want to take it from the top. And helping the other one, you're only helping yourself.

There only is yourself in the end, you'll see. And looking at the separation, each one is fully responsible for what happens to him or to her. I can't help you one iota.

It's only an apparency that I'm helping you. If you get any help, you do it. You listen to what he says, and you'll say, oh, I like that, and I'm going to use that.

But you do it. No one can help you. And if no one can help you, no one can hurt you.

That's also nice to know. All right, I'll give it to you from the top. Before ye ask, believe that ye have already received, the way the Bible puts it.

When we pray, if we know that our prayers are already answered, so it is. Whatever we want would be ours instantaneously. If you've got that much faith in God, your prayer will be answered immediately.

If we haven't got that much faith, then we must do our best. Pray how you best know how to pray. Now, the one prayer that we should have above all other prayers is to pray for wisdom.

The mind is only creative. It creates what we hold in mind. And it doesn't recognize the

word not or no.

If I don't want to think of a monkey, I'm only thinking of a monkey. If I do not want to be sick, if I do not want an accident, I am thinking of accident and tending to create it. So instead of thinking of no accident, we must think of safety.

Instead of thinking of sickness, we must think of health. This is the greatest weakness in so-called demonstration. People think in negatives.

They don't want this and they don't want that and that's what they create. So we must think only what we want, never what we do not want. And if we would think only what we want, that is all we would ever get.

It's as simple as all that. Not easy, but it's simple. If we would think only what we want, that is all and everything that we would get.

Karma is the automatic behavior. Karma is past habits. Karma is our unconscious mind, etc., etc. Being infinite beings, we can transcend karma. It's impossible to work out karma because as you are working out one act, you're creating a similar act for the future. By its very definition, it's impossible to work out karma.

Every act now creates an act in the future. So while we're trying to work out all these past actions, we're creating action for the future. So it's impossible to work out karma.

Karma works for the ego. Karma is a law for the ego. Once we know who and what we are, karma does not operate.

Karma does not exist. Someday we get to the point where we see this and we just step out and above karma and it is no more. These things are so simple if you look at it from the top.

I use the word from the top. Any time we reason, we should always start reasoning with truth, with a true statement. Then everything is simple.

As statements of truth, we may take God as all. God is perfect. Start reasoning from there and see where your troubles are.

They'll disappear. They have to. But when we start with the truth, everything is simple.

If it's complex, it's wrong. If it's complex, it's steeped in the realm of ego. The greater the ego, the greater the complexity.

God is simple. The ego is complex. Karma is created in our thought.

The action is just an aftermath of thought. It's impossible for you to commit any act without a thought of it prior to it, right? The act is created, the karma is created in the

thought.

It's the thoughts we take with us. It's not the acts. The act is gone through and finished, but the thought remains.

In the era that we're in, it's called the Kali Yuga. It's a low period. The majority of people are in the tamasic, or in the state of lethargy.

It looks like a very peaceful, docile state when one is in there. It's a state of apathy. The rajas, the energetic state, is much higher.

When we start to move into that energetic state, we begin to express the subconscious desires and wishes, and so they come out, and we seem to be getting worse, whereas before we were thinking it unconsciously. Now we want to carry it out. We want to hit somebody.

We're angry. We start fighting, and it looks as though we're going in a wrong direction, but it is a higher state. Arjuna did not want to fight.

He was told he had to fight. If you can't fight, you must fight. If you can fight, you don't have to fight.

That's the way it comes out. If you can fight, you're already moving above the state of rajas, the energetic state, and you're moving into the sattvic, the spiritually peaceful state. When you're moving toward that spiritually peaceful state, you're able to fight, but you don't want to, and so you don't.

So when you move up out of the lethargy state, it looks as though your character sometimes is becoming worse. It isn't. You're just expressing more, and it's showing what before was unconscious.

Anger, an anger mood is a higher mood than the mood of apathy. The highest mood is that peace, bliss, and is all degrees between those three states. A fully realized master, a Jesus, or any master to whom you look to.

It's possible to keep his company all the time. You can learn that positively by testing it out. These masters are omnipresent.

They are right where we are all the time. They are readily contacted. They're not difficult to contact, because they are pushing toward us much more than we are pushing toward them.

But we must open ourselves to it. We must make the contact. So the very best of holy company would be a fully realized being.

Next best would be a saint, and so forth on down. Coming down to everyday life, it would

be people who are on the path with us. People who think the way we think.

But the very best is the highest. The highest can be contacted, not with people, but when you're by yourself. Therefore, the more you can be by yourself.

[Speaker 6] (5:05:40 - 5:06:11)

The following talks were recorded in 1984 during a nine-day intensive. These rare recordings were recorded on a home video camera on extended play. We have done our best to sharpen the image and balance the color so that you can have the direct experience of Lester's message.

In order to get the most from these tapes, please listen to them with your heart and leave your head aside. Enjoy.

[Speaker 1] (5:06:17 - 5:08:12)

In a way that will help you identify better with that which you really are. And with a lot of helpful hints on how to identify with the real you, the you that never ever changes, the you that's whole, complete, perfect. The you that you're trying to get to in everything you're doing.

The you that you're looking for where it isn't externally. One reason why I say it's easy is because you're trying to find you. How difficult is that?

Also, you're every moment experiencing the real you. Plus, every moment looking away from it. But you can't help but experience the real you.

And you say, I, that's it. I am. It's the beingness that you are that is you.

How many of you expect to have these carcasses a thousand years from now? A hundred years from now? Even fifty years from now?

We have one person. Marla knows all about it.

[Speaker 7] (5:08:14 - 5:08:16)

I'll be your age. I'll be your age.

[Speaker 1] (5:08:17 - 5:08:22)

You can stay eighteen all your life if you want to.

[Speaker 7] (5:08:23 - 5:08:23)

I'll change.

[Speaker 1] (5:08:29 - 5:40:55)

And if you really love the body that much, you do it. You can stay eighteen all your life. Maybe sixteen, I don't know.

Twenty five. But we should look toward the part that we really are. Bring it out.

Identify with it. Make it part of our conscious living. I am I.

Get the sense of only I, I, I, I, I am. I am that I am. Are you?

You say yes. Okay, that's it. Just be that only.

And you're in the ultimate state that you're all the time striving for with misery. Misery is moving away from that state. The only happiness there is, is being.

And you're being this. What you've heard me say is just quieting the mind through satisfying the desire. And when the mind is quiet, you're just being.

And that's the happiness you feel. That's the only happiness there is. How many have discovered that yet?

That there's only one single happiness. That's when you're being your beingness. Okay, that's a big assist because it should alleviate, do away with all that effort looking for it out there in a million different directions.

Now that doesn't stop you from doing what you're doing out there. It doesn't matter what you do. What matters is your attitude toward it.

Your understanding of it. But it sure makes life easier when you identify with your beingness. Try to get yourself placed on the scale of where you are.

It's good to see yourself objectively which you're probably discovering with the TV. There's a double benefit you get from the skits. One is when you start, all your garbage, your emotions come up for releasing.

And then when you watch it, it's entirely different, isn't it? Because the first part is very subjective. It's me with all my pet garbage.

And it's not what it looks like objectively. We don't see ourselves the way we really are. So when we come back and look at it, we want to hide most of it, don't we?

That's not me. I didn't do that. But you see yourself objectively it helps you move into the points of garbage that you are very much avoiding.

So when you identify as to where you are and you see it objectively you can say, boy, I'm in the first step or I'm in the tenth step. I've got to move. So identifying is part of seeing yourself objectively.

And there's three parts that you think you are. You are, that's your beingness, that's the real part of you, which sets up your mind and then develops all these programs over the ages. And the programs motivate the thinking.

And the programs are your feelings. I don't know whether any part of the world of psychology and psychiatry today accepts feelings as programs. They're so blinded as to what they are.

I think they accept them as being natural and right. Just adjust them a little bit so things get a little better. But feelings are simply programs.

Subconscious automated programs of how we react to the external world. And every one of them has been put in as a pro-survival program in order to keep the body surviving. How many of you have seen that, that all these feelings are survival programs?

Well, that's great. You get to see how silly it is when you're trying to survive a situation that you are eternal in. And that's what you're doing.

You've got no choice, you're eternal. And all this struggle trying to survive. But wherein is the error?

What are you trying to survive? The carcass. As I used to say, if you're driving around in a car, it's your case.

It's got you closed in there. So has this carcass. So in your beingness you create your mind and start programming everything and you think you are the body and you think the world is external to you after you have created it.

You let go of remembering that you created this whole thing. It's all created here in your mind. Change the picture mentally and it instantly changes out there.

It's called a miracle. I believe most of you have experienced instantaneous changes out there. How many have experienced What am I talking for?

But there's nothing out there but some total fakingness, most of which is subconscious and therein lies the problem. Subconscious means simply we do not want to look at it. The mind is a tremendous mystery to the world because they don't understand what it is.

They can't see the simplicity of it. It's the sum total of all your feelings and thoughts, that's all. How simple it is.

It's a collection of your feelings and thoughts. And everything you experience is via the mind. Go unconscious Mind's out of the way, there's no experiencing.

So try to identify where you are at. Most of the time are you identifying with your body

and the world? The answer is yes.

Wouldn't let you answer that one. But you can make it otherwise. You continue in what you're doing but shift your identity from being the body just to being.

Identify with your beingness and you just sit back and you watch the world go by. You get into the state of witnessing. You don't even feel yourself moving because you cannot, you're omnipresent.

When you identify with your beingness you discover that you're everywhere present in the entire universe. And should you choose you can take a look, see anywhere in the universe without moving because you're there. You don't even have to do astral travel.

You're omnipresent. Astral travel is in the mind. Astral body, mind are almost one and the same thing.

So identify where you're at. Make a decision to cut the journey short, go free. Why agony when you can be free?

So the real you is the beingness, the ego you is two and three, your mind and your body. And the three states that you identify with are beingness, doingness and havingness. And with this you can relate to the chart of emotions.

Apathy, grief, fear are down in havingness only. When you're down there you think your welfare, your wherewithal depends on how much you can have and you spend all your time trying to make and have. You move up into lust, anger, pride, courageousness.

You move into a doingness. Instead of thinking your welfare lies in having, you feel you gotta be a doer. Of course that's an advanced state.

Only 5% of us are doers. 95% of us are wanting to have. When we're down so low we put ourselves in the state of being a slave.

We must have a job someone must tell us what to do and give us the food that we eat and the money to get our lodgings. The only reason why people work in jobs is that we have a slave consciousness. We're down in a havingness.

Apathy, grief and fear. That's where most people are riding the majority of times. Move up into courageousness, pride, anger and lust.

Then you get to be a doer. Which is a much freer state than being a slave. And when you get into the state of I can do you've got enough wish and will to move to the top.

Because you discover when you're just quiet and being that's the nicest thing there is. And with the doingness energy you'll work harder to drop the remaining limitations the agflat so that you can remain in just the being all the time. Now that sense of beingness

is not related to the world.

It's related to how you look at the world. You watch the world go by. You watch yourself.

You watch your own body moving around like you now watch other bodies. You'll see your body objective to you like you see other bodies objective to you. So try to move up to constantly identifying with your beingness.

Hold I am or I, I, I only. I am my beingness, I am. I am I amness.

And then when you get to be a doer the water's not going to come down is it? When you get to be the doer then try to see that you're not the doer. That all that is objective to you.

Try to take the attitude I am not the doer. And what happens there is you let go of the ego sense of doing and shift into allowing the higher power or whatever you call it to do it. In religion they say let go, let God.

He can do everything. When you let go of your ego sense you automatically move into your beingness. And that takes care of everything with no effort.

And your life becomes totally effortless. And start from taking all your happiness from you. Recognize that every joy you have is that nice quiet place of just being where your desires are out of the way.

Even though you're taking pleasure from the world try to recognize that that pleasure is you being you, your mind is quiet. Now on the way we should identify with everyone as being us. See everyone as you.

And that's what happens when you see that you are beingness and that your beingness is all beingness so it includes everyone. So you see other people as you. Then try to identify with everything out there, every atom as you because it's your making.

And when you identify with it you'll get to see that you created everything you're experiencing. It's all in your mind. All you're experiencing.

It's all in your creative mechanism. Mind is only creative. Creates the thoughts that we hold in mind.

And in the end knowing means being. You can't get to know yourself. That's two things.

I knowing myself I am myself. So the ultimate knowing drops away into being. All knowledge drops away into being.

You let go of all the accumulation that you spent lifetimes accumulating in a way of knowledge because it's all lesser knowledge than omniscience. It's all limited knowledge.

Limited by the mind.

And you let it go and you discover you're omniscience. You're all knowingness. You don't have to work hard thinking.

There's no more thinking. You're knowing. And in knowingness there's no thinkingness.

So see nothing out there but your sum total thinkingness. By the way I think it'd be good if you'd write this down. To be used in the future as a reminder, as a refresher.

Did everyone get the first chart? Or is there anyone who did not get the first part? Write it down.

You can use this in the future. This is stuff I believe you don't read in books. Or do you read it in books?

They'll give it to you in one sentence but not broken down this way. So it's good to have it where you can keep looking at it until you become IT with a capital I. This is taking responsibility for everything that happens to you.

What did I do to cause this awful thing? Develop that habit and your initiating thoughts will start coming up and you'll release them. So that negative happenings out there will stop.

The less negative happenings, the more positive happenings the quieter your life is, the easier it is to go on. If you're constantly being plagued by death facing you it's difficult to release. But if your life is easy you're in a better place to release.

You're not so fearful of your programs anymore. You'll be able to allow up the bottom program of the fear of dying the fear of living and release it. And when you continue this see nothing out there but your sum total thinkingness then you discover there is in actuality nothing out there but my beingness.

Which reminds me of Vivekananda. He said when you get to the end of the line you discover there never was anything but I all alone. I, my beingness, is the totality of all beingness and that's the only real thing there is.

Your beingness never ever changes. Your beingness is eternal. And because it never changes it's the only truth.

If something changes that was not true the moment before for a thing to be true it has to remain as it is. And the only thing you will ever experience that does not change is your beingness. Which you are right now.

Identify and move toward your beingness. And it gets to the point where you begin to see no objectivity. Nothing's apart from me.

There's nothing out there but my sum total thinkingness. You are me. Every atom in the universe is me.

That is what you will see as you stay, as you identify with your beingness. Here we're trying to scratch the little pieces of it and the totality of it is ours. It's our creation.

So we work and work and release and release until there are no thoughts. Now every one of you experience moments when there are no thoughts. And it's a tremendous state.

But as long as there's a piece of garbage left it comes into play and pulls you away from it. From that nice quiet place. And some of us think it's the noise out there that's real.

Not the beingness. And we move away from rather than try to stay in the state of beingness. And when you get there you'll be intuitive only.

You'll operate in the world without thinking. You'll be offensive to no one. You'll have answers for everyone.

You can talk to people on their subject and help them. And as you're doing it you're watching your body talking and answering their questions and you're listening to it just like they are. Sometimes you say, wow, that sounds good.

So do not identify with your body and mind what's left of your beingness. Your is-ness. Your are-ness.

Your am-ness. Your existence-ness. That's the part of you that's real, whole, complete, perfect, eternal.

That's the part of you you're struggling to get to in everything you're doing. You'll never rest until you get there. Summed up, have no attachments and no aversions and you'll have everything.

You'll have the all. The universe will be yours. Why?

It's your universe. You created it. It was yours in the first place.

And this is a little bait. Because you're wanting so many things. I'm telling you, you can have a piece of real estate.

You can have the whole world. You can have all the other worlds. You can have the omniverse if you release.

Because it's your creation. You can duplicate and make two of these. Two omniverses.

So of course when you get there, why do you want to carry that load on your back? You don't. You let it be.

And you just remain identifying with your being-ness. Which is the greatest thing there is, barring none. Let's see if there's more.

Right here are words indicating the free state. This can help you in setting your goals. The word I like best is imperturbability.

The place where nothing can ever disturb you again. The place where no person can disturb you. You just look at the other one and you allow the other one to be in what the other one wants.

And it doesn't disturb you one iota. Even if they want to kill you. How can it disturb you?

You're eternal. The greatest disturber of everything the cause of all turbulence of the mind, perturbations, masturbations, everything is desire. It just spins us into this tremendous swirl of what we're into.

Aim for desirelessness. Aim to release all your desires. Try to move towards less and less effort.

Now of course you've got to move up out of the having this state into the doing this state before you try to make things effortless. But when you let go and identify what you're beingness, things become effortless. And as I guess most of you have heard me say, every impossible, no matter how impossible, becomes immediately possible when we are completely released on it.

And you know you're completely released when you just don't give a hoot. Every impossible, no matter how impossible becomes immediately possible when we are completely released on it. And you know you're completely released when you just don't give a hoot.

The sense of actionlessness, of not being the doer. Work toward that. And toward witnessing everything that's happening.

Sit back and be the witness of it. But when you reach that top, all these things are in place. That's the way you will be.

Those are the five words that I like best for the top state. You might have some other words you could add to it. And so to close on a sense of humor which most of you have seen, after the grief, fear, loss, anger, pride, courageousness, acceptance and peace, we must get rid of the ag flap in order to cap it.

And coming from this side, cap spells P-A-C. And this is the Pac-Man. The C-A-P is the Pac-Man that gobbles up the ag flap.

But you need to get up here to gobble that up completely. It's from the high point that you'll reach down and to suppress fear of dying. Allow it up so you can let it out.

Okay. That's the end of my talk for today. Be yourself.

You've got no choice. No matter how much you try otherwise, you'll always end up eventually just being yourself. Only.

So why not now? Why take time? Okay.

Thank you.

[Speaker 4] (5:41:01 - 5:41:08)

To start is to ask you first to briefly describe what the Sedona Method is.

[Speaker 2] (5:41:09 - 5:42:56)

Bob? Well, the Sedona Method is something that's simple. I think that's the first thing that I'd like people to know.

And it's something that's natural and something that's spontaneous. If you watch little kids play, you'll see them switch from one emotion, perhaps anger, sadness or fear, to another one instantaneously almost. They'll go from one feeling to another and then back again.

They're playing with someone they were mad at. The method is a way that we re-experience that way we dealt with it in childhood. We identify the feeling and then we release it so that when we check back inside, it's gone.

And that's the beautiful part of it. It's something all of us have done. It's something that people find it easy to learn on course.

And the thing some people would like to know is well, what does it feel like? I often ask people to remember a time that they've been, for example, in a big parking lot in a city, maybe one with several levels. They've lost their car.

Can't remember whether it was in the H's or the I's. They look around. They get more and more upset, frustrated.

And finally after five minutes of getting more and more tense or worried about it another car pulls out. They see their car. Ah!

That feeling of release of relief is what the method teaches us to do.

[Speaker 4] (5:42:57 - 5:43:33)

Now both of you, Bob, yourself practiced medicine for 20 years before becoming involved I think full time with the Sedona Method as a teacher. And you, David, you were located at the pinnacle of the medical profession, being known as the father of

orthomolecular psychiatry and co-authoring the classic text with Linus Pauling. How is it that you became involved with this method and now find yourself living in Sedona, Arizona, far away from the pinnacles of fame that you once knew?

[Speaker 3] (5:43:35 - 5:48:06)

Well, I found a method that was more effective than psychoanalysis, which I'd also done for some years. More effective than any form of therapy. The releasing method, for instance, allows you to come out of a feeling that may have plagued you for 20 years in an instant.

You can accomplish things in moments that would take months or years in therapy. And I've always searched for something to relieve human suffering. That's how I got into orthomolecular psychiatry.

Everything I've ever done has been sort of geared in that direction. I never saw a more effective method than this in relieving human suffering instantly. And I've done most of the consciousness programs around.

This I found to be the purest. In other words, it's a very simple technique. And what Lester discovered that was amazing was...

You're referring to the founder, the creator? The founder, yeah. And that there's another method that psychiatry had not found of handling feelings, and that is releasing them.

See, Anna Freud in her book on ego and methods of defense, we all know that repression and suppression and displacement are all these common ways of handling feelings. But what Lester came upon was that these feelings can be released. In other words, as the energy, the suppressed energy comes up, the feeling is released instantly, as fast as that.

So that you can be angry at somebody for 20 years and mulling it around with guilt and trying to forgive and going through all your mental processes. And the instant you release it, it's gone. And it works just marvelously.

The amount of fear, for instance, that it releases, fear being like Jampolsky in A Course in Miracles says there's only two emotions, love and fear. Anyway, just as I noticed walking up to the Grand Canyon. One time I had such a fear of heights I wouldn't get within a block of the Grand Canyon.

And now I can sit on the edge and look over. I mean, just that was a lifetime fear. I mean, it was more than a fear, it was a terror.

And I can sit on the edge of the Grand Canyon and look down happily, swinging my feet. So anything that can release that intense fear of that many years duration, in a few

instants, must be a powerful technique. Do you recall when you first came in touch with the method?

I think it was 76 or 77. I'd already done IST and a number of other things. And somebody told me that this was far and beyond anything that they had seen or tried.

Well, I'd been a student of Zen for many years, and Buddhism in general. So when I heard it was a method that releases you from your attachments, well, that's all you need, of course, to go the whole route. You can release yourself from your attachments, then the end is certain.

So as soon as I heard that, I thought, well, fantastic. You know, the Buddha said the cause of all suffering is attachments. So if there's a method that instantaneously releases you, that's just what I wanted.

So I went right for it. And I found it worked instantly. The very first day they teach you the method, so I naturally experimented with it.

I remember at the time I went to learn the course, I had a surgical condition for which I was scheduled for surgery on a Friday. A structural change of the body that requires nothing but surgery, no medical thing could have helped it. And by the time I finished the weekend, it was gone.

Canceled the surgery, never had it back. I said, wow, this is something quite a testimonial. That was my first experience.

And of course, at that time, I had many stress-related illnesses. I had duodenal ulcer and diverticulitis and migraine headaches and many allergies. And they were all cured instantly.

Diverticulitis is gone. Ulcer's gone. All the allergy's gone.

Fear of heights is gone. I found I could cure anything in the body. I remember a year ago, I broke my foot in November, and by Christmas I was dancing in the disco.

And I really demonstrated that the body does what the mind believes. So, for instance, I can stop bleeding in an instant. If I cut myself, it instantly stops bleeding.

I walk through poison ivy. So, just releasing on these programs that we have is what frees us.

[Speaker 4] (5:48:08 - 5:48:12)

Bob, do you recall your first contact with the method?

[Speaker 2] (5:48:13 - 5:53:49)

The first contact I had was about two years ago. And at that time, I'd been in private practice. I'd taught neurology for about seven or eight years before that.

I'd been in private practice for about two years, for about six months. And two close friends of mine became quite ill. I had thought I was pretty much in control of things, but the impact of illness and those close to me whom I was taking care of made me realize that there was something missing.

And a friend of mine told me about the method. I took it and I found that I was able to take my insecurities, my feeling uncomfortable in two difficult situations, and release them so I could be much more of service to those people. I could feel better.

I could maintain an objective, still care for them, but maintain a more detached attitude. And as I did it more and more, I felt better than I'd ever been able to feel before. I realized, as I compared using the method with what I was able to do in my practice, that using the method to give to people, I was able to give them something that they could use for themselves.

In my practice, I'd tried to do that. I would ask people, and I'd started early when I was in medicine. I realized that what I'd been taught in medical school was only the smallest part of the tip of the iceberg.

I had been taught, as a matter of fact, I realized and I knew at the time, I was being taught lots and lots about the most esoteric, arcane, special illnesses. So I was an expert on those things. But as I got into seeing what was really the problem with people, I saw that those illnesses were extremely rare, and that the common things I really had never been taught anything about back pain, headaches, muscle tightness, various things that all of us go through, but in medical school there's very little taught.

And most doctors, I think, are at a loss to deal with these problems. They can see there's some emotional component, but just how to deal with it is left up to, oh, physical therapist, perhaps use of massage, Valium, drugs like that. Well, I could see that those things were very important because most of the patients I saw either had them or in response to a serious illness, their emotional reaction was so crippling that it made their ability to deal with the illness very much impaired.

And I saw that as they were able, when I saw patients who were able to deal more easily with this, when they could become calmer, things worked out better. So I saw that what I needed to do was to find a way that I could give to people that they could use for themselves, that they didn't need to come back to me. They could be their own doctor and their own patient.

And I started teaching the method about six months after I took it. I saw it was so powerful. And I continued to practice for about a year, and about a year ago I stopped

because I saw that what I could do with this method was so much more effective.

I just had someone, as a neurologist, one of the problems I used to see commonly was headache, neck pain and so forth, and whiplash injuries were particularly troublesome. And there was a person on course two weeks ago who had fallen off his bicycle about a year ago, had had constant pain in his neck and upper chest since that time, had gone through all sorts of treatment but hadn't really gotten better. And by using the method for only five days, he came into class the second weekend and said, I feel a little incredulous, I feel a little uncomfortable about telling you this, but I used the method, I released, and the pain at first would get less, and as soon as I'd release the pain, I'd start to feel afraid.

Then I'd release the fear feeling, pain would come back a little bit, I'd release that, more fear would come, I'd release the fear, and gradually both the pain and the fear went away. And now I don't have any pain. I feel normal again.

That kind of experience I have seen over and over and over again. I never saw it in medicine. I know that giving people drugs that depress them simply helps them to suppress those feelings.

And a whiplash is a good example. I'd seen lots and lots of people with it and was amazed that they couldn't get better. But then I began to see what the problem was.

When we have a shock to the body, our muscles tighten up to protect us. We think that we need to have the tightness, which produces pain, in order to continue to be protected. So as soon as the tightness goes away, the fear comes up, and that will keep us unable to let go of the tightness.

So by working on both at once, this person was able, as a lot of other people have with similar things, to let go of the whole thing and feel well. So it's been something.

[Speaker 4] (5:53:50 - 5:54:24)

I'm speaking with Robert Scott and David Hawkins. We're exploring the Sedona Method. We'll be right back.

You've been talking about the simplicity of the technique, of the method itself, and I'm wondering how you would compare the technique or the method with other approaches to changing one's consciousness or raising one's consciousness. I think of things like the S-training, actualizations, Lifespring, and such programs as that. How would you compare the Sedona Method with those programs?

[Speaker 3] (5:54:24 - 5:56:42)

Well, those programs, first of all, you need a method to release the old programs. And

any of the consciousness programs that put in new programs are weakened by the fact that they're cancelled out by thousands of old programs that negate it. And these programs are subsumed under a feeling.

In other words, the simplicity of this method and the reason for its rapidity of effect is that it's dealing with repressed feelings, suppressed feelings. And the energies are released as they come up. Now, one feeling may be associated with millions of thoughts.

So the programs, consciousness programs dealing with thought are very weak and slow by comparison. In other words, one feeling represents the accumulated effect of millions of thoughts. And as you release that one feeling, you literally wipe out the millions of thoughts associated with that one feeling.

But in something like, David, in something like EST or particularly EST I think of, frequently people will come up with suppressed feelings. They do, yes. But not in a predictable way and not continuous.

See, the method works continuously. So that if something should happen in the studio, let's say, and fear would arise, as the fear came up, it's instantly released. So you don't, you're not accumulating any more programs.

You're constantly releasing what you've suppressed, not only this lifetime, but whatever you came into this life with. So many of the programs that you're releasing, of course, are millions of years old, really, many, many lifetimes. And all these feelings have to do with survival, really.

The lower self, the ego, all is subsumed under that term, are really all the programs we've accumulated to ensure our survival, to keep us separate, to keep us thinking that we're bodies. And as these programs are released, who you really are becomes increasingly apparent until you really experience just your own beingness. And in your own beingness, you see your own perfection in that of others.

[Speaker 4] (5:56:43 - 5:56:54)

One might interpret what you just said as kind of releasing the mind or getting rid of thoughts, and the lurking danger of brainwashing comes up.

[Speaker 3] (5:56:54 - 5:57:56)

How would you respond to that question? It unbrainwashes. It unprograms.

In other words, this method has no new programs. There's no metaphysical teachings. There's no new programs at all.

It's an unprogramming technique. And what happens is the mind becomes quieter and quieter, see, because thoughts are created by a suppressed feeling. And the way to wipe

out thoughts is you watch a train of thoughts and you look for the feeling that's triggering this train of thoughts.

And as you release the feeling, that train of thoughts disappears so that eventually the mind becomes silent. And in this silent beingness state, one just knows that thoughts are not necessary. A man is so used to thoughts and feelings, he thinks that's normal.

In fact, thoughts disappear and as emotions are constantly released, they begin to disappear as well. And then you're in a state of peace and imperturbable calm at all times in which everything is just known.

[Speaker 4] (5:57:57 - 5:58:12)

When one experiences this and then one moves back into one's everyday life, how does one integrate this non-thinking beingness with the practical problems one comes in touch with in one's job or family life?

[Speaker 3] (5:58:12 - 5:58:43)

It continues as you walk about in the world. The beauty of the method is that it's working all the time as you go about in the world. In fact, it's recommended that you stay in the world, because in the world, the world is what's bringing up your programs.

And to isolate yourself on a mountaintop, you can get above your garbage, and of course you're feeling great and you think you're in a fantastic space until you go back into the world and all the garbage comes up again. So it's recommended for those who've learned the method to stay in the world because the world is bringing up your garbage for you to release.

[Speaker 2] (5:58:46 - 6:03:15)

I think in line with the question that you asked about other methods of doing things, that this is everyone has had different kinds of experiences, perhaps starting with a beautiful experience of nature when we were little, or listening to music or something like that. And the question that goes for practically every kind of discipline or path that we follow, and we spend a lot of time trying to recapture that moment, to recapture the feeling. And we're dealing with something that happens in an isolated moment in time.

What we're really concerned about with our life is every day, every moment of every day. And if you try and spend that moment remembering what it felt like when you heard a Haydn mass or played music with someone else and enjoyed it, it's frustrating because it happened in the past. What the method allows people to do, and I think that that's why it's different from everything else, is to take the feeling that you have at the moment, to release that feeling or feelings until you get to a point of feeling comfortable, calm, and peaceful.

So that whatever is happening in the world, you inside are in that imperturbable state. You can, as David says, you can get away from things. If you look at the problems of the world and the way we attempt to deal with them, you can see that a situation, for example, like a job or a relationship, might be the source of stress, might appear to be, or discomfort.

And yet when you look at it a little harder, in perspective, you see that at times it's quite pleasant. At other times it's stressful, so it's not in the situation itself. It's clear it's our response to it.

Now our response is going on 24 hours a day, and in order to be effective, any method, it seems to me, needs to be able to be available and work at any moment of the day. So if you look at how do we deal with these problem situations, well, we may try and get away from them. That's the most common way of handling a feeling.

Something awkward comes up, we want to move away. We leave the room, or we leave the job, or we leave the person. But frequently, as often as not, the same problem comes up with the next job, or the next person, or the next situation.

Another, and perhaps actually more frequent really, way to deal with a feeling is to suppress it. We'll become aware of a feeling of dislike for someone that we have to spend time with, and we'll push the feeling out of the way because in order to work smoothly with another person, we can't have that feeling of irritation or anger or annoyance. The difficulty is that the feeling is still there.

And the harder we push down, the tighter and more compressed the feeling is, the more it wants to get back up. So the upshot of it is that as people get older and accumulate more and more feelings, they feel tired, more tired, have less energy, feel more tense, feel more under the gun, feel they have to move faster, and become more rushed. And the end result is that those suppressed feelings, which have accumulated, run us instead of our being able to be in control of them.

So, we say that the simplest way to deal with it, every moment of every day, is to take the feeling. Is it a feeling I could release? Do I need it now?

Or would it be more constructive in this situation to have another feeling? So it gives the person control at each moment. And I think that's one of the major differences between this and practically anything else.

You don't have to go away to do it. It isn't something you have to come back to a person who can help you with it. Once you learn it in the course, it's yours.

And we encourage people, as we teach it, to learn it their own way. See the ways they can integrate it into their life.

[Speaker 4] (6:03:16 - 6:03:42)

And that, of course, depends on what they do. Though there's no philosophy as such associated with the method, what happens to people, and I'm sure that the kind of experience you're describing obviously changes people's perception of the world around them. And that has to involve their approach to dealing with the world.

So what about that? What happens to those people who experience the method from the standpoint of their own personal philosophy?

[Speaker 3] (6:03:44 - 6:04:03)

Well, the method is experiential. It's not intellectual. And what it gets rid of is anger, grief, fear, lust, anger, pride.

Takes you up to courage, then to acceptance. Takes you up to love, and finally to peace.

[Speaker 4] (6:04:04 - 6:04:07)

So Christ was teaching us to know the method.

[Speaker 3] (6:04:07 - 6:04:13)

He didn't tell you the technique. He told you to forgive your brother, but he didn't tell you exactly how to do that, how to let it go.

[Speaker 4] (6:04:13 - 6:04:14)

And that's the key, isn't it?

[Speaker 3] (6:04:14 - 6:05:12)

You see, what all the methods are not telling you is how to let it go. And what he says is so, but he doesn't tell you how to do it. So you can struggle a lifetime, let's say, to achieve one forgiveness, which when you know an effective method can be released in a matter of seconds or minutes.

So we feel that, or I've observed that the method allows anybody to achieve whatever their spiritual goals may be. If you're a Mormon, you're going to become a better Mormon. If you're a Catholic, you're going to be a better Catholic.

Whatever religious or spiritual or consciousness goal you have. You see, we could be at the end instantly if it weren't for the attachments and the programs that are standing in the way. So if we knew a method to release them, we would, you know, achieve our goal instantly.

So the beauty of the method is it allows you to get wherever you want to go. It removes

all the barriers.

[Speaker 4] (6:05:13 - 6:05:18)

Is the answer in the method or is the answer in the person experiencing it?

[Speaker 3] (6:05:18 - 6:06:15)

You have to first want to let go of all your garbage. Otherwise the method wouldn't appeal to you. I mean, if you're still enjoying, you know, anger, fear, grief and all those things, then it wouldn't appeal to you.

But if you've reached that point in life when you want life to become better, this is a technique that will take you out of all that misery. And it does it rapidly. And you just you don't have to read anything about metaphysics or any such things.

The truth of all the world's teachings become your own experience. And in fact, it's advised not to read. I haven't read anything in a long time now.

In other words, there's no point in contaminating yourself with further programs. Every spiritual book you read has to be released later. Every sentence that you've studied, memorized and has to be let go of.

Every single thing spoken in words is a program. Everyone is a limitation. How do you avoid that becoming a program?

[Speaker 4] (6:06:18 - 6:06:23)

How do you avoid what you're just saying from becoming a program? That I've got to release all these things.

[Speaker 3] (6:06:25 - 6:06:56)

Experientially, you find it so. Experientially, you find that every teaching is a limitation. It has to be because what speaks words but one's ego.

Consequently, they're all programs. However, there's good programs and bad programs, you might say. And as you get higher and higher within the illusion, finally you start letting it's like you get up the ladder, then you pull the ladder up after you.

So right now I'm in the process of pulling the ladder up after me. Letting go all the stuff that I learned over the years.

[Speaker 2] (6:06:57 - 6:10:00)

You asked the question of what people do with it and obviously people do with it what they want to. That's the purpose of this course. We say for you to take the method and

use it for what you want.

We don't have any direction for people to go on. As David mentioned, we see that most of our feelings can be put into the category starting with the lowest one in terms of energy level of apathy. That's the feeling we don't feel we can do anything.

Why bother anyway? Can't fight city hall. Next up the line is a feeling of grief, of sadness, of disappointment.

And there's a little more energy in that. When we come to fear, which is still a bit higher, there's a feeling of I better perhaps get ready to move because it looks dangerous here. And above that there's a feeling of lust, of desiring, of wanting to.

And that serves as sort of a bridge between these lower feelings in which we really don't have much energy. Not much of anything available to do anything to go up even higher in terms of available energy to do what we do want to do. So next comes anger.

That has a lot of force behind it. People get things done in anger. Pride, above that, is a state where people who have done things come back into.

Well, I did it. That's pretty good. But the feeling there is, well, I'm not so sure I could do it the next time, so maybe I won't try.

Now above those are the three highest states that we can attain. And courageousness is the most active one of those. The feeling that I can do it.

It's possible. And with that is a feeling of confidence, of openness, of flexibility. And above that is a feeling of acceptance, of joyfulness, of radiance, of feeling intense pleasure.

And finally, as David mentioned, a feeling of peace in which all is quiet. Now we, in the Course, we go through those feelings. And people see, oh yeah, I have a feeling of apathy about this.

With my relationship with my wife I feel some irritation because I don't feel I'm getting really what I want, or there's something missing. Or perhaps I feel some irritation with myself. And what people do during the Course is to spot those feelings, to release them, and then they take whatever direction they want.

For example, during the, at the beginning of the Course, we ask people what they want to get. Some people want to improve a relationship, other people want to change jobs, or feel more competent, successful in what they're doing. And that's really up to them.

The Course really helps them get on course by releasing towards whatever way they want to go. Ultimately we're talking about freedom from all the feelings that block us, that impede us from getting what we want. So it's been used by people in all walks of

life.

[Speaker 4] (6:10:01 - 6:10:25)

I'm speaking with Dr. Robert Scott, Dr. David Hawkins. We're talking about the Sedona Method. I was saying as we were listening to John Denver sing that song, it's up to you, that I can feel all those listeners out there coming closer to the radio and saying, okay, tell us, how do you do it?

[Speaker 3] (6:10:25 - 6:11:28)

How do you do it? David, how do you do it? The Method is an internal intention set I call it.

A willingness to let things go, and the actual details of the technique is taught in a course. The reason it's taught in a course is because it sounds so simple, and it is so simple, that the ego would like to just grab it and therefore get rid of it. It's sort of like telling somebody who's still got a drinking problem that the secret of AA is you just stay away from one drink one day at a time.

The guy would say, hey, I know that. What the heck good is that? And that would be the end of it, right?

The reason AA works is because people learn the techniques in an overall setting, in an overall context. And most are found through experience, that a 30-hour course, during the course the person has taken through so many releases that the ego can no longer destroy the effectiveness of the Method. And once you learn and experience it, then it becomes part of you.

[Speaker 4] (6:11:28 - 6:11:38)

That response, David, is hauntingly familiar to the response frequently given when someone asks about EST that, well, we create this context.

[Speaker 3] (6:11:38 - 6:12:01)

Well, EST is a complicated series of programs. It was the most complicated experience I ever had, in which they throw everything at you but the kitchen sink. Now this method is one very simple technique, so simple that like Zen, it's before your nose, and being at the end of your nose, it's impossible to see.

It's so close, it's that close.

[Speaker 4] (6:12:02 - 6:12:07)

Bob, as a teacher of the Method, would you like to describe actually what happens in the

course?

[Speaker 3] (6:12:07 - 6:12:07)

Sure.

[Speaker 2] (6:12:08 - 6:18:39)

I mentioned earlier when you asked what do people do with it and what do people get from it. People get from it what they want, and they start using that as a fulcrum. What do I want?

Using that as a motivator, as a goal that underlies the course, we start off the first day by looking at those things that people want overall as something that they would be willing to release feelings that get in the way to get. For example, we assume and ask people to see that that's the case, that what they like to do as a result of taking the course is to feel lighter, happier, freer, more able, confident, and so forth. So they take the things they want, and the very first day, we talk a little bit about the various ways of handling a feeling, suppressing the feeling, trying to get away from it by escaping it, expressing the feeling, getting mad at another person, for example, which is fine for us.

It lets off some of the steam, but the other person doesn't enjoy it particularly. And then the fourth way of handling a feeling, which is to release it. So we spend the first part talking about how we deal with these feelings that cause the problems every day, and then after people can see that, yes, I've expressed feelings, I know for a long time I suppressed them, and it felt awful.

When I began to express myself, I felt freer. But still, I felt uncomfortable every time I let somebody else have it, or blew my stack. Or if I really threw something, I felt foolish afterwards.

Then as they see that those other things that they've done to deal with a feeling have not worked particularly well, and have left them really in the same state that they were before, then they are willing to try something new. And that is the method. So we start early on, very simply, asking them to look at what feeling they have.

And oftentimes people, when they first start the course, are a little bit nervous, or a little uncomfortable, or unsure, or, what is this all? What are they going to do? Or, what do I have to do?

So we start with a simple feeling like that, and by leading them through a release, by asking a few simple questions, and I don't tell people what the questions are, because as David said, it sounds so simple that frequently people will say, well, I already understand that, I don't need that. But it takes people a while, and I tell people, I ask people at the end of the first day, not to tell their friends what the method is. And I've learned that it's

easier for them to do that when they look back at the first part of the day and say, well, it was a little confusing to start with.

Because what we're helping people learn how to do is the exact opposite from the way they've always dealt with the feelings. We've taken a feeling, we've noticed that we're uncomfortable, what do we try and do? Well, we push at that uncomfortable feeling, we want to get it out of there, and if it won't go, then we're going to get the other direction.

So we, for example, feel, what are they going to do, or what do I have to do? So we start with a simple feeling like that, and by leading them through a release, by asking a few simple questions, and I don't tell people what the questions are, because as David said, it sounds so simple that frequently people will say, well, I already understand that, I don't need that. But it takes people a while, and I tell people, ask people at the end of the first day not to tell their friends what the method is.

And I've learned that it's easier for them to do that when they look back at the first part of the day and say, well, it was a little confusing to start with. Because what we're helping people learn how to do is the exact opposite from the way they've always dealt with the feelings. We've taken a feeling, we've noticed that we're uncomfortable, what do we try and do?

Well, we push at that uncomfortable feeling, we want to get it out of there. And if it won't go, then we're going to get the other direction. So we, for example, feel uncomfortable in a situation, we'll try and get away from it.

But the problem is every time we come back into that or a similar situation, the same feelings come up. Finally, we get the point. The feelings are the problem.

They're my feelings. I've got to do something about it. And when they see that, then it's easy.

Then they're eager to do it, because they'll take a feeling that they have had perhaps multiple times before, they release it, and they look inside. It's completely experiential. I ask them to use the scientific method.

Don't take my word for it. Take the feeling, release it, and then check inside and see how you feel. Well, they'll say, well, I still feel a little wobbly.

Okay, well, would you like to release on that wobbly feeling again? They say, yeah. They do it, and I say, well, how does it feel now?

Well, gosh, I feel a lot more relaxed, but there's still a little tiny bit. I say, well, would you like to release that? They say, sure.

And then they release that. Or if they want to, they say, well, I've had about enough for

now. I feel a little confused.

I'll say, okay, you can leave it at that for the moment. Or if you'd like to, you can release the confused feeling. What would you like to do?

The way the Course has taught us, it's left up to them. It's always in their control. It's their choice.

Do you want to release or not? It's up to you. And I think that, again, differentiates this Course from almost everything else.

There is no pressure, there's no coercion, there's no force. It's up to the people. They take whatever feeling they want to release.

It's not my telling them that they should release the feeling. They make the decision. And it is a conscious decision.

So it's easy. By the end of the first day everybody's able to do it. And then we keep on the second day and later days, keep polishing it.

Apply the method to feelings that are more charged emotionally, let's say. Or situations that have been difficult. So we start simply.

Start with the very simple feelings. The feeling you have right now is the one you work with. So you don't, it's not complicated.

You don't have to use any, you know, complicated system. You don't have to think about it. You don't have to figure out where the feeling came from, who was responsible for it.

You just say, well, this is the feeling. And that's all.

[Speaker 4] (6:18:39 - 6:18:46)

And I like to release it. There's no conscious review of one's past life? Well, no, you don't need to.

[Speaker 2] (6:18:47 - 6:20:35)

As you release, frequently as you get in touch with a feeling, a scene from childhood may come up or another scene. But those are really unimportant because the feeling, every feeling we have, is the result of thousands of episodes in the past. How many times when we were a kid was our toy taken away from us?

Or did we have to go to bed early, not stay up and listen to the radio or the television? Those feelings, every one of those accumulate. It brings us to the feeling we have now if someone takes something away from us or we don't get what we want.

So you don't have to go back to each incident. And that's why it's so rapid. It's so fast.

You take, with one feeling, you just keep releasing on that feeling until it either goes away completely, as David has mentioned, a lot of people after the course, the man with the whiplash, his feeling, his pain went away completely. Another man who was a marathoner had Achilles tendonitis. He'd been running marathons for seven years.

Every time his foot hit the ground it hurt. He released, pain would go away for an instant. Hit the ground again, pain released, pain is gone for an instant.

He kept doing it with persistence. Within four or five weeks after the course, I talked to him on the telephone. He said, you know, the pain is gone.

So he didn't have it anymore. So the teaching of the method is experiential and it is scientific in that each person checks, uses it for himself. Do you still have the feeling?

Yes or no? Then they check for themselves. It's up to them.

So that's the beauty of it. Nobody tells you what to do or how to do it. It's up to you.

[Speaker 4] (6:20:36 - 6:20:51)

We have a brief tape of the founder, the creator of the method, Lester Levinson, talking about how that came about. Perhaps before we play that tape, each of you, perhaps David, describe your experience of Lester Levinson.

[Speaker 3] (6:20:52 - 6:22:16)

Lester, as I said, I was a student of Buddhism in Zen for many years. When I met Lester, I heard he was nobody and looked like nobody. And when I met him, he looked like nobody.

A true sage. There was no trappings, no robes, no incense, nobody genuflecting, no mobs of people chanting mantras, nobody swaying in a hypnotic ecstasy. Just an ordinary person you would pass on the street.

And it's only when you speak to him and he realizes your degree of interest and he sort of opens up to you that you realize you're talking to a very incredible being who's aware of who he is and he's aware of who you are. And he won't play the role of the guru. You are constantly thrown back on yourself.

He says, well, you are the one that wants to go free and you know how to get free and therefore just do it. So we all want a guru that will do it for us, you know, that'll get us high and keep us high and we like to hang out in his ashram so we can stay up in the dizzying heights. But it has to work in the world.

It has to work in Times Square. It's got to work as you're going to work. It has to work in every moment of every day.

Bob, what is your experience of Lester?

[Speaker 2] (6:22:17 - 6:23:15)

Well, it's funny. He's unlike anybody I'd ever met before. As David says, he's someone, if were you to see him on the street, you would think him very ordinary.

And he is. He's a very simple person. After he learned the method, he made a lot of money in real estate and then gave that money away, moving from New York City, where he'd lived and worked, out to Arizona and he lived a very simple life.

His life now, he lives, he's now in Arizona but spent the last five years in New York getting the method out. So he's someone who works tirelessly. He spends 18 hours a day doing things.

He's very gentle, very simple, very direct, straightforward. The way he works is really to let people do it themselves and not to interfere. As David says, he makes it quite clear that it's up to you.

[Speaker 4] (6:23:16 - 6:23:20)

Let's hear from Lester Levinson, creator of the Stoner Method.

[Speaker 1] (6:23:21 - 6:31:18)

I started life like everyone else, trying to do things the right way. Having been graduated as a physicist, things became very difficult in the 30s. I was graduated in 1931 from Rutgers University.

I tried, probed, many things, not only in physics and engineering, but I even went into business. I thought, well, the scientific world is not making me happy. I'll try the business world.

In the process of trying so hard, as the years went by, I got sick, I had migraine headache, I had ulcers and the usual things that come from business pressures. I was trying to make it in the world like everyone should, be a good person, make a lot of money. And I started out at a difficult time in 1931.

Physicists were considered necessary evils. Engineers weren't appreciated too much because they didn't bring in profits like the salesmen did. And so I shifted over from engineering into business, back into engineering, into business.

I did a lot of research and development work and found it interesting, but I was always

changing. I knew not why. As the years went by, I began to get ill.

I began to get the usual businessman's pressure diseases. I got ulcers, I had four perforated ulcers, I developed migraine headache, and finally after twenty or so years, I ended up with two coronary thromboses. After the second one, I was told not to move.

I might die any minute, any day. I had been a workaholic. I had been driving.

And when I heard that, I said, wow. Up until that time, there was something missing in life. I never felt fulfilled.

I did have nice jobs. I was able to make money. In fact, when my crisis came, it was 1952, I was living on Central Park South in New York City, when I was told not to exercise, not even to take a step up because I might die.

Well, that scared me to death. Up until that time, I had been seeking fulfillment. What is life?

I had studied back in the twenties Watson's Behaviorism, which was the thing of those days. And in the thirties, I shifted into Freud, and Freud was my god in those days. And with all this accumulated knowledge, I even had four years of psychoanalysis under an associate of Freud, a Dr. Killing Bloom, B-O-U-H-M. And after four years of psychoanalysis, four times a week, I was told some people cannot be helped. I would never stop seeking, pushing, driving, what's this all about? So when that second heart attack came, for me, it was the best thing that happened in my life.

I needed that much of a push, of a shock, to make me realize that the smart boy I thought I was was awfully dumb. Terry was 43 years old, sitting on top of the world, being envied by everyone, and yet I had a foot and a half in the grave, on top of which I was miserable most of the time. So this second heart attack I take as the greatest blessing I've had in my life.

It made me realize that all the accumulated knowledge up until that time was of no avail. Well, what should I do? Well, as a good physicist would do, you go back to the lab.

I began thinking again. What am I? What's this world?

What's my relationship to it? What is happiness? What is mind?

What is intelligence? I say because of the intensity of my need and drive for the answer, they began to come. The first thing I thought of, what is it I want most?

Happiness. Oh, happiness is being loved. And that was a shock to me.

I was very much wanted. People liked me. Family, friends, everyone.

And it was quite a revelation to discover that being right was not it. So I rethought. Well, what is happiness?

What are the happiest moments I can think of? And when I relived them, I saw that it was when I was loving that I was happiest. And that when people were loving me, there was a momentary pleasure there but nothing lasting in it.

So I immediately began trying to change all my thinking from wanting to be loved to loving. From wanting to be approved of to approving of things. And I discovered there was a help in it.

I began to get better. Then I said as a good scientist would, well if this is good, I'm going to pursue this as far as it will go. After about a month of changing, wanting love to loving, I saw another thing that was almost like a shock but was a deep revelation.

I wanted to change everything in this world. I was wanting things in the world to be different from the way they were. And that I realized made me a slave of everything in this world because I wanted it to be different.

So I began letting go of wanting to change things. And what a revelation that was. As I did that I began again to feel even better and better and better.

I kept that going for oh another two months with letting go of wanting love and wanting approval and so forth. And at the end of a three month period I suddenly discovered my health was back to normal. My heart was okay.

My migraine was gone and I felt good. I felt my ulcers had gone also and I felt so good I never even went back to the doctor for a checkup. And the proof of that I did not need a doctor simply.

That was back in 1952. And I can say truthfully I have not seen a doctor professionally since 1952. Whereas before that I was always with the specialists and the doctors.

And so I know everything in my body straightened out. And what was the key thing? I was relaxed.

All the pressures that were formerly there were gone. I was not pushing against this world. I was not trying to change it.

I was not involved in a hassle of people wanting them to approve and like me. And just by doing that my whole life was at ease.

[Speaker 4] (6:31:20 - 6:33:13)

You're just listening to a tape of Lester Levinson talking about his experience of coming in touch with what is now called the Sedona Method. I'm talking with Dr. Robert Scott,

neurologist and teacher of the Sedona Method and Dr. David Hawkins, a psychiatrist and acknowledged father of orthomolecular psychiatry. We're going to continue our exploration of the Sedona Method in just a few minutes after we pause for station identification.

You're listening to Voices and Visions. This is KALW FM in San Francisco. As I was listening to Lester describe his experience there were a couple things that struck me.

One, he mentioned that he began thinking again which I found interesting relative to some of the things we were talking about earlier about the idea that we have to really let go of our thoughts. And I coupled that with his emphasis on clarity of intention and having the felt need for answers. And perhaps we can talk a little bit about that.

That somehow we do need to get in touch with what our intention is, what our objectives are, what our purpose is or who we are and what we're doing here in order to move to that step of letting go, as you were talking about David earlier, that we have to let go of those mental programs that we create during the course of our life and perhaps have been created even before we came here as human beings. What about that clarity of intention? Where does that come from?

How do we create that clarity of intention and purpose so that we can move to the place you've been talking about and describing?

[Speaker 3] (6:33:15 - 6:35:32)

The thoughts that he was speaking about was when he was going through the process and arriving at the method, he would try one method and see that it ended up as a dead end and then back up and say, no, that's not it. The method itself, as far as clarity of intention, every feeling has an intention to it and that intention becomes rather obvious. In fact, as you let go of the intention, the feeling disappears and with it all the thoughts that were flowing from that feeling.

I would guess describing the mind as silent is probably rather threatening to people at first, the idea of walking around without a whole harangue of thoughts going through your head. So perhaps I shouldn't mention it without some explanation, but the thoughts are, all thoughts are disturbing. There isn't a thought that's not disturbing to one's total peace.

And it's only because you don't know a better state that you love your thoughts. And as they begin disappearing and you begin to experience your beingness purely and totally, thoughts bring you down and thoughts are no longer as welcome. You see, because pleasure is sort of the space between two pains in the ordinary person's experience, so a pleasurable thought gives him that brief moment of respite from the pain and really what he's trying to do is escape the painful thoughts which are lurking right under the

surface.

So you can think of a happy thought, it makes him feel good for the moment because right below the surface most people are living lives of quiet desperation. Everybody on this planet is here because of ego. Ego is pain.

Everybody hears breath from pain every instant. There's nobody walking the street who is not vulnerable to pain in one instant, and he knows it. When you get into a state where you're no longer vulnerable to pain, you're in a different state of existence.

Then by comparison you look back and you say, wow, how did I ever survive it? How did I ever survive being torn apart by those millions and trillions of thoughts all these years? And you see how the ulcer and the migraine and all these other things arose.

[Speaker 4] (6:35:33 - 6:36:05)

As I hear you talk about the ego, David, I'm reminded of the attitude towards the ego that comes out of many of the Eastern philosophies and that is that somehow the ego is something that we have to move beyond or we have to put aside, and I'm wondering if that's really the total answer. I mean, if we're going to function in the world somehow we do have to have some kind of an identity or recognition that we are functioning in the world, but what about that balance?

[Speaker 2] (6:36:05 - 6:38:51)

I think the balance has to do, as we mentioned earlier before the break, the intention comes from each person. Each one of us has a specific purpose for being here, in addition to a general purpose for the planet's being here and our being on it or with it. As the course begins, people look at what they are here for.

What do they want to take the course for? And frequently the first things that come up, as certainly has been the case with most of us, are what we want to do in the world. It might be making money.

It might be having a satisfactory relationship with a wife or husband or children or parents or grandparents. It might be wanting to make one's mark. It might be wanting to be important.

It might be wanting to have power, to gain control, to be loved, to be approved of. And all of those are goals that can be achieved by people using the method as they learn it on course. As they do so, however, as they begin to release the feelings of wanting to be liked by other people, of wanting to gain mastery over others, of wanting to be in a position of power over others, frequently as they release, those feelings kind of melt away and they feel instead that their intention changes to one of wanting to be kinder to other people, wanting to be more loving, wanting to be cooperative and helpful instead

of having it their own way. Now, we say you can have your own way, and the easiest way to have it is to let other people have their own way too, not to force other people to do it your way or get them to help you do it, but to achieve a state in which you feel harmless towards other people.

Your behavior together is one of mutuality, so that both people want to do what is being done. The intention comes from the strongness of the unpleasant feelings. If people are uncomfortable enough, they're willing to take a straight shot for it, and for them it's very easy for them to learn the method and to use it successfully.

They go very quickly. After you've tried everything else, if you've spent your life disco-ing and your feet are tired, then you're perfectly willing to find something more comfortable, more rewarding. So, it's kind of for people who've tried all sorts of other things.

This is a way that is not striving. It's the letting go of the striving, letting go of the grasping. And for that reason, it's easy.

[Speaker 4] (6:38:53 - 6:39:32)

David, in listening to you talk, my experience of you is that you've been through a lot of different experiences in your life, and I'm wondering how those people who were once your peers, and still are your peers in the sense of the medical profession, how they've related to where you are now, and kind of leaving again, going back to leaving the pinnacle, and going to Sedona, Arizona. Have you found that you can come back into that circle of peers and have the same recognition that you once had?

[Speaker 3] (6:39:33 - 6:42:43)

Well, I understand them, of course. And I understand what it is they're doing. And I feel that what we started on that level has been well launched, has its own momentum, and is able to carry itself.

And then I went on to other things. For instance, of course, I've worked with biochemistry and its relationship to mental illness, to brain function, to psychosis, to various neurotic states. So I myself also had hypoglycemia rather severely, and we did a lot of work in that area.

Then I found a shift of consciousness. For instance, I once had gout. So I had gout, I had severe hypoglycemia, I had numerous dietary restrictions because of the ulcer, the diverticulitis, the migraine, all these things at once.

I found with a shift of consciousness that my whole body chemistry changed. I no longer had gout, I no longer had hypoglycemia, my cholesterol no longer was up, and just realizing my own perfection, the body immediately obeyed that realization, and my body

chemistry instantly changed. So I discovered that consciousness is more powerful than anything else, and that how can we help people get better through consciousness techniques?

So I became interested in these techniques because they seem to be more powerful, because the biochemical, nutritional, psychotherapy, psychoanalytic approach is only able to help a limited number. There are still people who cannot be helped. There has to be something more powerful.

Also, as I became more conscious, I saw that many people had no intention of getting better, that there were karmic influences, that there was a higher level of consciousness, that there was actually a decision to be sick, and there was a failure to realize that one is the author of one's own sickness. And I saw beyond blaming it on the environment and how you were raised and your nutrition and biochemistry and viruses and all this stuff in the world, I saw that it's one's own consciousness that determines these things. So I became more and more involved in consciousness and studying the mind.

Curiously enough, psychiatry knows absolutely nothing or very little about the mind. Isn't that odd? Psychiatry knows nothing about the mind.

Here we're talking today about a method called releasing, which psychiatry hasn't even heard of. The most powerful, effective, and rapid tool I've seen for overcoming emotional difficulty in a profession that hasn't even heard of it. So I found that throughout the ages, mankind has known enormously powerful things, and how could we reach these realizations?

Well, when you read the spiritual and the consciousness literature, it would sound like you're going to have to spend many, many lifetimes. Certainly as a yogi, you're going to have to spend many, many lifetimes before you can realize the truth of these statements. Well, this particular method so rapidly allows your consciousness to grow that you find out for yourself the truth of what's been said by the sages throughout the ages.

[Speaker 4] (6:42:45 - 6:42:58)

Have you had any, again going back to when you were co-authoring the textbook on orthomolecular psychiatry with Linus Pauling, have you had any recent contact with Dr. Pauling?

[Speaker 3] (6:42:58 - 6:43:02)

I haven't, no. Our travels have been in different circles over the last few years.

[Speaker 4] (6:43:02 - 6:43:11)

I'm struck by where you have gone and where he has gone. He, of course, is still being actively involved in the whole area.

[Speaker 3] (6:43:11 - 6:46:53)

He goes deeper and deeper into what he's into, and I tend to keep moving on, and when I see a thing is launching on its own and many people have come into the field and it has all the momentum it needs to thrive, it no longer needs my energy, and I myself as I evolve keep moving along, and my search for what would be helpful to others has actually led me into these experiences myself. I've always tried them myself first. As far as my relationship with my colleagues, like anybody in the consciousness movement, the people that you were involved with think you're going crazy, or having a nervous breakdown, they wonder about you, they think you're drifting off, they think you're freaking out, you know what I mean?

You give up very lucrative careers, and you give up power, and you give up prestige, and board memberships, and president of this, president of that, and worldly success, and you've found something more important, and they don't understand it. Of course, the other thing upsetting is they can't control you anymore, you see, because they're into their ego games, and they can't understand why prestige doesn't interest you anymore, why power doesn't interest you. All these little carrots they hang out, and you don't bite at them, and they figure you've got to be crazy.

It's just that you've found something far more satisfying, something far more powerful, something which ultimately is far more helpful to mankind. The reason I'm here today is because I just want people to know that there's something powerfully effective, ultra-simple, that can relieve suffering on every level, physical, mental, spiritual, allowing them to achieve your physical goals, your goals in the world, your goals in relationships, and your spiritual goals. See, in the evolution of consciousness, we go through three major stages, which has been well-discarded throughout the ages.

First, we're into havingness, then we're into doingness, and ultimately and finally into beingness. So when we're coming from lack, what we're motivated by is the desire to have, and those motivations of desire, lust, fear, grief, anger, and all become very activated. Once you have gotten your energy up and your consciousness up so that you can have, now having is not really your problem.

Once you reach sort of like middle-class respectability, you realize you can have. You've got two cars in the garage, the kids are going to college. Having is no longer a thrill.

Everybody's got a Cadillac in your neighborhood. Big deal. So now what do you get into?

Now you go into doing. Once you've achieved havingness, doingness is what's important. So now you're on the board of this and the board of that, and you're running the PTA

meetings, and you're the chairman of this, and you're the president of the company, you're head of the committee, you're into beautifying your environment, keep San Francisco beautiful, and you're into improving the world and doingness.

And then as you see what your doingness is all about, and you see what doingness, where it really comes from, what it's achieving, and you see what your role in it has been, doingness no longer is where you're at. And you come into the experience of your own being. And with this method, you rather rapidly come into the experience of your own perfection.

You begin to experience your beingness. The content of what's going through your consciousness is no longer important. What runs through the water is no longer important, it's the water.

You realize, you see? It's not the goldfish, but the water that the goldfish is going through. So now what fish is running through the tank is relatively important because you realize that you're the water.

So you're the all. You're it. You're what there is in the universe.

I'm what's happening.

[Speaker 4] (6:47:01 - 6:47:43)

Let the laughter fill the room. David, before we had the music come in there, and I was listening to you, and it just occurred to me that it was sounding as if you've discovered with this method a way to circumvent or short-circuit all of the great religious traditions of humanity's history, that here's a way to literally reach enlightenment as it were, or discover who you are without having to adopt a particular philosophy or tradition.

[Speaker 3] (6:47:44 - 6:53:43)

That's true. The reason being that what you study is a spiritual study where truth is discovered by someone else. When you accept hearsay evidence without knowing it through your own experience, then it's a program.

It's a program when it's not a realization, an unfoldment of your own. In other words, what happened to some historical figure 2,000 years ago is absolutely fascinating. It doesn't help you one iota.

It's when the same experience unfolds in you, and then you see what that person was saying to you. What the person was saying to you is that just as it happened within me, it can happen in you, and you will discover the same things about yourself that I found. So this method allowed me to find out that that is so.

The reason I have not been studying any spiritual things and consciousness things is I

really don't want to contaminate myself with more programs to be released. How would you relate it to your experience with Buddhism? Well, let's take it, you know, how do you realize the truth of any spiritual truth?

When you think of it, what are the various techniques possible? You can meditate on it, you can contemplate it, you can repeat it as an affirmation, you can chant it to yourself as a mantra. It's as though you're desperately trying to convince yourself that the truth is something you don't know.

If we remove the barriers between yourself and truth, then the truth dawns upon you, and the truth just is, it just is, and nothing need be said about it. So that, let's say, let's take the laws of manifestation. As you keep releasing, and you're letting go of all these programs and limitations, what happens is if you think a thing, it comes into manifestation, and as you go on with the releasing method, it comes into manifestation almost instantly.

You don't need to read anything about the laws of manifestation, because what's happening is that all your needs are automatically fulfilled as you flow through the day. Everything is effortless. Everywhere you need to go, a car pulls up and takes you.

A thought of food instantly produces food, and you don't need to read anything about the laws of manifestation, because manifestation is what's happening, and it just becomes obvious. And after a while, you notice that you'd rather be careful of what you think. And one day, I said to my friend Randy, I said, it'd be nice if we had a cat around here.

Well, that one thought was sufficient. Everybody and his brother, for the next two weeks, offered us cats. We had litters of cats, and we'd go to the supermarket, the clerk would say, hey, you know, we're home for a cat.

And I said, we'd better cancel cat, because just the one thought, the energy, you see. So, you discover the laws, the spiritual laws of the universe by yourself. All by yourself, you discover them.

You discover that what you begin thinking about, what you give energy to, is what comes into your life. And these are ancient laws, you know, written by all the great sages. But you discover them for yourself.

So, you don't have to practice Sazen anymore? No. Those are methods of quieting the mind.

And as you release, the mind becomes automatically quiet. You don't need artificial means. I mean, I've gone all through mantras and meditations, and swinging and singing and jumping, and I've done them all.

And they're artificial means. These are artificial means to quiet the mind. They're artificial.

To chant to yourself one sentence over and over, to try and get yourself into an almost hypnotic state of mental quietude, is an artificial state. And the minute you get off, the minute you uncross your legs and stand up and go back into the world, the chaos starts in your head again. So, it's unnatural and it doesn't work.

I want my mind to be silent, because there's nothing pressing, nothing I have to get. Because I'm not coming from lack. I have it all.

There's no need to go out into the world to get what is already mine. So, I'm released from it. In other words, one day I was teaching a class of miracles, and a student came up to me and said, Hey, how come you still wear glasses?

And I said to myself, Good question. How come I still need to wear glasses? Here I am a perfect being, with all power at my disposal, and I just never thought of it.

So, I said, Gee, that's a good question. So, I took them off. I've never put them back on since.

Well, I wore glasses for 40 years, because of my opium astigmatism. And for the first six weeks I went through, I was sort of like Mr. Magoo. And actually, my internal spiritual guidance is what the program I had going then is, I see what I need to see when I need to see it.

So, I often got close to the cliff. Which is, I got close to the cliff, I saw the cliff. For about six weeks.

Then after six weeks, the fear went away. And all of a sudden I noticed I could read perfectly. And I could see anything I needed to see.

And now my vision is perfect. This is 40 years of myopia and 40 years of astigmatism. So, I don't need to do any eye exercises.

I don't have to chant affirmations to myself. Oh, I have perfect eyes. And let go wanting to have bad eyes.

And looking for what is the payoff of having bad eyes. And going through all these circumlocutions. All I have to do is let go of the limitation.

And experience the perfection of my own being. A perfect being. Then having such power, the body follows instantly.

You know, within a certain period of time. And follows suit. So, the body will obey what the mind believes.

And as you see your perfection and affirm it, then the body automatically responds. All these diseases and deformities and limitations fall away.

[Speaker 4] (6:53:43 - 6:53:52)

Bob, is this what happens in the course itself? That people have the experience that David is so eloquently describing for himself?

[Speaker 2] (6:53:53 - 6:55:08)

Well, it usually takes more than one or two releases. But people it depends of course where people come into the course from. A couple of courses ago, the man I mentioned who ran the marathon and had pain in his heel, kept releasing throughout the course.

And kept releasing on whatever feelings came up by himself as we were in class. And at the end of it, he said to the class that, you know, I have been releasing. I could just see the expression on his face getting lighter and lighter and lighter.

He said, you know, I have released my fear of death. Well, for most people that's a very big one. And everyone in the course reaches a state of calmness, of peacefulness, of tranquility.

Of caring not so much about those things that they cared about before. What people would think about them. How they're going to do what they're going to do.

Having to push and rush in order to get things done. So, a lot of people they reach the state of knowing that there is a peacefulness that they can attain their own way. Whether they go all the way or not is pretty much up to them.

[Speaker 4] (6:55:08 - 6:55:44)

But they can do it with time. And they feel better and better and better. Well, I can go out to Bodega Bay and spend a few days and watch the dawns and watch the sunsets.

And have that same feeling of peacefulness. And I find that a lot of my concerns drop away. And a lot of the things that I attach myself to as being important aren't nearly so important anymore.

What's the difference between what you're talking about and that experience that is available to many people? You know, it may be in Bodega Bay. It may be a high Sierra mountain backpack.

[Speaker 3] (6:55:45 - 6:57:39)

It may be any number of things. You like to have that Himalayan feeling on 42nd and Broadway, right? I'll never forget the first time I had it on 42nd and Broadway.

I'd been in a little cottage in the woods. And I was in such a state of profound peace. And I sort of avoided going to the city.

And then finally it came up that I had to go to the city. And I'll never forget that night. I went into New York City.

And I said, you know, this city has changed. Something incredible has happened here. It's like a blanket of peace.

Underneath the hubbub of the city, which is on the surface, underneath it was an enormous peace and a power holding it all together. And I felt the love that was holding this city together. Without the powerful love emanating from more evolved people, the city would absolutely destroy itself.

Because the amount of negativity there is staggering. And yet I felt a tremendous peace and calmness that never left me. And it was funny.

I remember I was walking down Fifth Avenue. And this old, what the world would call a bum was walking down the street. And I looked at the bum and instantly we recognized each other.

And I recognized that he was one of the ones from whom this enormous, powerful peace was emanating to the city. This is a man who no longer needed anything from the world. He didn't need a thing from this world.

When we first learned the method, as Bob was saying, we go after our goals keep changing and they get higher and higher. When we still want things in the world, we go into the world and we get them. Now that we've released all the things between ourselves and getting those things, they come into our life rather easily.

And then we find that that doesn't bring us happiness. And so we say, well, what else is there? And that's how we go from having this to doing this, and ultimately into being this.

[Speaker 4] (6:57:39 - 6:57:54)

So in a very real sense, your 20 years of practicing Buddhism was a very important element in the level of realization or understanding that you've reached through this method.

[Speaker 3] (6:57:54 - 6:59:07)

It was frustrating, see, because it's slow as compared to this method. So a realization that it took enormous time and effort, with other slower techniques, yoga techniques, I mean I've tried them all, where this method just spontaneously comes into your experience in a relatively short time. I mean, it's a rather short time.

In a few years, one's consciousness can advance enormously. As I said, the difference in the amount of fear I was holding, for instance, I wouldn't get within a half a mile of the Grand Canyon. You'd have to strap me to a stretcher to get me to the edge.

And I think I'd go unconscious with terror. I mean, I really was terrified. And I can literally sit on the edge and look down.

So that enormous fear, I always look at that as sort of a getting the tighter of the quantity of one's fear that you're holding. That amount of fear just has disappeared. Any technique that can do that in such a short time is a very powerful technique.

I've done psychoanalysis, I've been in psychoanalysis, and after four years of psychoanalysis, I can look back and see what I let go of. And frankly, I can let go of that much in a day, less than a day. At least the technique is so fast and so powerful.

[Speaker 4] (6:59:09 - 6:59:13)

So people should be flocking to this from all over, it would seem to me.

[Speaker 3] (6:59:13 - 6:59:21)

Frankly, we didn't want the public to know about it before because there weren't enough teachers to teach the method. Now there's enough teachers, I think, to handle.

[Speaker 2] (6:59:24 - 6:59:29)

We have six teachers. I'm teaching the course on the west coast. On the east coast, there are five, and there are more in training.

[Speaker 3] (6:59:30 - 7:00:43)

So we've got teachers. In the book, there's a book coming out called The Book of the Method. We'll explain the method, and actually we'll take the reader through quite a few releases.

And anybody can begin to experience what it's like if you can look at a feeling you're having right now and ask yourself, could you let go and change that feeling? And this brings you very close to how the method works, that it's simply a letting go-ness, a willingness to let things flow and let them go. And of course, fear comes up because we have the idea if we don't control things out there, you know, the disaster will strike.

And then we discover that it's exactly the opposite, that our attempt to handle these things out here is exactly what's preventing the perfect solution from flowing in on us. And we discover all the truths of the Tao and Taoism. We discover all the truths the Buddha ever spoke.

All the truths ever spoken by mankind become your own inner experience and unfoldment. And now they're truly yours because you know, it's not hearsay. That, you know, what happened to somebody else at some other time and age, it's your experience here and now.

[Speaker 4] (7:00:47 - 7:01:29)

My guests are David Hawkins and Robert Scott, and we're talking about the Sedona Method, a way of releasing yourself into well, into, it sounds to me like total happiness and fulfillment and joy. I'm wondering as again, it occurs to me that since now you've trained a group of teachers and more teachers are being trained, books coming out, it sounds to me like you're gearing up to take over the world with this method. Is that what's happening?

I don't think so.

[Speaker 2] (7:01:30 - 7:04:16)

The course when it first started out was really, there were a few people around Lester and I think David mentioned earlier that people wanted to make a guru of him and the way the course has developed has really been a reflection of that first attitude that Lester had, that we really don't want to become a mass movement, that's not the idea, but we'd like to make it available for anyone. And David's talked a good bit about the very outer reaches, but I'd kind of like to bring it back to the very practical things that people can get from the course, because we teach it to people who are ordinary people, as well as to people who are psychics, actors, writers, painters, what have you. And the course is really designed in the way that everyone gets what he or she wants from it, the way they want to do it.

So recently I had a course in which a grandmother, a lady 72 years old, and her granddaughter, 15, were both sitting next to each other for the whole four days. The girl just felt more and more comfortable as she was able to release her feelings of resentment towards her parents and sister, feelings of disappointment. Her sister had gone off to college and this girl missed her, and she just felt better and easier and easier about the whole thing.

Her grandmother was living with her husband who just retired, and that was a source of friction. Frequently I think the most dramatic effects of using the method of current relationships, where people used to a relationship of conflict, I'll pick at him, then if he picks back I'll pick harder, or I'll make a little remark and if she rises to the bait I'll give her the old silent treatment or I'll let her have it. When people stop doing it, when they release their feelings of wanting to be liked or wanting to get attention through being ornery or bothering another person, the relationship becomes peaceful immediately.

We've had people take the course, husband and wife, who always had a stormy time. Soon after they do it, boy, things are easy, they enjoy being with each other, everything's easy, calm.

[Speaker 4] (7:04:17 - 7:04:25)

What about those people who may seemingly have it together pretty well? Do they get benefit from going through it?

[Speaker 2] (7:04:25 - 7:05:34)

Well, we taught the course in the corporate structure, in New York primarily, but can do it here. These are people who are successful in business. We teach them a way to do it more easily, to get their work done faster.

An architect in San Francisco, as a matter of fact, recently took the course and found that he was able to do his work in a quarter of the time. He was more creative, he could do it faster, his mind wasn't cluttered up by feelings that interfered with his ability to create, to see the problem, and do something about it. So it's an action course where we're concentrating on getting rid of those feelings that keep us stuck, inactive, not doing what we really want.

So for active people, it enables them to make decisions quickly, to take the course that's appropriate, to see clearly, using their discrimination, what needs to be done and the best way to do it, what's a waste of time. So that they go straight to the point, get it done.

[Speaker 4] (7:05:34 - 7:05:46)

There are many people that go around thinking they're not stuck. Does it take a recognition that has some stuck feelings to really get benefit from the course?

[Speaker 2] (7:05:47 - 7:06:27)

It takes a desire, yes. The want to is the thing, obviously, that motivates people. If someone is completely comfortable, happy with the way they are, why would they want to do anything else?

If you see that you've been, you may have reached a comfortable point, and a lot of people who are successful have. They've done a lot, they've achieved what they want, they feel fairly satisfied, but there's still something missing. That feeling of something missing is the motivating point.

And then they'd like to go, get the whole, go for the whole, go for everything.

[Speaker 4] (7:06:28 - 7:07:03)

I'm wondering if this is a technique or a method that allows one to avoid having to go through what most of us have to go through, which is our total life experience, to come to a recognition or a realization that it isn't all that it was cut out to be, and somehow we missed one of the links along the way that allowed us to find out what it was all about. Is this a way, like if you're 18, to avoid the pitfalls of the 20s or the 30s, the 40s, etc.?

[Speaker 2] (7:07:03 - 7:08:45)

I'd say just from my own experience of teaching the course that it isn't, it's not a substitute. Everyone comes into the course as we are in our lives with very different point of view, different problems, different desires, and to each is given according to his need. How some people, that this is not a cure for adolescence or for middle age, it's not possible to do that.

However, as people with the problems associated with those times release them, they can sail through them with an ease that you wouldn't believe. So I think that you can't, sometimes people want a shortcut and I don't think people should have the impression that you can shortcut the whole system. We need to take the mass of accumulated negative feelings that we've built up over the years and release them.

We cannot pretend we don't have them and jump off them. That's the reason that a lot of people who meditate or are concerned with spiritual paths find themselves stuck, and you mentioned the word stuckness, I think appropriately. What's sticking them?

Well, it's the stuff that's still there, that they have tried to get up above, but it's still holding them back. Feelings, you can be very interested in spiritual techniques, spiritual paths in that direction, but if you're annoyed at your landlady because she hasn't heated your apartment enough, that's going to keep you stuck there, no matter how well you do anything else.

[Speaker 4] (7:08:46 - 7:08:55)

Do you find, the two of you find, that you still have sticky places come up in your life? Oh, sure, from time to time. David, how about you?

[Speaker 3] (7:08:56 - 7:11:04)

Not anymore, but I certainly went through an awful lot of garbage. I went through an awful lot of garbage. But it isn't that it could be avoided.

In fact, the beauty of it is you no longer have to avoid feelings, because you don't have to be afraid of feelings. I was afraid of feelings for many years, because there didn't seem to be any effective way to handle it. In other words, if you really let up into your feelingness, how angry you really were at somebody, you would just have a terrible Sunday afternoon, just walking around with these angry thoughts and feelings, and I

found mechanical ways of getting rid of it.

You know, I'd go out and polish the car, and I found that got rid of anger, for instance. But I was afraid of feelings because there was no method, you know, to handle them. If you let all that anger up, what are you going to do with it?

If you express it, goodbye relationship. And if you suppress it, it reactivates your ulcer. So, I was afraid of feelings, because really, I was at the mercy of them, see, I was at the effect of the feelings.

Now I had a method that I could disconnect the feelings, you know, as they came up. Now I'm no longer afraid of feelings. Tell me anything.

Hit me with anything. Put me in any situation. Drop me in the desert.

It doesn't make any difference because whatever the feeling is, I can handle it as it comes up. Because I'm not afraid of feelings, I'm not afraid of any situation. There's no place I won't go.

There's nobody I won't see. There's nobody I won't be with. There's probably no experience that I would say no to, because whatever it brings up in me, I can handle.

You know, you're really at the master switch, you might say now. Now you see how simple the whole thing is. All these suppressed feelings, over the lifetimes, all with the same basic motive.

Security of the body. That's really what it all amounts to. And all the implications thereof.

And as you let them go, you find that there is something else that accomplishes the same things effortlessly.

[Speaker 4] (7:11:04 - 7:11:06)

Have you found security, David?

[Speaker 3] (7:11:06 - 7:12:10)

I have total security. Each and every moment. And everything I need is supplied as I need it.

There's absolutely nothing I need. I have it all. There's absolutely nothing I'm without.

So, if a thought comes through my mind, it comes in. One day, we were talking about, how can we get the knowledge that there is such a method available to people. And it crossed my mind, I thought, well, New Dimensions would be a great place to talk.

All it took was the thought that it would be a great place. These are the kind of people,

this kind of audience is interested in this kind of thing. Something simple, effective.

They've heard all the complicated programs and all. People that are able to hear truth. What is simple, obvious, and effective is very obscure to the average person.

But I feel that listeners, such as you get on your program, are able to hear this kind of thing and put it to good use. They're like I am. You hear it, you try it, you find out if it works.

If it works, you turn others on to it. If it doesn't, you say, well, something else I tried.

[Speaker 4] (7:12:12 - 7:13:35)

David, I want to thank you for giving us that thought and for being with us here on the radio. And Bob, thank you. I've been speaking with Dr. Robert Scott, teacher of the Sedona Method, and Dr. David Hawkins, someone who has obviously experienced the benefits of the Sedona Method. If you'd like to find out more information about the Sedona Method, you can write to Sedona, Star Route, Box 264, Sausalito, California. The zip code is 94965. Phone number, for those of you in the Bay Area, is 383-3150.

That address again, Sedona, Star Route, Box 264, Sausalito, California, 94965. The phone number in Northern California, 383-3150. If you're on the East Coast and would like to find out about Sedona, you can write to Sedona, 30 East 76th, New York City, New York.

And the zip code is 10021. That's 30 East 76th, New York City, 10021. My name is Michael Toms.

On behalf of the entire New Dimensions Radio family, I'm wishing you well.

Lester Levenson 8168 part 1 of 2

[Speaker 1] (0:02 - 35:46)

Thank you, greetings, and love to each and every one of you. I think the biggest surprise tonight was to me. I didn't know I was going to talk until about 10 minutes before 8 this evening when I was told I was going to be the surprise.

So I began thinking, you know, what am I going to talk about? Talk about you, or talk about me? And I realized, what's the difference?

We are all in the very same boat called life. We're all doing, in my eyes, the exact same thing that I did. We are all looking for the sumum bonum, the highest good, the ultimate place, the greatest happiness.

And we're about it all the time, struggling for it, struggling for it, looking for it, looking for it, wondering, where is it? Well, back in 1952, I claimed, I found the place. It's right where I am.

It's right where you are. And all this looking for it everywhere, every day, year in and year out, is such a waste of time. Why?

It's right where you are. We're all here in this classroom called Earth, trying to discover something, the ultimate. And we're all looking for it externally, where it isn't.

If we will only turn our direction back upon ourselves, we will discover it's right here, where I am, where you are, right in your very own beingness. I say, are you? You say, yes.

I say, that's it. Do nothing else but that, and you'll be in the ultimate good and the ultimate state of happiness. But why don't you do it?

You're so habituated into looking for it over there, over here, in him, in her, in this job, and it never is there. So we're all going through the same trip of trying to discover what is this all about, where is my happiness. And when we stop chasing after it out there, and we turn inward, we discover that all these hard, negative, terrible feelings are only a feeling, and that it is possible to get rid of these feelings by releasing them.

And all these feelings are subconscious programs, every bit of them put in as pro-survival. It's not only fear that they say is fight or flight, that is survival. All our feelings have been programmed in to automatically keep us surviving.

They keep us all the time looking out there, trying to survive. Keep our minds active subconsciously, 24 hours a day, so never for even one moment do we stop thinking and discover what we are. If you could just stop your thinking for one moment, you will go

through the most tremendous experience there is.

That you are the totality of this universe in your beingness. That when your mind goes quiet, you automatically see, I am the most terrific being there is in this universe. I am whole, complete, perfect.

I always was, I am now, and I always will be. So what is it that keeps us from being in that most delectable state there is? Simply the accumulated programs called feelings.

All these negative feelings have us constantly struggling to survive, have us constantly looking away from this tremendous thing that we are, and all we need to do is to quiet that mind, and we become self-obvious to ourselves of this tremendous loving being that we are. How do we do it? I say it's simple, deep release.

Method. It happens to be the fastest, the most effective way there is to achieve this high state of being, where we are in total control of our universe, where every moment is a wonderful, wonderful moment, where it is impossible to be unhappy. And I say that's our natural state when these negative feelings are released.

Some days you're going to do it. You're in the same boat, you're struggling, you're doing everything to achieve that happiness, but someday you'll get it because you will never stop until you get there. But if you want to do it faster, try our way.

I promise you, you'll be very pleasantly surprised. Everything you're looking for is right where you are. All you need to do is to take off the blinders.

Your vision is very blurred. You're looking through all these subconscious programs. When you release them, your vision becomes clear.

You discover you are the greatest. You're whole, complete. You're eternal.

All your fear of dying disappears. And life is so comfortable after that. And there's no struggle, no struggle whatsoever when you get these negative feelings up and out.

So I urge you to take this method. It's a tool. In one week's time, there'll be a big change in you for the better.

And from there on, you will continue to get better and better and better, lighter and lighter, happier and happier. And this thing called love is your basic nature. All the love there is in the universe is right in your basic nature.

And you'll discover that happiness, your happiness equates to your capacity to love. And conversely, all your misery equates to your need to be loved. Just love, love, love.

And you'll be so happy and healthy and prosperous. But again, you need to lift out these non-love feelings. So again, I urge you to try our way.

I promise you, you'll be very satisfied. Try it, you'll like it. Thank you so much for coming.

I'll still say any aid that aids is a good aid. The gator aid. Sometimes I think an alligator on a backside might make it go up.

And that's the way we really go. We give ourselves such heavy bites and fights. We eventually let go and go back home.

I don't want you to think I'm putting down the aids that help you. If you need an external aid and it helps, use it. When you understand that external help, then you'll move above.

Now there's no giving up anything on this path. We're at the bottom. There's only one thing we can give up.

And from here on, it's got to be bottoms up. There is no giving up as you go free. There is a tremendous taking on of more and more and more until eventually you have the all.

First, you'll see every person as yourself. Then you'll see everything as yourself. Then you'll see the whole universe as you.

And once you are the all, there's nothing you need. There's no more desire, no more attachment, no more aversion, and you're free. And as I said, the world won't disappear for you.

It's like an oasis on a desert. You see water. You even see trees growing around it.

But when you go over to it, you discover it was an illusion. It's just sand. Now once you go free, you walk the desert, you'll still see that oasis.

With this difference, you won't go there to drink. And this is what you need to learn about the world. Stop going there to drink.

You just get drunk. Stop looking to the world for your joy. Look to yourself for all the joy because that's the only joy there is.

When you're having happiness, anything pleasurable, any joy, it's only because you've quieted the mind for that desire. And when your mind is quiet, you're being your beingness. That's the only happiness you can ever experience.

Discover that for yourself. Stop chasing those rainbows. You've been doing it for millions of years already.

And you now have a choice to go on enjoying your being over eons. It'll take you eons to do this. Or you could go from here right back home to the top.

This is the advantage of being at the bottom. You're close to the top. You're closest to the top of any area there.

The heaviness, the encrustation, the binds that we have put upon ourselves, and we never forget really what we are, are so heavy the desire to break out of the bondage is so great we can go straight up this way. And from this day that being in a physical body, we can go all the way home in a matter of months or less. The fact that very few people do it does not make it true that you cannot.

When any one of you decides to so do it, so be it. When you decide you want freedom more than you want anything else, you can do it in months. You don't even have to discover the how-to.

You've already got it. No feelings. The mind goes quiet and that's it.

I think the main reason why you're not going all the way is a subconscious fear of dying if I go free. Now this subconscious fear of dying is actually the fear of losing your ego. The ego does die.

The sense that I am this limited body Lester dies. But in place of it comes something infinitely better. Your whole purpose for coming here is to discover this free being that you are.

Everything you do is moving in that direction. But looking for it where it isn't. It is not external.

It's not in more money, more playmates. It is in you discovering what you really are, unlimited free beingness. And that you set up the whole world as you see it.

There is nothing out there but your picture. And we superimpose our picture on the same space that others superimpose their pictures. And each one of us is seeing only our picture.

But this fear of going free is the fear of losing the ego sense. Now what happens after you lose your ego sense is simply the body moves around but you know the body for what it is. What used to be the all of me turns out to be the least of me.

One infinitesimal speck of me is this body. Because I'm omnipresent. Not just in this spot.

Every one of us is everywhere present. All the time focusing in on a little body saying I am this little body. Trying to keep the body surviving forever.

Who succeeds in keeping the body surviving forever? You see how stupid it is? We see the body is dying all the time.

We are dying every day. We are struggling for survival every day. It's an absolute no-win direction.

We see it. By the way, Wendy's is a good place to eat. Why?

On the table they have ads from the 1800s. I was looking at it yesterday and they do the same voodoo things that we do. How to keep from going bald, singe your hair.

They have all these unusual ways of healing the body and etc. etc. that we use now.

Put different names on it. Call them wonder drugs. You wonder why.

But it shows you. It should give you a sense of the impermanent ability of everything because everything you're reading about. They give you addresses if you live in New York City that you've been around and very close to and you know it's not there now.

The things you're reading. It shows you the impermanency of everything. I'm trying to shake you loose of your life hold on a body.

Give it. It's just do and spend your time releasing, going free. And if you really like the body that much, you can make it go on as long as you want to.

You can make it as youthful as you want to also. There are some rare beings who stay at the age of around 18, 20 all their life. Our friends on our nearby planets, most of them look 16, 18, as high as 20.

Very few look older than that. And they're 1,000 to 2,000 years old. We can do the same thing.

But in the process of breaking free of the body, learn that you're in control of the body. It's only your thought. But use this.

Heal the body instantly. Walk over red hot coals and don't get burned. A Tom Bell was in town here some weeks ago and took a group over burning coals.

You can do that and much, much more. Get rid of your shackles. It'll start you going through this.

It'll free you from being bound into the physical body. You could walk on hot coals and then walk on water and things like that. You're beginning to transcend the physical body.

You're going to need this. This morning I was reading breakfast in the bakery down here, a Christian science newspaper. I know all the hows and wherefores of nuclear attack, how to stop it.

You don't get the first five minutes, the next 20 are most important. But the last two minutes on the way down, it goes on and on. This is Christian science.

Explaining the best ways to stop a nuclear attack. I'm giving you a way now. Discover that you're the creator of the body.

You could walk through a nuclear explosion and it wouldn't touch you. You could put your hand in fire and it wouldn't burn you. You might need these things in this decade.

As they talk about undoing these nuclear things, they multiply them. Not only in numbers, but in ability. You see the direction.

Stop wasting time. Release the act flap. Go free.

You're going to do it anyway. Even if it takes you a million years. Why not now?

You've got the method. No more wanting approval or control. Freeze the mind enough so you can dig down into the number one program.

Wanting to survive as a body. Fear of dying. You pull that out, you're free.

You pull that out, the little remaining garbage you can dump so easily. And then you'll just remain as you really are. You'll be out of the struggle.

Boy, if I got this power to walk over hot coals, I got the power to teleport. I got the power to at least arrange my life so I don't have to struggle anymore. In that sense, it could help.

If I can walk on hot coals, can I arrange my life ideally? Of course you got that power. Powers do not free us.

The experience of people who get interested in them is that they get stuck in powers. Now powers are just working the world's shortcut, that's all. Powers are inherently yours.

All the power there is in the universe is yours. All the powers are yours right now. But if you show yourself one of them, I might encourage you to show yourself another one and another one.

And then you start unshackling, you might let go of all the powers and just be. There's a lot of people do miracles and they're not aware of it because when they do it, it's so easy and concentrated. They get back into the world, they don't even remember it.

Like these old ladies lifting cars and kids lifting automobiles. The emergency concentrates them. They're on one thing totally concentrated.

I got to lift that car off my friend or relative. With no doubt, they just lift it. I just got a funny picture when I was living on Central Park South.

I'm getting in the elevator and the operator is a very strong man. He just can't open a bottle or a cap. And I look at him and I said, I'll do it for you.

And I took it. I just with a little twist and took the thing off and gave it to him. It's all thought.

He used to stare at me every time I went up. That was something peculiar to him. And when you identify with your beingness, you recognize the only thing that is is your beingness being all beingness.

That's the only absolute truth that never ever changes. Everything else changes because it's untrue. The thing is true, it's true forever.

If it changes, it wasn't true the moment before. So everything changing is not true. It's an illusion created by us.

But try to remember as you let go, you don't give up anything. You take on more. Who got more miserable from releasing?

Anybody? You might think so because as you free yourself of the heaviest or as you free yourself as the thing that's right on the surface now, it uncovers more that's deeper. And you might attribute the deeper vision to the releasing the heavier subtle thing right on top now.

And the more you release, the more sensitized you become. So whatever you feel, you feel more so. Because before you were blinding yourself to feeling it.

You were driving it down in the mind, making it subconscious. And so when you make it conscious, you're aware of it. And it feels as though it's something new coming up.

But it was always there. So you might have a thought that, gee, I'm getting worse. I never felt so sharply.

But you'll discover that you don't remain nearly as long in that heady state as you did before. Even though you feel it more so, you feel it for a far shorter period of time. Take responsibility for everything you feel and experience.

But this is my heavy desire for this thing that I want so much. Who's dominant? It or me?

Does the desire come to you in the body and tell you I am in power over you? No. So take responsibility.

Whose desire is this? At least it'll put you in a position where you can, if you choose, release that desire totally. And never be bothered by it again.

For me, it's a terrible thing to teach that Jesus died for our sins. If he died for our errors, we don't have to correct them. No, he died to prove immortality.

To show us the way to immortality is to die to the physical body. Then you'll get your immortality. That's just a misinterpretation of some of the leaders in religion who did not understand.

The Pope is for hope. He goes down to South America and there's the people down at the bottom. He gives them hope.

My thinking is that they'd be better off without it. Then they either have to sink or swim, see. The hope keeps us going on and on and on in the misery.

Yet, in a certain space, of course, hope is good. No hope, you die. But take responsibility.

When you're enough in want, I the self create the mind that has the want. So who's responsible? I think it's good to emphasize the kiss theory.

Keep it simple. A wish for the rest of me to go free. Which is everyone.

Plus, before you come in, you make certain decisions. And you'll carry them out. Before you're born, you see your whole life ahead of you.

And you make good decisions, good, strong decisions, and you carry them through. As I said before, when you go free, there's one of two things you'll do. You'll just isolate the period of the body.

Or you'll come back and help the rest of the people do what you did. The majority of people just leave. Why?

This is an illusion. A very small minority come back, and they're the Christs, the Buddhas, etc. For all you know, I might just not be anything I'm saying.

How do you know? Only by doing it yourself. For you know, it takes one to know one.

All the time, bring your thoughts out to protect the body. Not for one moment, taking a look-see at that beauty that you discovered. Not for one moment would you look at it.

Because all the time, you were struggling for survival. And it keeps your mind busy all the time. See, as your mind gets quiet, you begin to see the beauty.

The perfection. The perfection. So, the mind is the enemy.

We have to quiet it. Every thought is a thing of limitation. So, the best state is a no-thought state.

When you quiet your mind, you just come from your knowingness. You operate intuitively. See, theoretically, you can do it like that.

I am not the mind out, finished. No one does it. Now, I spent many a year trying to think up a shortcut, a one-shot way of going free.

See, we all have accumulated the encrustation of the mind. And we need to undo it. And it's so heavy, there's so much there, that we go along with it.

But should you make a decision, enough of that mind, then you can do it weeks, months. Because then, all your desire focuses in on the desire to rid yourself of the mind. And you'll just keep releasing all the time, all day long, even though you're with people.

You've probably experienced the state where it comes up and floats out, comes up and floats out. It's got to get to that point, really, there's so much of it. Releasing occasionally helps.

But if you want to get it all out, a huge accumulation, it's got to be constant. It's in the six steps, you've got to make it constant. And all day long, it's floating up and out.

You see the feeling, and you see it release. It's sort of like sitting back and watching the show go on. People who have let go of a long-time habit of smoking, I've always got them to first accept that it's okay to smoke.

Now that's hard for them to do. It's much harder for them to accept that it's okay to smoke than it is to let go of smoking. You can apply that to yourself.

You see, like, put it on the smoking. If it's not right to smoke, I'm taken up with it's not right to smoke. So much, I can't even begin to think of letting go of smoking.

I'm fighting the fact that it's not good to smoke. And people say so, and even I know so. It might give me emphysema.

[Speaker 8] (35:48 - 35:49)

So it must.

[Speaker 1] (35:51 - 1:00:09)

It's so much easier to release when you first accept. And then you can let go. How many of you wait until you get high before you release?

How many wait or go high to release? There's your problem. You're not doing it.

What are you doing? You're wanting to feel good. So you're waiting till you get down and then you release to feel good.

And because there's only one to feel good, that one release can make you feel good. And that's it. The time being.

And so you feel not good again. You'll, you'll release again to feel good again. Thereby dragging out the whole process.

Now, if you would release for the purpose of wanting to go free, then it would take you months to clean out all the garbage. But you're not releasing to go free. You're releasing to get out of the misery.

It's a drawn-out process that way. In the beginning, you have no choice. You're so bogged down in heaviness and misery.

You need the incentive to get out of the hell to cause you to release. But now that you've moved up, that should be past history. The reason for releasing should be to go free.

The highest feeling, the highest state you'll ever get is total freedom. Do you believe that? Okay, so why don't you go all out for the highest state and go free?

Because you're holding on to the heavy state, which equals ego. Ego is the cause of all misery. Ego is the manner in which we separate from the all of the universe, from the oneness of the universe.

Ego must go if you're going to identify with the oneness of you. Ego is a compilation of all the agflat. You start from being the all to putting a fence around you called I, Lester, I, your name.

By setting up a mind, which is only the sum total of your thoughts, feelings, and expanding it outward more and more with more thoughts and more feelings. And the more you do that, the more you're moving away from I, my being. To I, being Lester, with a mind that's almost unlimited.

And therefore, we can move away from the oneness to the extreme. And this is what we have done. But the reason why you're not going free quickly is you're releasing the feel good.

And that causes you to stop when that goal is accomplished. Whereas if you were releasing to go free, you wouldn't stop. You would bless every opportunity that would come your way to gain an additional piece of freedom.

Every down would be a wonderful opportunity to you. Every down is a marvelous opportunity to release and go up. You're not falling into the later steps of the six steps because you're missing the number one thing, wanting to go free.

And replacing it with wanting to satisfy the ego. The I personality sense. Chasing after the high state externally in the world.

Where for each ounce of pleasure you take, you get pounds and pounds and pounded with pain. This is so obvious if you just look at it. The things that you thought were most pleasurable in life have given you the agonies, the greatest agonies.

Basically the opposite sex. As you move up, your sex desires should be released. And you reach a place where there is no sex.

There is no male, female. You look at souls without a tag, male or female. But every desire is an extreme bondage.

Every desire is saying, I lack that. The all lacks nothing. The all is everything.

The oneness includes every last atom. And so you've pulled yourself away into a little personality. And are trying to keep that personality surviving.

And that's more important to you than taking this tremendous high state which is yours by nature, which is inherent, which you cannot change. But you can look away from it and assume this little ego body mind. You're not looking to go free.

And that's why a whole gang of you are not all the way by now. You're looking to satisfy this body mind, thinking therein lies your welfare. And every day it's proven to you that your welfare does not lie there.

You never win. For each ounce of happiness you take via the body mind, you get hit with so much pain. Every thought has a certain amount of pain to it.

Why? It pulls your attention away from your beingness. When your mind is quiet, you're in the most wonderful place there is.

But every time you're brought into it, it's a disturbance of the inherent natural total peace, equanimity, tranquility. That is natural. But again, the reason why you're not establishing that tremendous state is you're looking for it where it isn't.

You don't want freedom. You want that terrible game of playing ego and having moments of pleasure with long periods of pain. So I'm suggesting that you wake up to this fact.

Release when you're high. That ought to be put down in your notes with big caps. Release when high.

Go high to release. Everyone has exactly what he or she wants in the sum total of our wanting. Mine's only creative.

When you want freedom, you're going to get it quickly. And I say months. Because it'll be your number one priority.

And regardless of what's going on in your life, you'll keep releasing. All that suppressed energy is trying to push up and out. And you're trying to hold it down.

Stop holding it down and every bit of it would leak out. It would push right out. Holding it down is holding on to the ego programs.

You've got to recognize that first you want to be a limited ego. Then you've got to accept that that isn't it. Just by looking at your life.

It's been miserable for millions of years. We all think we're so smart and boy are we

dumb. But for an infinite being to live in the extreme limitations that we do.

How smart is that? But that smartness that we feel and think we are is subconsciously knowing our beingness. And the dumbness is forgetting that.

That it is our beingness. That is omniscient and smart. So we must get to the place where we identify all the time with our beingness.

And when you do that you see the mind-body world as an out projection of your mind. That you set up and so what will be your attitude. And good and bad are exactly alike in that projected movie.

It's a projection. That's the thing you've got to get to know. What's the difference whether it's black or white, good or bad, hot or cold.

It is a projection out there. An imagination, an imaging in my mind. A thing that I set up.

I am not that, I am my beingness. When you identify with your beingness the mind matters not. Because you know it for what it is.

When you identify with your beingness the mind and all its garbage matters not. Because you know the mind for what it is. Because the sense of ego contains all likes, dislikes, all thoughts.

You must get your attention off it and put it on your beingness which is there all the time. Is there any time when you are not? No.

This infinite beingness that you are is there all the time. Identify with it. Hold my mind is not it.

My body is not it. My mind and body are out projections from it. Identify with your beingness.

Release when you are high. The higher we are, the closer we are to our beingness. Highness, quietness, equate.

When you go high, you got the energy up here. Here you have the least energy. Anapathy you have thrown in the towel.

Up here you have got the highest energy. So move up into this area and then dig for the fear of dying. Down here you are drowning in it and you cannot let go.

Up here you can confront the fear of dying and when you get that out mostly you can clean out the remaining relatively easily. Aim to go up here to release from. If I would have said these things to you some time ago, it would have been meaningless.

Because you are so drowning in your ag-flat, you just can't see straight. The only thing

you see is the ag-flat. But every one of us has moved up into this area, knows what it's like.

Can put ourselves there and then dig down deep and confront the fear of dying, the insecurity, the fear of living. And by so doing you'll get rid of all fear. Fear is not natural.

What does an eternal being have to fear? About dying especially. So from here on, make it a point to get up here.

Feel high and then dig for the fear of dying and release it. Your point of focus shifts from body-mind just onto beingness only. You stop thinking about whether this chemical or that chemical is going to do this or that to me.

You don't think, am I going to get approval or control? No matter what anyone says to us, it does not hurt us. Because we are infinite beingness.

How can what someone says interfere with that? They cannot. And so you move toward the imperturbable state.

And I know of no better yardstick of checking where you are at now by the degree to which you can be bothered. Move to that place where no one and no thing can bother you anymore. And remember the ego is the mind-body.

And the mind has to be quieted and then you identify only with your beingness. And that's the ultimate state. And that's what I wanted to say to you today.

Get out of the pits, go up here, complete the job. It only takes months or less. If step one is in there, wanting freedom more than you want the ego nonsense, the other steps fall into line.

And you get down to step six where it's a delight all the time. Because you just go higher and higher and higher and higher until you can't go higher anymore. There's no place to go.

You're all over the universe, you're infinite. And that's simply all the time identifying with your beingness. I am this.

Then you'll see the whole truth that there is. There's nothing but I, my beingness. Everything else was an imagination, an illusion.

So I say, go for it. Keep it in mind, go high and release. Of course, if you're down, release to go high so you can release more deeply.

Don't stay there, move on from there to higher. You're right. Most of us have been using it to escape the misery.

I'm saying don't stop. Go higher until you can't, there's nowhere to go anymore. You're all over the universe.

Use the highness to release. You have been using releasing to feel good, that's it, and you stop. You're ridding yourself of millions of years of accumulation, but it can be done in months.

How do I know? I did it back in 52, not knowing what you know. Had I known the method, instead of taking three months, I really believed it would have taken one month.

Because the first month I just released on approval, love. And then I was spending the second month releasing on wanting control, change. And then the last month, these are approximately three months.

I saw the fear of dying and I worked on that. So I was really going one at a time. Approval, control, security.

The aversions to the world are difficult to see. Your attachments are obvious and you're chasing them all the time. But the aversions you push out of the way.

So when you go for a goal, up come the antis. Oh, I'm afraid I can't and all that stuff. So it's a gimmick for getting up the aversions to the world.

Getting them up into sight so you can let them go. If you don't get a thing into consciousness, you cannot see it. Or handle it.

So achieving in the world is a way of getting up the negative. The only reason why the world doesn't serve you with affluence and abundance of everything, is you have thoughts to the contrary. And they're suppressed.

Moving to get things in the world, the contrary feelings come up when you release them. Because if you cannot be successful, you're holding on to programs that hold you down and you don't see them. That which you don't like, don't want to see, don't want to be.

You want to avert it. That which you want to avert. And the opposite side is attachment.

That which you want to hold on to. Those are two big words, attachments and aversions. They keep us bound.

If you are the all, how can you have an attachment or an aversion? There's nothing apart from you. And you end up with the feeling the universe is mine.

From infinity to infinity. The universe is mine.

[Speaker 8] (1:00:10 - 1:00:13)

And it is. Ha ha.

[Speaker 1] (1:00:18 - 1:13:44)

The number one program on a chart is separateness. The very first program we put in is wanting to be separate from the one, from the oneness. The oneness is our beingness.

It's omnipresent. Right now, your beingness is everywhere present. We start cutting ourselves off from it by saying, I'm going to be separate from it and we put a circle around ourselves to encase our beingness.

Into a thing called mind-body. Our beingness sets up a mind which imagines it's a body. So everything you do and will keep on doing until you reach freedom is to undo that feeling of separateness.

On the chain of separateness comes mind, body, and everything to do with the body. Other bodies, mama, papa, children, husband, wife. It gets more and more involved as you move out from the top state of oneness, of beingness.

But this beingness that you are is always there. There's nothing more intimate than this infinite beingness that you are. When you say I, that's it.

When you add on to it, that isn't it. That's what you need to let go of. You just say I, I, I from here on, you'll be there.

But the moment you add something on to it, I am this body or I am this mind or I, I am, that's not it. You're separating, you're imaging in your mind more than the oneness. And the more you image, the further away you are from that top state of just being.

Because you're being the body, you're being the mind, you're being the husband, you're being the wife, you're being the child, you're being the friend. And you're, in being the body, you're being involved in everything to survive, keep that body surviving. But there's one thing you can't let go of, that's the word being.

That's the part of you that has no limitation. That's the part of you that you're looking for in every last act you do. You're unhappy because you're not just being.

Unhappiness is just moving away from beingness. So the more you try to be a body, the greater your unhappiness. There is no misery in life when we let go of identifying with the body and just to identify with our beingness.

Are you? Sure you are, that's it, period, nothing else, that's it. You see the kiss theory?

It's so simple. How do you get rid of all the obstacles? Ag flap, that's all it is.

These programs put into the banks of the mind, keep operating until we release them. You get these programs out of the mind, the mind goes quiet, and your beingness is so loud you cannot help but be self-obvious to yourself as to what you are. Truth, reality is

that which never changes, and there's only one thing that never changes, the reality, the truth, our beingness.

So we start from our beingness, we create a mind. The mind reflects all the parts, the mind creates all matter, and when you get involved in matter, everything matters, and you're just plagued by a bunch of nonsense. So we need to start going back up the chart, ridding ourselves of all these unconscious deep programs, ag flap and so forth.

I'm back at the point that I started with when I first spoke to you. Identify where you are, where you're going, what it is that needs to be done to get there. Does an infinite being have to work for a living?

Do the free ones have jobs? Hmm. Let go of the importance of work.

Of course you've got to do that which you have to do, otherwise your program says, I will die. You need this carcass to plague you until you get back up to the top. The only purpose for being in this world is to discover our freedom.

The only purpose to come here is to get rid of all the limitations. And where are the limitations? In the mind, I'm afraid I can't, I'm guilty, I don't deserve it, I'm angry, I'm apathy, apathy, da, da, da, da, da.

The whole purpose of being here is to rid ourselves of all these mentations that are deeply programmed and are the accumulation of many, many millions of years, millions of lifetimes. And yet, when you release at the bottom line, you can go free in a matter of months. Getting it constant gets you there.

The momentum, like you're into now, you're able to release, as you release you get high. From the high place you can reach down deep and pull up the fear of dying. When you're free of that fear of dying, there'll be a much stronger agony, the feeling of separation.

But because you've released so much when you've let go of the fear of dying, you can handle it. And you throw out the feeling of separation and you're there for the capital T. Now, you must take responsibility to rid yourself of that which you have accumulated over the millions of years.

If you don't take responsibility, you have programmed in those things and you're saying, I've got no responsibility, I have nothing to do with it, so it remains. It's so important for you to take responsibility. And when something bad happens, say, gee, look what I did, caused that smash-up.

It takes an ability to do that. But if you take credit for the things you create that you don't like, it keeps you in the driver's seat. It keeps you in control.

And as we know, control is not a bad word, not a bad thing, the want of it is. When we're

free, we're in total control of the universe by mere effortless thought. When you're free, your mind is quiet.

There are no thoughts there. So any thought you put in the mind is so concentrated, it happens like that. Your mind is plagued with probably tens of thousands of thoughts right now, all tied into the Ag Flap.

So when your mind goes quiet, it's concentrated, and any mere thought happens immediately. It's such an effortless thought. That word effort is a good word to judge yourself by, check yourself by.

To the degree you have no effort in life, to that degree you are free. You don't realize how ridiculous you look, scratching for a living. It's such a, well, I won't say, but, you must get to the place where you master the world.

Because if you're not winning, if you're not a winner, you have anti-programs. I can't be a winner. You must become a winner.

You must achieve your goals, so that you can bring up the anti-winning, the anti-goals, and rid yourself of them. The aversions to the world are stronger and far more subtle than the attachments. So when you go to be a winner, when you go for goals, upcoming goals, they become your aversions, and you need to become a winner just to get the garbage up and out.

Your aversions are stronger and more subtle than your attachments. Your attachments are obvious. I want this, and I want that, and I want money, and I want beauty, and those are obvious.

But the fact you don't, the things you don't want, you don't look at. And that develops resistance, suppression, and resistance. So goals are very important on your way to becoming a winner.

[Speaker 5] (1:13:47 - 1:13:51)

I hate to bother someone in bliss over there, Mr. Arona.

[Speaker 1] (1:13:52 - 1:15:48)

Do you still run your goal charts? Are you in as good a position as you used to be when you were running them? What you're doing is, you're right up on releasing the blocks to being a winner.

You've got to be a total winner in life. Think and have it happen. If I remember right, you wrote a goal for an important part, important part in a Broadway show, correct me if I'm wrong, and I saw you in a terrific part, really fighting your way through.

What was the name of it? Knockout. And you were a knockout in it.

I think during that time, didn't you write a goal to get an important part in a Hollywood movie? Didn't you get a part in Cruising? And during that time, didn't you write another goal, six figures, to make six figures?

And you got it? And then your goal was to buy everything I wanted, sports car, home, Manhattan, da-da-da-da-da-da, and you got it. Then what happened?

I didn't need any goal charts. I got a cigar in my mouth. I'm a big shot.

I'm not picking on you. That was the time when you could have really made a big forward spurt. And I advised, why don't you join us?

You didn't want to. You were above the Sedona graduates at that time, remember? It was pride.

But the important thing, you stopped making goals.

[Speaker 5] (1:15:48 - 1:16:14)

Stopped staying focused. It got general. And the other thing that I did was that when I stopped working, I forgot how I did what it was that I did.

And I put limitations on what I wanted, rather than accepting it from wherever it came. I just kind of, I put limitations on it, rather than open it up.

[Speaker 1] (1:16:14 - 2:20:07)

The word is, I stopped. That's all. You stopped.

You take the six steps. There's no stopping in the six steps. You said to me, oh, Lester, I got it.

I'm just releasing constantly. And you were as giddy as could be. Remember?

You were into step six. Nothing knocked you down. It just kept moving up.

Had you stayed right there, you would have been totally free. And a month or so after you spoke to me that time, but you stopped. You wanted things of the world at that moment.

You forgot it was your inner happiness that was so great. Not the things of the world. Because when you got one Broadway show, that wasn't good enough.

You got two movie, that wasn't good enough. You got three six figures, that wasn't good enough. It's all right.

Keep on winning. But get to the place where you can think and have things happen. Try to transcend having to work for a living.

That's for slaves. That's not for free people. I'm sure most of you have created things.

The mere thoughts of them. Now, if you can do it for one thing, do it for everything. It comes in a yes, but.

And that yes, but is the remaining Agflat. So use your goal charts. Get rid of the Agflat.

And move into the state of just being your beingness. You move around, you might have a silly smile on your face, but you can learn how to wipe that off. You won't disappear.

The only thing that changes is I am me. That body is a creation of my mind. The mind is something I set up.

I am whole, complete, eternal in my beingness. And the body becomes of little importance. Once you recognize you created it mentally.

And that you have used it to help sink yourself down into limitations of the body. I guess what I'm saying is don't get frightened at over going free. All your programs were put in as pro-survival.

Every bit of them is anti-survival. Feed that to that mind of yours. Every bit of every program which was put in as pro-survival is anti-survival.

This ought to help you let go of the fear, I will die if I go free. You're there right now, but what stopped you is what I was talking about. Fear of losing what you have now.

You never lose, you never give up anything as you get freer. You take on more and more and more. Correction, you lose your miserable toys, your miseries.

But when you go free, you'll walk around in a body. You'll eat, you'll talk, and you don't have to die. You can keep the body going indefinitely.

So let go of the fears, if I go free I will die. I think this is probably the number one hold back for all of us. I will die if I go free.

These feelings are going to keep me surviving. They are my protection. I'll get angry and I'll swing at them.

I'll get courageous and wipe them out. Look into your feelings. Examine them.

Identify exactly what they are. They are pro-survival, but actually, in effect, anti-survival. We all have that feeling, I will die if I go free.

All you die to is the miseries. You take the great ones. Did Buddha disappear when he

got free?

I think he went back to being a prince or king, did he not? Did Jesus die? Yeah, but he used it to prove immortality.

He came back in three days and he's still around. So is Buddha. Yogananda was a free one.

Look what he did. He came over from India and set up a huge organization. Ran it all by himself.

And when he left in 52, I met his disciples, I think it was 54. They were still totally bewildered, not knowing what to do, because Yogananda did everything in the organization. They were paralyzed for several years, because he was doing everything.

Now, he was a free one. Look what he did. He had three gorgeous properties, set them up.

Had tens of thousands of followers. It's an interesting story on his body. I met his disciples, two different ones told me about it.

He had sick feet. He couldn't stand on them, they hurt. And one day he had to give a talk at their headquarters out in the open.

Probably a thousand or a few thousand people there. They carried him into the car, he couldn't walk. When he got there, the people were there.

And when they got ready to carry him out, he said, Oh no, not in front of people. He got out of the car on his own, and he walked up to the platform. Marina Lini is the name of the sister who told me about it.

She said, she looked at him and she noticed his feet were not touching the ground, because they hurt. He levitated up to the platform. No one knew it.

Except she and the disciples around him who had to carry him into the car. Now I tell you that to not try to judge a free one by what he's doing. You pick on, well, someone said I took some vitamins.

Well, wonderful. What's wrong with vitamins? I sleep, I eat.

So what? The question is, do I have to? And the only reason why the great ones live like we do, is because we can't comprehend them if they don't.

They come down into our limitations, so they can't comprehend us. They can't communicate with us. But like Yogananda, he had sick feet and he had to walk.

He didn't want to show it to the public, so he levitated. But I think the real reason why

most of the masters are quite sick at times. Vivekananda all his life had a terrible body, excruciating pains.

They do it as a reminder to them that they are not that body. Because they don't suffer the body, no matter how much it hurts. They'll laugh, the body's hurting.

It doesn't bother them. They don't identify with it. They identify with their beingness.

Beingness cannot hurt. You can do the same thing. But try to get rid of, I will die if I go free.

That's what Michael went through, right, Michael? You lose everything. Everything's gone.

It isn't. When you're free for the mere thought, you can have anything. Sometimes you could have a hundred bodies and talk to a hundred different people at the same time, because there are no limitations.

And if you read the Autobiography, you'll see that there are no limitations. In the Autobiography of a Yogi, several of the masters, after they died, came back, Yukteswar was one of them, he spoke to four people at ten o'clock the next morning in a physical body at the same time. There are no limitations when we are free.

I'm trying to propagandize you into letting go of fear of dying. Of the fact that if I go free, I'm finished. It's just the opposite.

You've got to watch that tricky mind of yours. It keeps you down in the dumps. You shouldn't have to work for a living.

You're an infinite being. There are other worlds where people never curse in a work for a living. Nature supplies an overabundance of everything for the mere thought of it.

In fact, as I said last time, there's nothing out there but the outpicturing of your mind. If you picture slavery, you're a slave. If you picture freedom, everything comes to you without effort.

Stop wasting time on the body. It creates karma, and karma is a harmer. You can never rid yourself of karma because to every act there's an opposite and equal act.

That's the first law in physics, but it applies to us. As you're trying to work out karma, you're creating karma for the future. It's impossible to work out karma, but what you can do is transcend it.

See what you are, and there is no karma. More specifically, karma is programs, and basic programs are feelings, and the most basic program is a feeling of separation. Well, I got back to New York in the lowest and worst state I had ever been in my entire life, and with

time on my hand, and totally frustrated, no way out anymore, incapable of getting the answer.

I cried out for the answer, and I couldn't get it, and it broke my heart in the form of a heart attack. After the heart attack, I was told not to take a step unless I absolutely had to, because there was a possibility that I'd drop dead at any moment. Of course, this was a terrible, shocking thing, having been so active all my life, and suddenly being told that I cannot be active anymore.

It's a horrible thing, and also that intense fear of dying overwhelmed me, that I might drop dead any minute, and this stayed with me for days, a real horrible, low-spinning period there, being in an intense grip of fear of dying, of being a cripple for the rest of my life, and that I wouldn't be able to be active. How could I take care of me, and all that, and after several days of that, I said, well, one thing I can do is, still alive, try to get out of it somehow. Maybe there's a way out, and with the extreme desperation of wanting out, not wanting to die, I began to question, what the hell is it all about?

I began to review, what is life? I must start from scratch. I must put all this aside, and I began to look, see.

What am I? What is this world? What's my relationship to it?

What do I want from it? Happiness. What is happiness?

Being loved. Then I thought of all these girls who wanted to marry me, these beautiful, charming, intellectual girls, and that right now, I have not only these girls, not only girls wanting to marry me, but I do have the esteem of my friends, and yet I'm miserable. The closest thing I sensed as a way to happiness was love, so I began reviewing and reliving my past love affairs, looking at the points where the happiness, the little happiness that I had, were, and all of a sudden, I got an inkling that it was when I was loving them that I had the highest feeling.

I began to dissect and pull up, pull up and dissect all my high moments of loving. I remembered one evening, beautiful, balmy evening in the mountains when I was camping in Virginia. We were both lying on the grass, both looking up at the sky, and I had my arm around her under her head, and the nirvana, the perfection, the height of happiness was right there, and I was feeling how great is love for Virginia, and how wonderful is knowing all this nature, how perfect of setting, and I saw that it was my loving her that was the cause of this happiness, and so I immediately turned to the other side.

Well, when she loved me, it was great, and I sensed it was not as great as what I just discovered, and I remember the moments when, publicly, this beautiful, charming girl told the public that she approves of Lester, she loves Lester, and I could feel that nice

feeling of approval, but it was not a lasting feeling, it was just for that moment, and in order to get that feeling, she had to continue saying that, and at this momentary ego approval, it was not as great as that former feeling of loving her, because as long as I was loving her, I was feeling so happy, but when she loved me, it was only moments of approval that gave me the happiness that it did. And when I saw that it was not being loved that was making me happy, I went into it further, and I knew it was connected with that kind of thing, the happiness that I was having, and I kept digging into it, and I discovered that I was loving when I was feeling good, or that when I was loving, I felt good, and pull up other incidents to prove to me that this was so, and I saw it, that when I was loving, I was happy. Oh, when I saw that my happiness was determined by my capacity to love, I said, wow, I've got a handle on this thing, I got my hand onto the chain of happiness, onto a link of it, and I pulled out one or two or three links, and I decided I'm going to pull on that chain until I get the whole thing out, get the entire chain, and I kept reviewing incidents from the past, and where I saw that I was not loving, I would change that feeling to loving that person. Instead of wanting them to do something for me, I would change it from my wanting to do something for them.

Things like that I did. It was the first inkling I had as to what brings about happiness, and it was a tremendous thing because I hadn't had happiness, and I said, gee, if this is the key to happiness, I've got the greatest, and even the hopes of getting more and more of happiness was a tremendous thing at the time, because this is what I thought was the number one thing that I wanted, happiness. Unfortunately, most people are like I was.

Most people want love and never feel as though they have it, only because in order to feel love, you must love. This is a tremendous door opener to happiness, and as I said, unfortunately, most people don't see it, and even when they hear it, don't try to test it out to see whether it is so. If they would try it out, they would discover that their happiness depends upon their loving, that the more they love, the happier they are.

Period. Love. What the world needs now is lovely love.

You see, these kids are saying, if you love me, you do it my way. That's the trouble with the world. But what I saw was the more I loved, the happier I was.

That's how I discovered it equates. Later on, when I began to move into people again, I used that to further develop my love. Having discovered that I was getting happier and happier, I wanted all of it that I could get.

I wanted the ultimate happiness. So, when I mixed with people again and again, when they did things that I didn't like, and within me was a feeling of non-love, I immediately would change that attitude to one of loving them, even though they were opposing me. Until I got to the point where, no matter how much I was being opposed, no matter how much they defiled me and tried to rend me asunder, I could maintain a feeling of love for them.

My extreme heaviness was becoming less. I felt myself becoming lighter, in fact, happier. There was a certain greater freedom I felt.

It was an easier concentration of my mind because of it. And I began to look better at my mind. What is my mind?

What is intelligence? And suddenly a picture flashed of an amusement park bumper car entertainment thing, where all the cars got their energy from a screen wire above. And this screen wire symbolized all intelligence, all energy.

That each driver of the car was taking the amount of energy and intelligence that he wanted from that wire, but steering his car blindly because he was bumping into other cars, and bumping and bumping. And that if I chose to, I could take more and more of that overall intelligence. And so I dug at that.

I began to examine thinking and its relationship to what was happening. It was revealed that what was happening had a thought behind it at some time prior, and that I never before related the two because of the element of time between the thought and the happening. But I did discover that all that was happening to me did have a thought in that direction at some time prior.

And then all of a sudden I realized that everything that was happening to me had a thought of it before it happened. And that if I could grab a hold of this, I could consciously determine everything that was happening to me. And above all, I was responsible for everything that had happened to me, formally thinking that the world was abusing me.

And I saw that my whole past life and a tremendous effort to make money, and in the end failing, was due only to my thinking, that I was seeking happiness, and I was seeking it and making money. And whenever the business started to make money, I began to lose interest, because the money did not bring me the happiness I was wanting. And because it didn't, and I lost interest, the thing collapsed.

And I had always blamed others and other things for the business collapsing. And here it was simply my subconsciously knowing that this is not the happiness thing that caused me to lose interest in it, that caused the business to collapse. When I lost the planning mill and everything, I remembered that when I closed it down, there was a feeling, oh, this tremendous effort, I hope I never go through this again.

It was such an extreme effort to make that business pay with the extreme odds against it. It just took all my effort, energy, and time right around the clock to get it going under such heavy, difficult obstacles. So when it collapsed, I had the thought, gee, I hope I never come back to this.

But when I did come back in several months, and found every building stiffed, every

piece of equipment gone, I said, oh, those son-of-a-guns, they did it to me. But they'll suffer for it, because this was the only industry in that small town of Magdalena. Ha ha ha, how stupid they are.

They undid the possibility of this thing ever starting up again. I ran away with a little satisfaction in that. But I did think that they did it to me, that the market did it to me, that others were the cause for it.

Until this realization that it wasn't money making that I wanted, it was happiness. And that when the money was coming in, the happiness was not there. Oh, this was a tremendous piece of freedom, to think that I am not the victim of this world, that it lies within my power to arrange the world the way I want it to be.

That rather than being an effect of it, I can now be a cause over it, arrange it the way I would like it to be. And that was a tremendous realization, a tremendous feeling of freedom, a realization that money did not give me happiness, and money did not give it to me. Had me thinking and looking at others, and I saw how all my friends and all the rich men, when they made the money, they never stopped and relaxed to enjoy it.

But they began to drive themselves more and more to get more and more of it, that what they had couldn't satisfy them. And here they are going after more of it. It made no sense.

There's no happiness in getting money. I saw the world madly in the wrong direction. So my need and want to make this money was let go of.

I also saw that the more we had of things, the bigger my business was, the more responsibility I had, and the more it had me, day and night, right around the clock, the problems of business I would take to bed with me. And I would wake up in the morning with them, and even carry them through the night in their dreams. I realized that I didn't have these big operations, that they had me.

Discovering that my happiness equated to my loving, discovering that my thinking was the cause of things happening to me in my life, gave me more and more freedom. Freedom from unconscious compulsions that I had to work, I had to make money, I had to have girls. Freedom in a feeling that I am now able to determine my destiny.

I am now able to control my world. I am now able to arrange my environment to suit me. Enlightened my internal burden so strongly that I felt there was no need that I had to do anything.

Plus, this happiness was so great. It was a new experience for me. I was experiencing a joy that I never knew existed, never dreamed could be so great.

Now that this is so great, I'm not going to let go of this until I carry it all the way. I had no

idea how far it could go. I had no idea how joyous a person could be.

So I began digging further on how to extend this joy. I further began changing my attitudes on love. I would imagine the girl that I wanted most marrying my friend or the boy I would want her to marry least, and then enjoy their enjoying each other.

To me, this would be the extreme in loving. And if I could achieve it, it would give me more of this wonderful thing that I was discovering. And so I worked on it.

And I took a particular fellow, at that time a girl. I took a particular fellow and a particular girl. And I wouldn't let go until I could really feel the joy of their enjoying each other.

Then I knew I had it, or almost had it. Then later on, I had further tests of this in talking to people who were opposing me no end. And I was trying to help them.

And I would consciously feel the greatest of love for them when they were attacking me. And it was so wonderful. I would, without any thought, thank them so profusely for having given me the opportunity of talking with them.

And it threw them into a dither and question. But I really felt that. I thanked them from the bottom of my heart for having given me the opportunity of loving them.

And they were making it as difficult as they possibly could. I didn't express that to them. I just thanked them profusely from the bottom of my heart for the opportunity of having been able to talk with them.

Then I knew I had it. It was the love of a Christ. Contemplating the source of intelligence and energy, I discovered that it too was available in unlimited amounts.

And that it came simply by my freeing myself from all these former compulsions, inhibitions, entanglements, hang-ups, that I didn't have to do anything. I didn't have to be subject to anything. Seeing this allowed this power that was right behind my mind to flow through like it was never flowing through before.

I saw that I had dammed up this energy, this power. And all I had to do was pry loose the logs of the dam. And that's what I was doing.

I'm discovering these things. I was removing a log and allowing this infinite flow. Just like a water dam would flow if you just pulled the logs out one by one.

And the more logs you pull out, the greater the flow. And that was all I needed to do was to remove these logs and let the infinite power and energy flow. And there were times when I get this realization of what I am that would put so much energy into me.

I would just jump up in the air from my chair. I would go right straight out the front door. I would start walking and walking and walking for hours at a time.

And sometimes for days at a time. I just felt as my body could not contain it. But I had to walk or run some of it off.

I remember walking the streets of New York City three hours in the morning sometimes. Just walking at a very good pace. Not being able to do anything otherwise.

I had to expend some of that energy. It was so tremendous. And as I said, I would not stop until I could see the end of the line on this happiness.

I would go higher and higher and higher and say, oh my gosh, there can be nothing higher than this. But I would try and I would go higher. I said, oh, there can't be anything higher than this.

But I would try and go higher and say, oh, there can't be anything happier than this until I realize that there is no limit to it. I would get incapacitated. I could look at my body and I couldn't move it.

I was so tough, heavy with ecstasy and joy. I was actually incapacitated. I would do this for hours going higher and higher.

And then I would have to work for hours to keep coming down and down and down until I could start being the body again in order to operate it. I saw the source of all this energy, of all this intelligence, was a characteristic, was basically harmonious. That harmony was the rule of the universe.

And that's why the planets were not colliding. That's why the sun rose every day. And that's why everything went.

And on discovering this harmony, it fell in on me. I would go out into the streets. People would look at me, smile and say hello.

When I'd want to park my car, people from the sidewalk, two, three at a time sometimes, would get off the sidewalk and help direct me into a tight parking spot. Policemen, taxi cab drivers would give me their parking spot when I couldn't find one. Everything was falling into line for me at that time.

I don't think I ought to say this, I never would meet a red light. That's the extreme. You drive from New York City and not meet a red light.

I began imaging things that I wanted, small things, and they came very quickly. Then I realized the only thing that stopped me from getting something big was I just didn't dare to think big. So I asked myself, what's the biggest thing I can think of in the way of things?

And I said, gee, a Cadillac with a specially built body. So I pictured a Cadillac with a specially built body, and I saw myself riding in it, and it was mine, and I dropped it. In

about two weeks, an acquaintance came to me and said, Lester, I just bought you the most beautiful Cadillac.

They described it, it was the color I had in mind, everything just like I had seen it. He said, a friend of mine bought it, got a specially built body, but he doesn't want it, and I got it for only four thousand dollars. He said that, I looked at him, I didn't have the money.

He said, oh, don't worry about the money. He says, I'll pay for it. However, overnight, I thought about it.

I had just gotten rid of my car, it was a nuisance in New York City. It was far cheaper to go by taxi, and far, far more convenient than it was to own your own car. So I had given up my car, and I said, this car will be just a nuisance like the one I had before.

And also, I did not want to be in a position where I would be the envy of man. And thirdly, I said to myself, well, if I've done it now, I can do it at any time I want. And so the next day, I refused it and turned it down.

And I tested it again and again. Of course, before the Cadillac, I tested on small things, and I discovered it worked. And I realized I was limiting myself.

And that's what caused me to think, well, what's the greatest thing I can think of? A Cadillac, especially the body. And I let go of the limitation, and I visualized that as being mine.

And it came to me. Then I dared even further. It was cold, and I wanted a short vacation of two weeks in warm country.

And Los Angeles was furthest away from New York City, further in Florida. So I said, well, I'm having a vacation in Los Angeles over the Christmas and New Year holidays. In full confidence that everything is A-OK and taken care of, I walked out of the house.

I immediately bumped into a man I hadn't seen for many, many years. He said, hey, Lester, I've been looking for you. Remember that money I owed you?

I've been wanting to pay you. I didn't know what happened to you. And he paid me enough money to buy me a round-trip TWA ticket to Los Angeles, which I did, and immediately left.

When I got to Los Angeles, it occurred to me to call an old friend who said, oh, I'm so happy you called, Lester. We just got a new apartment. We have an extra room, and you must stay with us.

Where are you? They picked me up. The next morning, I was in the kitchen thinking, gee, here I am in Los Angeles without a car.

It's like being without your legs. And I said, well, that's taken care of, and I dropped it. The next thought came to call Burrow, an old friend that I had driven some years earlier from New York to Los Angeles.

He called Burrow, and he said, I've been thinking of you, Lester. Where are you? I want to see you.

I'm coming right over. And he was over to see me in a matter of 15 minutes. We're having coffee over the kitchen table.

And without my asking, he keeps his hands in his pocket, takes his keys out, throws it to me over the table, and says, you've got my car as long as you stay here. I have no need for it. I'm living near the studio, and I walk to work.

I said, thank you. So I had everything I needed by that time. And after all about 10 days, I got the feeling, well, I want to go back to New York.

It was about January the 3rd. I called up TWA, and they said, oh, I'm sorry. You have no reservations for 30 days.

All taken up, and we can't even put you on a waiting list, because the waiting lists are 30 or more people. I said, thank you, and I hung up, and I said, well, who needs a reservation? And you feel like going, go.

The next morning, I woke up, and I asked myself, do you want to go? He says, yeah, I think I want to go. OK, pack your bags and go.

I packed my bags. I got down to the airport about 10 o'clock. I asked where the planes depart for New York.

Went to the gate, and the man was loading a plane for New York. And I said, are there any nine shows? He said, oh, yes, there is one, but wait until I load everyone.

Just stand here. While he was loading, a woman asked the same question. He said, I don't know, madam, but if you stand behind this man, we'll find out.

He put her behind me. He loaded the plane, walked right toward me, put his hand around me, took this woman by the arm, and put her on the plane. As far as I was concerned, everything was 100% OK.

He came back to me, and his jaw dropped, his mouth opened when he realized what he had done. So I had to calm him down instead of him calming me down. And when I calmed him down, I said, well, when's your next plane?

He says, oh, in about an hour. Oh, there it is coming in right now. Well, he put me on that plane, which got me to New York two hours earlier than when he took me off, and it was

a non-stop flight.

The first one I ever had had cross-country. At that time, they all made at least one stop, and non-stop flights were new at that time. This was in Beijing, D.C., sixes and sevens, and constellations, and no jets at that time. It wasn't too easy for them to make cross-country non-stop flights. Then I remembered when I hung up and said, who needs a reservation? I said, not only that, I want my first non-stop flight cross-country.

And that was the reason for his putting me off that flight and putting me on the next one. And so I got back to New York, started out with no money, and came back with no money. One morning, about two o'clock in the morning, with hardly no traffic on the West Side Drive in New York City, I was going along about ten miles above the speed limit, which isn't bad, at two o'clock in the morning and no cars around.

And all of a sudden, from nowhere, there was a policeman behind me ordering me to drive off the ramp. I went off the ramp, and he gave me a ticket for speeding. The next day, I was going in the opposite direction of town on East Drive in the midday, and I decided to pass a car.

And as I was passing him, I went five miles an hour above the speed limit and got a ticket for it. And after the second ticket, I said, something's wrong here. What am I doing to cause this?

And I was going back to just a few days prior when I was saying to myself, I should cut out this speeding habit I have. I can't seem to do it. How can I do it?

Well, some good tickets will do it for you. At the time, it was sort of like daydreaming, and I wasn't aware of what I was doing. But when I asked what did I do to cause this, that thinking came up.

I looked at it, and I dropped it and reversed it. And the speeding tickets stopped. I had thought that what's forming I thought was so real and solid wasn't real and solid.

It was a product of my mind. And therefore, my solid concrete foundation was cracking. And I knew I had to let go of it.

It was not easy to let go of something that spent most of my life building up. That caused me to shake. I could tell that the adhesion of my stomach and duodenum was undone, because formally, from the peristalsic movements of them that were not together, I used to feel as though my whole stomach were jumping up and down.

And after this healing, I never experienced that again. And therefore, I knew that all the other things that I thought were corrected were corrected, were healed. My heart was 100% okay, because after that, I would exercise strenuously.

And nothing bothered me. I once walked out of the house, feeling fully convinced that I need no money that I'm going to eat. And as I walked along the street, I met a friend who said, Hi, Lester, started talking to me and invited me out for lunch.

There was another time I went out without money knowing I was going to eat. And I saw a five hour bill on the ground, and I picked it up and that paid for it. The reason for my proving things should be that in order to ensure myself that I wasn't kidding myself, I held on to a maxim that I only know that which I can do.

And therefore, I proved everything by doing it. Cinerama is a new thing. I decided one day I want to see it.

Tickets I didn't know at that time were impossible to get. But I knew I was going to see the picture. Walking down Broadway, I stopped into a sandwich shop right near the theater, and ordered a sandwich.

And the man asked me, Are you going to Cinerama? I said, Yes. He said, The show is going to begin in a few minutes.

I said, Oh, that's all right. He says, Well, you have your ticket, don't you? And I said, No.

He says, You never get in there. I said, Oh, I'm going to see it. I ate my sandwich.

When I got to the theater, it had already started. And I couldn't get anywhere near the window, because there must have been 60, 70 people between me and the window. However, the doorman in uniform was standing right alongside the window.

He looked at me, and motioned, What do you want? I put my finger up, One. He motioned, Okay.

He got one ticket, rolled through the crowd, gave it to me, and told me the price of it. I gave it to him, and I walked right in. I know the show had been on only for about 5-10 minutes.

I didn't miss much of it. I had my seat, and I saw a very unusual thing. You're watching a movie, and you feel as though you're right in the loop-the-loop roller coaster and things like that.

It was beautiful. It was a real interesting principle they had. So, nothing's impossible, and everything falls into line.

I didn't even have to break through the crowd to go to the window to ask, Can you give me a ticket, please? The doorman saw me, asked me what I wanted, over the heads of everybody. He was tall.

I just put my finger up, One. He got the ticket, brought it out to me, and I went right in.

No wait.

The wonderful feeling that goes with all these unusual things is not the unusualness of it, but the feeling of God in operation. When you see a God part of you, and you know that your very essence is God, that is a delightful thing. When things are happening, it's not you.

It's God as you're feeling. And this feeling of God in operation is the most wonderful of feelings. The miraculous or unusualness of it means nothing to you, but the oneness with God is the greatest of all things.

When I started my search, I was a very convinced and absolute materialist. The only thing that was real was that which you could feel and touch. My world was as solid as concrete.

My understanding of the world was as solid as concrete. And then some of these revelations came to me, that the world was just a result of my mind, that the world was an afterthought of my mind. That thinking determined all matter.

That matter had no intelligence. That our intelligence determined all matter and everything about it. But when I saw that the solidity that I formerly had was only a thought itself, when I saw that concrete foundations began to crack, 20 years of buildup began to tumble, and my body shook.

It shook so much, I just shook for days. I just shook like a nervous old person. I knew that that concrete view I had of the world was never going to be again, but it didn't drop away gracefully with ease.

For days I actually shook, until I think I shook the whole thing loose. Then my view was just the opposite of what it had been once previously. The real solid thing was not the physical world.

It was not my mind, but something which was much greater. The very essence, the very beingness of me was the reality. That it had no limits, that it was eternal.

And that all that formal thing I saw was the least of me, rather than the all of me. That the all of me was my beingness. I saw that I was responsible for everything that was happening in this universe.

That I was responsible for the least action of the farthest individual or person of being in this universe. Because my beingness was the one and only beingness that was the cause of everything. It was my beingness that did the thinking.

My beingness created the mind. My beingness created the mind, and the mind created the body. The basic source of everything is simply my beingness.

Someday you'll see it. It created this whole universe. It goes from infinity to infinity, and you create it.

You'll see it someday. See what you need when you see that.

[Speaker 8] (2:20:07 - 2:20:07)

Okay.

[Speaker 1] (2:20:09 - 2:22:13)

So the slightest thought you have for anything comes to you immediately. A harmony of living. Well, after this three-month period, I wanted to prove everything.

Knowing that I was going to try to convey this to the rest of me, the first thing I decided to do was to become a millionaire. To prove to the world that anyone can be a millionaire. Just by the conviction of it, anyone can be a millionaire.

So I went into the real estate business with no cash, and I was buying apartment houses through mortgages and loans. With no effort, these things were coming into me until I had built up 23 apartment houses, 20 to 40 units each. It fell into me so easily.

Then after I had it accumulated, then a higher thought came to me. Now drop this and walk out with just a shirt on your back. And from here on, produce everything you want at will when you want it.

And since that time, that has been operating for me. Everything I need comes to me as I need it. And that's the way life should be for everyone.

Just like it is for the sparrow. Do the birds have to work hard, struggle, and calculate and pile up in order to live?

[Speaker 8] (2:22:13 - 2:22:13)

No.

[Speaker 1] (2:22:14 - 2:38:46)

Everyone's provided for. The animals are thirsty. Do they have to have max to find out where water is?

No. Instinctively, they'll get right to it. And if God will take care of the animals and the birds, he will certainly take care of us.

There's no need to accumulate. Accumulation is obviously a sign of insecurity. Everyone's convinced that he must do what he's doing in order to survive.

And that's the only reason why he must do it. Everyone is right because I think he makes it so. Whatever I think will happen.

If I think all people's are crooked, my experience with all people will be there trying to be dishonest with me. And if I trust everyone implicitly, I know from experience I have trusted. When I was in a real estate business, one man who was known to be dishonest, I handed him six thousand dollars in cash to go buy a building.

He took the money and says, you trust me with this? He says yes. And he went through a gesture that I'm sure was most unusual for him.

He hugged me and said, you've got nothing to worry about. And he went out and he got the deal. He bought three apartment houses.

It turned out to be very profitable. And I split the profit with him. Every deal had to be a very harmonious deal.

Everyone in it had a gain. He made sure if there were a broker in it, he got his full commission. If the seller was selling it, he benefited by getting what he wanted.

The building sold. And if there was a lawyer, he got his share. Everyone benefited in every deal.

And that's the way deals, all deals should be. There's no need for anyone to suffer from a deal. Everyone should get what he wants out of it to the ultimate benefit.

Every seller wants to sell. Every buyer wants to buy. Harmony is the basic law of the universe.

Good morning. Talking about relationships, the sweetest, sweetest kiss of all kisses is the kiss of freedom. And in order to get that kiss of freedom, you must understand the word kiss.

K-I-S-S. Keep it simple, sweetheart. If you will latch on to, catch hold of, absorb, understand that simplicity is the way to understanding the ultimate, it will expedite your getting there tremendously.

Keep it simple, sweetheart. It is so simple when you discover it, only then you know it's the simplest of all simples, thyself, thy inner beingness, your is-ness, your am-ness, knowing which you will know everything besides being in the highest, most delectable state there is. And everything you're seeking externally, unconsciously is looking for this ultimate state.

And you'll never ever stop chasing it and banging yourself against the wall of the world until you discover it by stopping banging yourself against the world, going within and discovering exactly what it is that you are. But you must keep it simple to get to the

simplest of all simples, your very own self. The way to that place is so simple, all you need to do is quiet the mind.

It's your mind. You made it noisy, you can quiet it. Get that mind totally quiet and that's it.

Is that hard to understand? A quiet mind puts you in touch with the all-powerful, all-knowing being that you are. Quieting the mind does it.

Is there anyone here who cannot understand that? Mind quiet, that's it. When your mind is quiet, you're self-obvious to yourself, and you are in touch with all the power in the universe that's being within you, you are in touch with all the knowledge there is which is within you.

It comes right from your beingness, which you will not quiet your mind for one moment to see. If you would quiet your mind for just one moment, you would see this and thereafter pursue only it. So to be smart, we need this KISS theory.

You keep it simple. You're drowning it out in overcomplications and running hither thither to everywhere where it isn't. And where is it?

Right where you are. The reason why we're not going free, we're not reaching the ultimate, is we're not quieting the mind. And for hundreds and thousands of years they've been telling us what to do.

They tell you quiet the mind, but they have not given us the how-to, which is so simple. Now your mind is active 24 hours a day on guard in order that you survive. All those programs called apathy, greed, fear, lust, anger, and so forth, every one of them is a survival program.

So you're constantly on guard 24 hours a day with hundreds of thoughts, which you have very foolishly relegated to the background and you don't look at them and you say they're unconscious, taking no responsibility for them, even though you've piled them up back there. You locked them into a closet called the unconscious, disclaiming responsibility for it. Take responsibility for all this accumulated ag-flat in your subconscious mind.

Then you can start doing away with it. The mind will never, ever give you the answer. And you're looking for it via the mind.

The expression is you're trying to cross the river by grabbing hold of an alligator. It'll never take you across the river. You must start quieting that mind.

And the thing that quiets the mind is no thoughts. And what motivates all thinking? Feelings.

And all feelings superficial culminate into the heavier feelings that we call ag-flat. The ag-flat culminates into two called approval, control, which culminate into one called survival, security. When we rid ourselves of wanting approval or wanting control, we rid ourselves of all the ag-flat and the hundreds of other feelings.

They're out of the subconscious and the mind is quiet. And there we are coming from our infinite beingness, working intuitively, which is simply saying we're coming from our omniscience. That's all intuition is.

All this intellectual knowledge that we work through our mind is coming through ignorance. Ignorance of the fact that just behind the mind is omniscience. Ignorance of the fact that everything we do via the mind is limited and hurts.

Every thought has a certain amount of limitation to it and covers over the unlimited being that we are. So we need a method that will pull out the motivation of all thinking, which is called feelings, and that will quiet the mind. The mind will never quiet the mind because the mind is a mechanism of falsely looking for survival, security, approval, control.

And as long as the mind is a mechanism for that, it will never, ever give you the right answer. It will forever keep you running after the wrong answers. And you get moments of pleasure and long periods of pain.

But you must keep it simple. You are the ultimate being, omnipotent omniscient and omnipresent, acting with extreme limitation held within the mind. Push back into a closet called the unconscious and acting as though I didn't do it.

And if it comes up, we don't like it, we try to push it back in the closet. The way is simple and the way is easy. Let the feelings come up.

Get them under approval or control and let them out. Carry out the six steps of the method and it'll take you months to empty out the totality of your garbage, after which life becomes a near effortless, beautiful, harmonious, almost dream. Everything comes to us with no effort.

By just merely placing a thought in our quiet mind, it'll manifest, if not immediately, quickly. And you'll never ever stop struggling until you do that. So why not now?

Why not the next few months? Get smart. Remember the KISS theory.

As we break it down into three parts, there's this infinite I that I am, all-knowing, all-powerful, everywhere present, right now, always was, always will be. And how much of it are you living? Isn't that silly?

What it takes to get to know that is just the resolve that this is better than this. A body

with sickness, with constant attention to keep it surviving, fighting a battle that's an absolutely no-win battle. Where are all these bodies going to be a hundred years from now?

How smart are we to spend all our time surviving this body when we know it's not going to survive? Intelligence should be defined as the ability to be happy. Psychology defines it as the ability to resolve problems.

It should be the ability to be happy, the ability to be happiest. And were we intelligent, we would be the happiest. Everything we're fighting for, struggling for out there in this world is already ours.

Now we're running away from it, chasing after it where it isn't. I'm sure some of you have seen this. I think people have seen what I'm saying.

Okay, why aren't you free? Why aren't you a self-limited being?

[Speaker 7] (2:38:47 - 2:38:49)

Some more things in the world.

[Speaker 1] (2:38:49 - 2:40:17)

Right. You want these stupid things in the world which you think are going to give you this. And again and again and again and again, every day, year in and year out, it doesn't give it to you.

You never stop struggling for that which you are externally. You've got to make that U-turn. You've got to stop chasing it out there, make a U-turn right back on you, and see you the way you really are, whole, complete, omnipotent, omniscient, omnipresent.

This is what you're struggling for in your every act out there, called happiness, security, whatever. You'll never ever stop until you get to fully identifying yourself as to what you really are. This is the changeless you.

It's perfect. You cannot do a thing to it except look away from it, but you can't do a thing to it. So, get intelligent.

Get all the happiness there is in the universe. Get to the ultimate state.

[Speaker 5] (2:40:18 - 2:40:24)

Get out of the struggle and let yourself just be and be and be.

[Speaker 1] (2:40:35 - 2:44:49)

So, here we are, this infinite beingness, and we set up a mechanism called mind, which

the world thinks is so complicated. They go through college courses and get doctorates, and they don't know what it is after so many years of study. And all it is is a sum total collection of our thoughts and feelings.

The mind is a very simple thing. It's the totality of all our thoughts and feelings. You know what a thought and feeling is.

That's what mind is. And the majority of it we don't look at. It's unpleasant, so we call it unconscious.

We set up this mind, which sets up the body. The only place you can see your body or any other body is in your mind. It is nowhere else.

And the proof of that is every time you go to sleep, out goes your body and every other body. When I say, don't wake up, there's never any more bodies, but you are. If it were only possible to do that, that'd be great.

Go to sleep, dream of sleep, and don't wake up. You would become aware of the fact that you are, you're being this. So it's impossible to do it that way.

We program this thing in. And like the astronaut in 2001, he went into the computer, and that's all our mind is, is a computer, and started pulling out the banks. And those banks are apathy, grief, fear, lust, anger.

Those are all the programs. Pull them out, and you'll just be. Quiet that mind, and then you're aware of being in this state.

And remember, the mind will never quiet the mind. That's why all the ways that have been tried for thousands of years don't work. They're all trying to do it within mind.

The mind is the enemy and will not do it. We must quiet that mind by quieting the motivation of the mind called feelings. Now in all, all these feelings relative to the highest love are all non-love feelings.

That's why the world is in such a destructive direction. But the, they're acting as I started to say, all feelings relative to love are non-love feelings and are destructive. All agflap is destructive.

Remember, underneath the agflap, everyone is a Christ. Everyone is all love. And the only thing covering up this all lovingness of ours is the agflap.

But you know what? You can transcend a hydrogen bomb. You can make yourself untouchable by a hydrogen bomb.

How? The absolute conviction. The hydrogen bomb cannot touch me.

[Speaker 6] (2:44:49 - 2:44:49)

We'll do it.

[Speaker 1] (2:44:54 - 3:47:22)

You're seeing some of these things coming out in the world and things like fire walking. We've had a few classes, I think, in Sedona here where a teacher's taking people over red-hot coals barefooted. People get themselves in a nice high stake, absolutely convinced that they can do it, and they just come.

We walk over the red-hot coals. Just a thought. That's all it is.

Can anyone have a thought here? It's just a thought. But see, that goes for everything.

You can withstand a hydrogen bomb the exact same way. You see, you can override momentarily the subconscious negativity. But you need to eliminate that negativity to have that ability for all time.

Whatever you think is. This is the funny thing that's going on all the time. There's nothing out there but your thought.

Again, that's proven by going to sleep. All that out there disappears when you go to sleep. Where is it?

It's in your mind. It's your mind that says, as a character of P. L.

Lester talking to you, put your mind to sleep. I'm gone. Don't wake up.

I'm gone forever. But you'll remain like you do every morning when you come out of a deep sleep. You see how simple it is?

Keep it simple. There's nothing out there but your thought. Everything happening is your thought.

Most of what's happening is negative. Get rid of your thought. Get rid of your mental action by quieting.

Quieting the mind to where there's no thoughts unless you choose to put a thought in. It's simple and it's easy. You just make that choice.

When you want freedom, when you decide you want freedom more than you want everything else you've got in life, and I mean everything else, relationships, wherewithal, when you want freedom more than you want those things, you'll get it quickly. Also, when you see that the only reason why you want that is to have that freedom, that'll help you make that decision. You're going after that ultimate state of security the wrong way externally, and the only way you'll ever get it is inward.

And once you have that, then nothing in this universe can touch it. What you don't see is you're experiencing exactly your mental picture, your sum total thinkingness, which includes all the unconscious thinkingness, which is 95% of your thinkingness now. That's all you're experiencing is your sum total thinkingness, the conscious and the unconscious together.

But you've got to keep it simple to get to see this, and then work to undo that mind activity by ridding yourself of your feelings. And when you do that, you're in the highest state of love there is, which is the natural state. How many of you wait until you get high before you release?

How many wait or go high to release? There's your problem. And you're not doing it.

What are you doing? You're wanting to feel good, so you're waiting until you get down, and then you release to feel good. And because you only want to feel good, that one release can make you feel good, and that's it, for the time being.

Until you feel not good again, you'll release again to feel good again. And you're releasing, thereby dragging out the whole process. Now, if you would release for the purpose of wanting to go free, then it would take you months to clean out all the garbage.

But you're not releasing to go free. You're releasing to get out of the misery. It's a drawn-out process that way.

In the beginning, you have no choice. You're so bogged down in heaviness and misery, you need the incentive to get out of the hell to cause you to release. But now that you've moved up, that should be past history.

The reason for releasing should be to go free. The highest feeling, the highest state you'll ever get is total freedom. Do you believe that?

Okay, so why don't you go all out for the highest state and go free? Because you're holding on to the heavy state, which equals ego. Ego is the cause of all misery.

Ego is the manner in which we separate from the all of the universe, from the oneness of the universe. Ego must go if you're going to identify with the oneness of you. Ego is a compilation of all the ag-flat.

You start from being the all to putting a fence around you called I, Lester, I, your name. By setting up a mind, which is only the sum total of your thoughts, feelings, and expanding it outward more and more with more thoughts and more feelings. And the more you do that, the more you're moving away from I, my being.

To I being Lester, with a mind that's almost unlimited. And therefore, we can move away

from the oneness to the extreme, and this is what we have done. But the reason why you're not going free quickly is you're releasing the feel-good.

And that causes you to stop when that goal is accomplished. Whereas if you were releasing to go free, you wouldn't stop. You would bless every opportunity that would come your way to gain an additional piece of freedom.

Every down would be a wonderful opportunity to you. Every down is a marvelous opportunity to release and go up. You're not falling into the later steps of the six steps because you're missing the number one thing, wanting to go free, and replacing it with wanting to satisfy the ego, the I personality sense.

Chasing after the high state externally in the world. Where for each ounce of pleasure you take, you get pounds and pounds and pounded with pain. This is so obvious if you just look at it.

The things that you thought were most pleasurable in life have given you the agonies, the greatest agonies. Basically the opposite sex. As you move up, your sex desires should be released.

And you reach a place where there is no sex. There is no male, female. You look at souls without a tag, male or female.

But every desire is an extreme bondage. Every desire is saying, I lack that. The all lacks nothing.

The all is everything. The oneness includes every last atom. And so you've pulled yourself away into a little personality, and are trying to keep that personality surviving.

And that's more important to you than taking this tremendous high state, which is yours by nature, which is inherent, which you cannot change, but you can look away from it and assume this little ego body-mind. You're not looking to go free, and that's why a whole gang of you are not all the way by now. You're looking to satisfy this body-mind, thinking therein lies your welfare.

And every day it's proven to you that your welfare does not lie there. You never win. For each ounce of happiness you take via the body-mind, you get hit with so much pain.

Every thought has a certain amount of pain to it. Why? It pulls your attention away from your beingness.

When your mind is quiet, you're in the most wonderful place there is. But every time you're brought into it, it's a disturbance of the inherent natural total peace, equanimity, tranquility. That is natural.

But again, the reason why you're not establishing that tremendous state is you're

looking for it where it isn't. You don't want freedom. You want that terrible game of playing ego and having moments of pleasure with long periods of pain.

So I'm suggesting that you wake up to this fact. Release when you're high. That ought to be put down in your notes with big caps.

Release when high. Go high to release. Everyone has exactly what he or she wants in the sum total of our wanting.

Mine's only creative. When you want freedom, you're going to get it quickly. And I say months.

Because it'll be your number one priority. And regardless of what's going on in your life, you'll keep releasing. All that suppressed energy is trying to push up and out.

And you're trying to hold it down. Stop holding it down and every bit of it would leak out. It would push right out.

Holding it down is holding on to the ego programs. You've got to recognize that first you want to be a limited ego. Then you've got to accept that that isn't it.

Just by looking at your life. It's been miserable for millions of years. We all think we're so smart and boy are we dumb.

For an infinite being to live in the extreme limitations that we do. How smart is that? But that smartness that we feel and think we are is subconsciously knowing our beingness.

And the dumbness is forgetting that. That it is our beingness that is omniscient and smart. So we must get to the place where we identify all the time with our beingness.

And when you do that you see the mind-body world as an out-projection of your mind that you set up. And so what will be your attitude? And good and bad are exactly alike in that projected movie.

It's a projection. That's the thing you've got to get to know. What's the difference whether it's black or white, good or bad, hot or cold?

It is a projection out there, an imagination, an imaging in my mind, a thing that I set up. I am not that, I am my beingness. When you identify with your beingness the mind matters not.

Because you know it for what it is. When you identify with your beingness the mind and all its garbage matters not. Because you know the mind for what it is.

The sense of ego contains all likes, dislikes, all thoughts. You must get your attention off it and put it on your beingness which is there all the time. Is there any time when you

are not?

No. This infinite beingness that you are is there all the time. Identify with it.

Hold my mind My mind is not it. My body is not it. My mind and body are out projections from it.

Identify with your beingness. Release when you are high. The higher we are, the closer we are to our beingness.

Highness, quietness, equate. When you go high you've got the energy up here. Here you have the least energy.

In apathy you've thrown in the towel. Up here you've got the highest energy. So move up into this area and then dig for the fear of dying.

Down here you're drowning in it and you cannot let go. Up here you can confront the fear of dying. And when you get that out, mostly, you can clean out the remaining relatively easily.

Aim to go up here to release from. If I would have said these things to you some time ago, it would have been meaningless because you're so drowning in your agflat you just can't see straight. The only thing you see is the agflat.

But every one of us has moved up into this area, knows what it's like. Can put ourselves there and then dig down deep and confront the fear of dying, the insecurity, the fear of living. And by so doing you'll get rid of all fear.

Fear is not natural. What does an eternal being have to fear? About dying especially.

So from here on, make it a point to get up here. Feel high and then dig for the fear of dying and release it. Your point of focus shifts from body-mind just onto beingness only.

You stop thinking about whether this chemical or that chemical is going to do this or that to me. You don't think, am I going to get approval or control? No matter what anyone says to us, it does not hurt us because we are infinite beingness.

How can what someone says interfere with that? They cannot. And so you move toward the imperturbable state.

And I know of no better yardstick of checking where you are at now by the degree to which you can be bothered. Move to that place where no one and no thing can bother you anymore. And remember the ego is the mind-body.

And the mind has to be quieted and then you identify only with your beingness and that's the ultimate state. And that's what I wanted to say to you today. Get out of the

pits, go up here, complete the job.

It only takes months or less. If step one is in there, wanting freedom more than you want the ego nonsense, the other steps fall into line and you get down to step six where it's a delight all the time. Because you just go higher and higher and higher and higher until you can't go higher anymore.

There's no place to go. You're all over the universe, you're infinite. And that's simply all the time identifying with your beingness.

I am this. Then you'll see the whole truth that there is. There's nothing but I, my beingness.

Everything else was an imagination and illusion. So I say, go for it. Keep it in mind.

Go high and release. Of course if you're down, release to go high so you can release more deeply. Don't stay there.

Move on from there to higher. You're right. Most of us have been using it to escape the misery.

I'm saying don't stop. Go higher until you can't. There's nowhere to go anymore.

You're all over the universe. Use the highness to release. You have been using releasing to feel good.

That's it. And you stop. You're ridding yourself of millions of years of accumulation.

But it can be done in months. How do I know? I did it back in 52.

Not knowing what you know. Had I known the method, instead of taking three months, I really believe it would have taken one month. Because the first month I just released on approval love.

And then I was spending the second month releasing on wanting control change. And then the last month, these are approximate zones, I saw the fear of dying. And I worked on that.

So I was really going one at a time. Approval, control, security. The aversions to the world are difficult to see.

Your attachments are obvious, and you're chasing them all the time. But the aversions you push out of the way. So when you go for a goal, up come the antis.

Oh, I'm afraid I can't, and all that stuff. So it's a gimmick for getting up the aversions to the world. Getting them up into sight so you can let them go.

If you don't get a thing into consciousness, you cannot see it or handle it. So achieving in the world is a way of getting up the negative. The only reason why the world doesn't serve you with affluence and abundance of everything is you have thoughts to the contrary.

And they're suppressed. Moving to get things in the world, the contrary feelings come up. And you release them.

Because if you cannot be successful, you're holding on to programs that hold you down, and you don't see them. That which you don't like, don't want to see, don't want to be. You want to avert it.

That which you want to avert. And the opposite side is attachment. That which you want to hold on to.

Those are two big words, attachments and aversions. They keep us bound. If you are the all, how can you have an attachment or an aversion?

There's nothing apart from you. And you end up with the feeling, the universe is mine. From infinity to infinity, the universe is mine.

And it is. Now why do we who are more with this subject than others, why are we in a position where we don't have the joy all the time, with no sorrow? Why after having been with this subject and following the great masters, why can't we get that thing we are looking for?

What is wrong? Well, I believe if you look into it, you will discover that there's only one thing wrong. Only one thing.

Our wanting this growth is not as strong as our wanting this world, as our wanting ego approval. Therefore, I try to be as practical as can be by presenting you with methods that you can use every day to grow by. There is no moment in life that cannot be used as an opportunity for growth.

There is no moment in life that cannot be used as an opportunity for growth. Now the only growth, and I'm underlining this word only, the only growth is letting go of ego. When the ego is zero, God is all.

If we are not finding enough of God, or enough of happiness, it's only because we are holding on to our ego desires. So I think at each meeting I'll present one particular method that we can use in everyday life to help us let go of our ego. I think today I would like to say this.

As you see the world, so are you. Now I'm taking off on, as a man believeth in his heart, so is he. Which is correct.

But I say this is a much more advanced way of looking at it. As you see the world, so are you. Now every day when we get up and open our eyes we start looking at the world.

We meet people. And as we see those people so are we. It is impossible to see a fault in anyone else that we don't have in ourselves.

If the fault is not in us, it's impossible to see it out there in anyone else. It's almost the same as in order to understand Greek, you must know Greek. Anything we understand out there we know within.

So every time we see something out there that we do not like a person who is doing something that we don't like and it bothers us, it is only because that very same thing is in us. Now this is a powerful method of growth. Because most of us unfortunately see things that are wrong in this world.

When a Master looks at the world he sees nothing but perfection. We should try to get the same viewpoint. If we will hold on to just this one thing there will be a tremendous growth.

Every time you see something wrong in someone, look for it in yourself. And when you see it, let go of it. Keep letting go.

And every time you let go of it you're letting go of a bit of ego. The whole thing is very simple. Thou art that, here and now.

Remove the covering of the ego. Let go of the ego. And when the ego is completely gone, the only thing left is the infinite self.

Where the ego rises not there is the self. So in everyday life as we meet people, situations, every time we see something we don't like we should turn within. See it within ourselves let go of it.

Now this will not clear us in one day or one week because there's an awful lot to be cleared. We have developed through many lifetimes ego attachments and desires. And they don't go in one or two days.

When we start letting go of the ego it appears sometimes as though the ego is getting stronger and stronger and bigger and bigger. That's not true. It will never get any bigger than it is right now.

What happens is that as we let go of it, more of it presents itself to us. We are looking at it more and it appears sometimes as though the ego is getting bigger. Actually we're just facing up to more of it that was there all the time.

Looking away from ego does not dissolve it. It just remains there. Until the right time comes that we are forced to let go of it.

So daily right through the entire day if we would just look at the world and realize that we are seeing it through our own eyes, through our own consciousness, through our own understanding that what we see out there is nothing but ourselves. This can affect a rapid positive growth that will show results immediately. The first week you'll feel better.

And as you keep doing this you'll get lighter and lighter and lighter. Happiness will get more and more and more. Sorrow will get less and less.

But the main warning I give you is don't expect it overnight. And if the ego appears to loom up larger it's only because you're facing it. Whereas before you were looking away from it.

Nancy just asked, well how do you do it? Well you see someone out there who's trying to be the life of the party, the number one. You don't like it.

I'm taking a very obvious thing. If we don't like the other one trying to be the number one it's only because we want to be the number one. All right, so what do we do?

You have to go within and look for it and stay with it until you see it. If you will go within meditate on it, quiet your mind the answer will always come. You will see, why yes I too want to be the number one.

And I was resentful because the other one was trying to be the number one. And then when you see that you want to be the number one say to yourself, this I must let go of with a wish to let go. And just by the wish to let go you are letting go of a bit of ego.

There are no better lessons than those we get from our family. You'll find family the best means of growing. And the main reason for that is that we choose our parents and we choose parents who have similar characteristics to our own.

And so there's always a to and fro between parent and child because of this. Parents are telling their children what to do and the children are fighting right back, up and back, up and back, all the time. Most of the time a parent and child are together, there's a constant to and fro on the thing we're talking about.

Because we have it in ourselves, we see it in our parent or we see it in our child. And they see it in us. Which causes quite a lot of friction.

Now that can be the opposite relationship too. We can have an ego lift if our parent has the things that we like. If parent and child are together on something that they both agree on then there's an elation, a support of the ego going on all the time.

That's possible also. Now ego, the same way it goes down on rebuff, goes up on praise. So we should look for two ways.

Now remember, anything that can be lifted by words of praise can be as quickly dropped

by the opposite words. And the state that we want to attain to is one of equanimity, where we are always happy. Where our happiness does not depend upon things and people outside of ourselves.

The real happiness, with a capital H, is our natural state and is independent of people and things. Anytime it's dependent upon anything outside of ourselves it's an ego pleasure which must necessarily have an ego pain after it. And yet all joy that we feel in this world is only the feeling of the self more or less.

Even though we attribute it to someone or something outside that feeling of joy that we feel is nothing but the self. And so I say all joy that we feel has its source in the self. And all misery that we feel has its source in the ego.

And there's another way of letting go of ego. Every time we feel unhappy look for the ego motivation. There's something we want and we're frustrated and we're unhappy.

Seek the ego source, you'll see it, you'll automatically let go of it and you'll feel happy again. Another way of saying it is there's nothing out there but our consciousness. Whatever we see wrong out there the molt is in our eye.

A master sees nothing but perfection in you, in everyone and in everything. If he says otherwise he's just talking for the benefit of the hearer in order to communicate. There is only the truth the absolute, eternal, infinite, unlimited joy, omniscience, omnipresence all glorious.

That's all there is in truth. Anything other than that is the falsity the appearance, the delusion, the maya. So what you ask is well isn't this maya true?

So the only thing I can say is no it isn't. See the truth and you'll see that everything is absolutely perfect. Everyone is trying to return to the full self to let go of their ego.

Some of us make errors in that direction. By going further into an ego direction we get more and more apparently in trouble. And it's an apparency.

Until the apparency gets so difficult we start looking in the other direction. If you want to know light don't look at the darkness. If you want to know truth good don't see evil.

Ego is the sense of separation from the all. Before we got ourselves into this apparent delusion we were that infinite being that we are now seeking. Through some quirk and beingness we decided to play a game.

Really a game of limitation. We decided to be just a little limited. Now in order to be that way we had to move away from the all.

The all is unlimited. And so we drew a wide circle around us. We were nearly unlimited at that moment.

And then we wanted to play with the feeling of becoming unlimited again. But when we started that direction we fell into a trap. In the game of limitation instead of going back to the unlimited we went further and drew a less wide circle around ourselves and became more limited and tried to get out of that.

We kept doing that and the main divisions of it is first we were what is called a causal body. We created a body to be separate in. And in the causal body it's the realm of ideation to us now.

The realm of ideas. And in that causal body the moment we had an idea it was completely fulfilled. It's almost like hurting yourself and stopping and saying gee that feels good.

You create a little separation and it feels good to go towards the all each time. So we first created the causal body and the moment we had an idea or a thought or wish it was immediately fulfilled. Then we tried playing more limited through an astral body which to those of us who are now in a physical is a heavenly life.

In the astral body whatever you think is immediately affected. We're not limited by time there. Then we moved from the astral into the physical which is the slowest the most dense realm possible to any being in the universe.

This is the lowest state possible. The physical. There's only one possibility of going lower and that's lower in the physical.

But the physical state is the lowest state. This is the deadest state that's possible unto us. When you know this you'll never fear death.

Because death feels like a wonderful freeing. It's a tremendous experience after you do it not before. Because before we think we are nothing but this body.

When this body goes we go. And even the pain in death is not nearly as much as the pain you suffer through life. You have migraine headache and diseases and mental agonies with families and heartbreaks and love.

That's more severe than dying at death. Because dying at death generally is just a pain for a moment and then this tremendous feeling of freedom. So we came down to this most limited and densest state called the physical.

And now all of us are on the way back. And there's no question about that. We're in a period of the world that is relatively low in vibration.

Very difficult. Very physical. And those of us who are on the path are definitely on the way out.

Because if we can get the right direction in this morass of livingness as it is today it's

because we started on this a long time ago and we're continuing it in spite of the world so to speak. And we can go from the physical we can graduate, get our wings and fly off into the astral. And you can spend far more millenniums in the astral than you do here because it's an easier way of life.

And then we can graduate into the causal. But if you understand what the ego is you can go all the way from the lowest realm that we are in now back to the highest by eliminating the ego sense. When we lose all of our ego sense we are fully realized.

We go all the way. We return to being the all. The opportunity to do this exists more in this realm than any other realm.

Because it is so difficult that the incentive is greatest in this realm. As life gets easier the incentive to grow gets less. But when you think you are not going to eat and the whole world is going to collapse on you and so forth and you have a sick body and all these troubles you have a tremendous incentive to get out of that.

And the incentive being so much stronger in this realm it's possible to transcend all the realms and go right back to the one or the all. So this sense of egoity is very basic and very important. It's a start of all trouble and letting go of it is the elimination of all trouble.

It's a sense of not being the all. Not being that God which we are. And if you are not the all there is something missing and you are trying to get it.

First a hundred dollars, then a thousand, then a million, then a billion, then the earth, then the moon, then the solar system, then the galaxy until you wake up to the fact that everything you are trying to get you are. And once you see that there is nothing to be gotten anymore. You are it.

It's really a joke when you see the overall picture of how people struggle to get tiny bits of what they are. So every time you see something wrong in the world look upon it as a mirror and that's all it is. It's reflecting to you your consciousness.

And if you accept this you can use it to undo your ego. There is nothing out there but our consciousness. If you ever want to know what your consciousness is just take a check on what is around you and what you see and what you go through every day in life.

That's your consciousness. This is the danger in reading newspapers, listening to the radio. The world in general has a very negative consciousness.

If you go with it, it helps you in that direction. Now if someone tells you that that's escape, that it's not. Any time you acknowledge anything in the world you are supporting it.

If you acknowledge war and death and misery you are supporting it. That's the mental thoughts you are sending out. You see, we all send out thoughts.

Every time we have a thought we think it's a secret little thing within ourselves. It goes out to the universe. So the masters support the world.

They counterbalance all the apparent negativity by just sitting in a cave and sending out the good whole thoughts. Constructive thoughts. Thoughts of oneness.

So the only way we can give real help to the entire world is by helping ourselves. The more positive our consciousness is, the more we send that out to everyone. Aware of it or not, everyone is controlling matter all the time.

Whether one wants to be a demonstrator or not, he is. It is impossible to not be a creator all the time. Everyone is creating every day.

We're not aware of it because we just don't look at it. Every thought, every single thought materializes in the physical world. It's impossible to have a thought that will not materialize except that we reverse it.

If we say the opposite, right after we have a thought with equal strength, we just neutralize it. But any thought not reversed or neutralized will materialize in the future, if not immediately. So this thing of demonstration that we're all trying so hard to do, we're doing all the time.

Unaware of the fact that we're doing it. All we need to do is to consciously direct it and that we call demonstration. Everything that everyone has in life is a demonstration.

It couldn't come into your experience had you not had a thought of it at some time prior. If you want to know what your sum total thinkingness is, it's exactly determined by what's around you, what you have. That's your demonstration.

If you like it, you may hold it. If you don't, start changing your thinking. Concentrate it in the direction that you really want until those thoughts become predominant and whatever those thoughts are will materialize in the world.

And when you begin to demonstrate consciously small things, you may then realize that the only reason why they're small is because you don't dare to think big. That the exact same rule or principle applies to demonstrating a penny that applies to demonstrating a billion dollars. The mind sets the size.

Anyone who can't demonstrate a dollar can demonstrate a million dollars, businessman. Become aware of the way you're demonstrating the one dollar bill and just put six zeros after it next time. Take on the consciousness of the million rather than the one dollar bill.

This relates to what I have been saying, that there's no difference between the spiritual

and the material when you see it. The material being just a out projecting of our minds into what we call the universe and the world and many bodies. And when we see that it's just an out projecting of our mind, it's just a picture out there that we have created, we can very easily change it instantly.

So to repeat, everyone is demonstrating, creating every moment that he or she is thinking. You have no choice. You are a creator so long as you have a mind and think.

To get beyond creation, we must go beyond the mind. And just behind the mind is the realm of all knowingness where there's no need for creation. There's a higher state than creation.

It's a state of isness, of beingness. Sometimes called awareness, beingness, consciousness. That's just behind the mind.

That's beyond creation. The mind finds it very difficult to imagine what it's like beyond creation because the mind is involved primarily in creation, in creating. It's the creating instrument of the universe and everything that happens in the world, in the universe.

So if you take this thing called mind, which is only a creator, and try to imagine what it is like beyond creation, it's impossible. The mind will never know God because you have to go just above the mind to know God, to know the infinite being that we are, to know what it's like beyond creation. The final state is beyond creation.

The ultimate state is the changeless state. In creation everything is constantly changing. Therefore in creation the ultimate truth is not there.

So to demonstrate what one wants, one needs to become aware of the fact that all we need to do is to think only of the things we want. And that is all that we would get if we would do just that. Only think of the things you want and that's what you'll be getting all the time.

Because the mind is only creative. Nice and easy, isn't it? Also take credit for all the things you create that you don't like.

Just say, well, look what I did because when you become aware that you've created things you don't like, you're still in a position of creator. And if you don't like it, all you have to do is turn it upside down and you'll like it.

[Speaker 7] (3:47:26 - 3:47:27)

And on demonstration.

[Speaker 1] (3:47:30 - 3:47:43)

You don't have to know anything about God. You don't have to know anything about all

of it. But if you're capable of concentrating your thinking, you can perform miracles.

[Speaker 5] (3:47:43 - 3:47:51)

And that's why natives are able to do miracles.

[Speaker 1] (3:47:54 - 3:52:48)

Now when they run over these hot rocks without burning their feet, they have the conviction that they can do it. And they're totally concentrated on it. They work themselves up to it to make sure that they have it.

If these natives were just as convinced that they could produce gold, they would be able to materialize gold. So I'm taking the highest way and I'm making it practical now. A concentrated thought will materialize anything.

Alright? Now I'll come down a step. The mental consciousness of a thing in its is-ness will also very quickly bring something into your experience.

If I am having a Cadillac in my mind and I'm driving its mind, it's mine now. And I accept this thought. It is an absolute fact that this Cadillac will come into my experience.

Because these are laws of nature. Natural laws of the mind. See, the mind's only creative.

So everything created is created through the mind. Everything that's created that we like, we call good. Everything that's created what we don't like, we call bad.

But there isn't a being who's not a creator, who isn't creating all the time. So what you are really asking is, how can I create more of materiality? And you're asking, how can I create $5,000?

I say by using your process of creation that you have been using on a smaller scale and just dare to think bigger in larger amounts, that's all. Everyone creates. But they create with a conviction that they can only create a tiny amount, just make a living, or just make a half living, or just enough to survive by.

And so it is. So the consciousness of anything you want in the isness of it, in the acceptance of it makes itself. Believe that you have already received it.

That's the way the Bible puts it. Now the ways that the other schools give are lower than the ways that I've been giving. You know, mentally picturing and repeating it and you have a dozen steps to take and so forth and so on.

But it's just a stretching out of what I said and weakening of it. Anything you want, hold it in your mind as though it's yours now. And if you do, dear Brad, it has to be.

And I say if you do just that, don't get thoughts to the contrary. Any doubt, any thought to the contrary, just undoes it. So it's necessary to rid oneself of doubts.

As I've often said, if everyone had the absolute conviction that in order to make a living they had to tap themselves on the head twice, every hour on the hour, it would be so. Every hour on the hour people would do this and everyone would have a living.

[Speaker 6] (3:52:53 - 3:52:55)

That's easier than working for it.

[Speaker 1] (3:53:00 - 4:28:35)

It's your conviction. If you think you have to plan and act, you do. If you think you have to go to work every day, you do.

So I'm trying not to go down as far as the other schools go because the other schools are at a lower level and we don't need that. Do we? Jerry brought up a point which is interesting.

It's very seldom brought up. How do you demonstrate wisdom? How do you demonstrate wisdom?

Spirituality? Understanding? Same way.

Keep your mind on it only and say I am that I am and hold it and just be what you are. But if you're smart you'll first seek the kingdom of God and then all the other things we talk about, things, will fall in. Demonstrating wisdom first is demonstrating the formula to everything.

So as long as you're demonstrating, demonstrate that which will give you everything. Wisdom. And the way you do it is the same way.

You hold the consciousness of it. Today is the last Monday we'll have. I'm leaving October 1st for Arizona.

So maybe a summary and overall presentation of the subject might be in order. Unless someone has another idea. So I'll try to give a review, preview, conclusion.

The thing that every one of us is looking for in this world is exactly the same thing. Every being, even the animals, are looking for it. And what is it that we're all looking for?

Happiness Happiness with no sorrow. A continuous happiness with no taint whatsoever of sorrow. Alright, this being the goal, why is this the goal?

The reason why this is the goal is because unlimited happiness is our very basic nature. This is the real natural state before we encumber it with limitations. Now why is it that

most of us don't have this continuous happiness with no sorrow?

There's only one reason. Being this infinite being with infinite happiness we do away with this joy, this happiness by saying first I am an individual. Then I have a mind.

Then with this mind, which is nothing but thoughts, we start accumulating thoughts of limitation. I have a limited mind, body, with all sorts of troubles. In this manner we take our unlimited beingness and we limit it to the extreme.

Now the only real purpose of being here on this earth is to learn or to remember our original natural state of no limitations. Once we are led to seeing that this is our natural state then we proceed to let go of all the limitations. The prime number one limitation is I am an individual separate from the all.

Eliminate that and you eliminate all trouble, all limitation, all sickness, all poverty. Saying that on the opposite side is saying let go and let God. It is not I but the Father who worketh through me.

We must let go of the ego sense and just allow our natural being just to be and then everything falls perfectly into line. Now this is all very, very simple. If you want complexity you'll never see simplicity.

But this must first be accepted. Once this is accepted as the overall way we do not find it easy to accomplish it. We don't find it easy because of past habits that have been established over thousands and thousands of years.

And for some silly reason we like these past habits of trouble and so we continue them. We do it in a manner that we refuse to look at. We call it unconscious behavior, unconscious or subconscious.

And we go on and on and on repeating all this behavior of limitation automatically calling it unconscious. Now the unconscious mind is only that part of the mind we refuse to look at. When our desire is strong enough we will dig up this unconscious habit and begin to let go of it.

There is no growing into the natural being that we are. That being is perfect here and now. There is only letting go of concepts to the contrary that we have troubles, we have limitations.

Anyone who says I have trouble is just in their mind. That's the only place where it is. Because you can't see anything anywhere else but in your mind.

Whatever you look at, whatever you hear, whatever you sense is through your mind. That's where everything is. Change your mind and everything out there changes.

Change your thinkingness and you change the world for you. So the way, the path is

simple. The method of undoing it is not easy because of past habits.

We need a very strong desire to begin to let go of these wrong habits from the past. Without the desire there is no growth. This desire must be stronger than the desire to make this world real.

Rather than, it's a fiction of our imagination. It really is a fiction when you see the truth. It turns out to be a dream that never was.

But first you'll see it as a dream. Then you'll see that this dream never was. Exactly as happens in a night dream.

While we're in the night dream we have a body, there are other bodies, there's action, interaction, there's good and there's bad. And so long as we remain in that night dream everything there is real to us. When we awaken from the night dream we say, my gosh, it was just a dream, it never happened.

And exactly the same way we awaken from this dream called the waking state, we see that it was only a fiction of our imagination, it was only a dream, and we let go of it lock, stock and barrel. Then we call ourselves fully realized. Actually we are fully realized all the time.

We are fully realized beings saying that we are not. So all we do is let go of we are not. What's left over is the fully realized being that we are.

Are there any questions on what I've said so far? Everyone understands this, at least intellectually. Alright, if you understand it intellectually and you are not able to use it it's because you're not looking at yourself honestly truthfully with deep desire to see yourself in the process of which you have set up as the unconscious mind all the things you don't want to look at.

However, it's not necessary to dig into this unconscious mind. In fact, it's much better to try to quiet the mind. When we're able to get the mind totally quiet, what's left over is the infinite self.

Every thought is a thing of limitation. Therefore, when we quiet the mind this infinite being that we are becomes self-obvious to us. We see it.

We recognize that we never were that mind, that body and from that moment on the mind and body has no influence upon us. It just goes its way. It just keeps floating through life in sort of a hazy dream that has no effect upon us.

So the very best method of all methods is to quiet the mind to seek the being that you are, to pose the question, who am I? The best method of all methods is to quiet the mind to seek the being that you are, to pose the question who am I? And if other thoughts

come in, ask to whom are these thoughts?

And the answer is to me. Well, who am I? And you're back on the track.

Who am I is the final question that everyone answers. So why not begin with the final question? If you can, all good, all wonderful.

But there are very few of us who are capable of using this method of just holding on to who am I and rejecting all other thoughts that come in. Now, after releasing the brakes upon the mind, we accelerate because the self-imposed holds are let go of and we see new horizons. The new horizons are vast and without limitation.

So we step on the gas and we want to move into this vastness. We step on the gas, we accelerate, we try to get there more quickly. As we enter it, we find ourselves expanding into it.

We stretch out. We reach out in all directions, just like a tree does when its roots and branches grow out, taking in more of the air and more of the sun and more of the earth. We could liken the earth to the physical, the air to the mental, and the sun to the spiritual.

The sun is the all permanating rays that spread out and go over everything. The air is the intangible substance like that of mind and the earth is the very physical solid material substance. The seed of the tree first begins to creep out with its roots slowly into the earth, taking what it can of the physical.

Then it grows a stem. It moves upward, begins to partake of the air, the mental. As it continues its growth, it grows its branches and spreads out, taking in as much of the sunshine through its leaves as it possibly can, absorbing the spiritual substance.

And so we seem to do likewise. We are first involved in a very physical world. Then we begin to think about it.

We wonder why is this physical world holding us back? Why can't we move faster and get more of the things we want? We sort of knock ourselves out in this physical world.

And it causes us to think mentally, to look for the answers. And when we find out that we cannot get it in the physical, the mind directs us to the overall, the spiritual. Like the tree, we expand, we move out into, we absorb and make part of us the sun, the spiritual, the air, the mental and the earth, the physical.

We expand out into the universe of spirit, spreading our minds into the vastness of the universe and taking more of the very best that earth has to offer. In the process of expansion, we begin to identify with and become this new vast universe that we are becoming aware of. We begin to see that it is an integral part of ourselves.

Accident and coincidence melt away into the knowledge of cause. That this tremendous expanse with all the things in it is only something that was created by ourselves, that is, by our inner self. It loses its strangeness and the more we look into it, the more it reveals its secrets because it is only that which we at one time set up ourselves.

I am using the word self now, meaning our inner self, the soul part of us. That some of us call God. Yes, it begins to all look familiar, as though we have known all this once before and we are stimulated to further and further expansion.

We continue in this direction until, lo and behold, we suddenly realize that we are this infinite universe. That it is nothing but a reflection of our own thought. That our thought once created it out of basic substance called Divine Mind and that just for fun and growth, we decided to play a game of make-believe.

Making-believe that we were not the creators only so that we could have the fun of rediscovery, rediscovering that we are the creators. Also, and this is the most important part of the game, that we have the possibility of growth. That by the experience we can have it more strongly impressed upon us as to who and what we are.

That we are unlimited, possessing all knowledge, all power, all places. Yes, we come out of this self-imposed game of the limited physical world with the very positive knowing that there are no bounds for us. That we are unlimited, that we are infinity itself.

To the degree that we realize this to that degree are we aware of it and to that degree can we make use of it. So, the realizing of it is the making it real for us. And how do we get to realize it?

By going within. By thinking on the questions of who am I? What am I?

What is God? And what is my relationship to God? This thinking on it we have a name for.

You have all heard it time and time again. We call it meditation. We sometimes say meditation is thinking on God.

It might be more meaningful to some of us to say it is thinking on the whys and wherefores of life and the universe. So we see that meditation is the key to realizing the infinitude within us. If we say we have no time for meditation we are only saying that we are limited beings and are going to remain so.

That this living which by its lack of knowingness is of necessity filled with constant struggle problems and troubles is what we are going to maintain. We are satisfied with it and we are going to hold onto it. It is so foolish once we see it to live in a narrow, confined and stifling life when we can and we are able to expand it.

Friends this is all ours to have. It is ours by our very nature. The spiritual substance that we are made in and made out of offers all this to each and every one of us.

All we need to do is to take it. How? By expanding our awareness to it.

By releasing and letting go of the brakes that are holding us back. Holding our attention on problems on sickness, on poverty and on restrictions of all kinds. Instead of keeping our minds on the things we do not want and thinking on the things we do not want we should think only on the things we do want.

Yes, by just thinking on the things we do want we can change our entire confused and limited life into one of beauty, health and abundance. And then by thinking of the greater things, the vastness of this universe the universe itself will become ours to have and to travel in and to live in. Yes friends, let us think what we want.

Think what you want. And this is a far more powerful idea than you ever dreamed of. Simple, isn't it?

Have you ever tried it? You will at first without thought say, of course I think of the things I want. But I assure you that if you will honestly examine your daily thoughts not only will you find many limiting ones but also that you will have a thought reversing all the thoughts of unlimitedness.

You will say to yourself I cannot be a millionaire. That's for the millionaires. I cannot have a top job.

That's for all the top executives. They have them. Friends, there are no limits to the number of top jobs, millionaires and so forth.

Supply is unlimited and it is so for you. If you would but accept it in your thinking. If you would just have the radical reliance upon it make it a conviction.

Make it a part of you and you will find that everything you think of quickly becomes yours. I believe that the time has now come when we must expand our thinking and elevate ourselves into a higher and better way of life. Unfortunately, time is running out.

There are so many of our brothers here on Earth who will continue to think in terms of narrowness, of limitations of concepts that do not allow us to be the real spiritual being that we are. That the thinking of the masses of our brothers is going to reap what they are thinking. This, of necessity, is the operation of the law.

The law that says a man is as he thinketh. A man gets what he thinks of. That man is the creator of his own destiny.

Now, we have no right to interfere with these brothers of ours who think that way, but if they should ask us, by all means, we should certainly try to show them the light, to show

them what we know to show them the way out of man's difficulties and limitedness. But, however, remember that even though our brother will not look upward, will not expand, it is necessary for us to do so if we want to save ourselves the extreme difficulties of going through a destructive process only so that we may renew our bodies and get a fresh new start. The thinking of our brothers is very obvious.

It is no secret. It is written in all our mediums of news and entertainment. Just take a look at the newspapers today.

What makes news? Catastrophe, accidents, wars, mass troubles. What is the most common type of entertainment?

Tragedies, killings, troubles. The number of happy pictures are so few we can very easily count them if we so wish. But, unfortunately, they are by far too little.

Now, these mass mediums of entertainment and news are constantly being impressed upon our minds every time we see, read, or hear of them. This is the future we are creating for ourselves if this be our consciousness. It is so important, friends, not to be in the consciousness of man today.

As I said, his future is being presented in our newspapers, over our radio, and on our TV. Do you want this? Is this the future you would like to have?

If not, you must let go. Release and accelerate your pace. Accelerate your pace and begin expanding.

Change your thinking. Practice thinking only on the things you really want. You must make an effort.

You must begin. You must start making this a constant daily diet. You must think only of the things you really want.

You must take your minds off the smallness of the Earth concepts of living and turn them outward and upwards and expand them into this vast universe until the habit of your thinking becomes universal. That all your thoughts have the motivating basis of whether or not this is good from a universal standpoint. And so, to the degree that we make our thinking universal, to that degree do we become universal.

To that degree does the vastness of unlimited supply, unlimited power, unlimited beingness become ours. It is not a thing of sink or swim. No, we must do much more than just swim.

Swimming keeps us struggling in the dampness of the mud of things. We must rise above the level of the water. We must go out into this universe.

We must absorb it. We must make it part of ourselves. Let us resolve to think from here

on of only the things that we do want.

Let us resolve to think of the things of greater vastness of universal significance. Let us take the focus of our attention off our small selves. Let us put it out in the direction of the bigger self, the divine self that we really are.

Let us release the brakes, accelerate our pace and expand into this beautifully wondrous universe that is ours for the taking. I will close with a poem entitled Rise and Expand. Raise your level of consciousness as the mountains rise above the plain and the eagle soars above the storm knowing no bondage to wind and rain.

The rains must come to the narrow earth. The storms are a part of its life. But we can find within our souls the peace and beauty above the strife.

Peace, friends. The best way you possibly can. You can take it from the bottom up.

If the only way you can do it through if the only means you want to do it through is the material it's aspirin and drugs. If you're able to handle it mentally, you can offset it in many ways. One simple way is to feel it.

[Speaker 5] (4:28:36 - 4:28:47)

I don't know. My wife had mentioned you had said that and I had delved into it and I was wondering if you had something to add.

[Speaker 1] (4:28:48 - 4:29:53)

Well, this goes into what is pain. Pain is an alarm in a certain part of the body that there's a danger there and if we mentally recognize the alarm the pain, it turns off. But because of a long time habit of trying to run away from pain, we mentally try to flee from the pain, to get away from it.

And the alarm stays on and the pain stays on. You watch animals. They don't suffer the way we do.

If something hurts them, they'll feel it and the pain goes. We can do the very same thing. Another way of putting it might be face the pain or...

[Speaker 5] (4:29:53 - 4:29:55)

Is there a form of realization?

[Speaker 1] (4:29:57 - 4:30:04)

No, this has nothing to do with realization. This is a very down-to-earth practical method of...

[Speaker 5] (4:30:04 - 4:30:05)

I mean, you're realizing pain.

[Speaker 1] (4:30:07 - 4:34:52)

You're making it real? Yeah. You're making it more real when you're trying to run away from it, like a big bear chasing you when you're trying to run from it.

Most of us don't see this point, that when we have pain, we're always trying to get away from it. We don't want to recognize it and therefore the alarm stays on. Now, it's difficult for most people to face the pain because by habit they're used to running away from it, mentally.

So I suggest to them that they make it hurt more. If I had a pain in my finger, if I wanted to make it hurt more, I really couldn't. But what I'd do is I would go into it and feel it.

And the moment you feel it, it disappears. Just try it. Now that's a very simple practical way to alleviate pain.

Coming up higher, be not the body. If you're capable of doing that, saying, I am not the body, what was a severe pain becomes a very dull pain in a distance, way down there in that body. And you can function as though there's no pain there.

It doesn't bother you anymore. You let the body go its way, so to speak. So by being not the body, you step away from pain.

If you can be not the body, you can let a doctor operate on your body and you wouldn't feel it. That's to the extreme. A higher way is to see only the perfection.

Where there's perfection, there is no pain. There just isn't any. So there's various levels at which we can approach pain.

Try that feel the pain method. You'll see it's a simple, easy way once you catch on to it. And then if there's a damaged part of the body, it heals very quickly.

The same day, overnight, or very rapidly. Just by feeling the pain. Because when you feel the pain, you're recognizing the alarm and the body mechanics go to that point and start immediately repairing it.

You have pain now? I could show you, I think. You have pain?

What hurts? Can you show me just what part of the head? Okay, well, feel it.

Can you feel it? Alright, now make it hurt more. Does it hurt more?

What's happened? Is it still there? It's lighter?

Make it hurt more. How is it now? Not the same.

You're taking the most difficult spot. The headache is the hardest thing to localize. But it'll work on a headache.

To try it out, it's easier on a very painful part of the body, a finger or some thing, then try it out. And when you can apply it there, it'll be easier for you to apply it to the head. And also, when you're by yourself, it's easier to do it than when you're in company with a lot of people.

But I'll guarantee you that if you feel the pain, it'll go away.

[Speaker 5] (4:34:53 - 4:34:58)

You're really recognizing the alarm that's set up there.

[Speaker 1] (4:35:08 - 4:36:10)

You'll permit the body mechanics to go to work to undo it. A doctor could give you... It's giving you something that'll take your mind off the pain.

Right now, if something very important in his life happened right now, more important than the headache, he'd forget about it entirely for the moment and he wouldn't have it. So if someone in the family comes and pulls you away from it or does something like that, you can forget it. The moment you forget it, it's gone.

You forget it by putting your mind onto the new thing that's coming into your mind.

[Speaker 7] (4:36:12 - 4:36:24)

Well, I'll say in her case, she knows that aside from doing that, would she just think of him being as being perfect?

[Speaker 1] (4:36:25 - 4:36:42)

Oh, the way we help another one is to know their perfection. And to the degree we know that they're perfect, to that degree we support them in the right direction. Yet they must take it.

We can only support them.

[Speaker 7] (4:36:44 - 4:36:50)

So if they don't go along, then you're a barrier.

[Speaker 1] (4:36:51 - 4:37:22)

If they don't go along, that's their God-given free will. The only place we feel pain is in

the mind. We think we feel it in the body, but we don't.

The body doesn't feel anything. The body's inert. The body's just matter.

The pain we feel is in our mind.

[Speaker 7] (4:37:24 - 4:37:24)

It's all mental.

[Speaker 8] (4:37:28 - 4:37:30)

Sounds like you get a job.

[Speaker 1] (4:37:34 - 4:40:33)

That's very difficult. And yet it isn't. You'd be surprised how children can accept these ideas much more easily than we grown-ups can, because they haven't been so thoroughly indoctrinated in the wrong direction as we have been.

The younger we are, the more easily we accept these ideas. So the way you do it is by teaching it to them. Treating them as an equal and talking to them as though they can understand this.

You'd be surprised how they'll pick it up. You can see it in children. Sometimes they get a terrible knock.

I don't know what their playmates. They're ready to cry, and they look, and then they forget about it, and they go off playing. Whereas with the mothers around, sometimes you get a much different reaction.

So you see how children can have pain one moment and let go of it the next moment. No. Rashes are not necessarily painful.

A rash over the body is due to a mental irritation that is superficial. It comes out on the skin. Mental irritations that are deep come out on the inner organs, right?

Because the organs are much more vital than the skin. It's just an irritation It's a conflict between something unconscious and something conscious. And because half of it is unconscious, we can't see it, and that conflict goes on, and it's very annoying, irritating.

And if we hold it, it'll come out in a rash on the skin. This is why doctors can't do anything about it. The best of skin specialists will tell you this.

They try this salve, and they try that salve, and sooner or later, something seems to work. Generally, it's time that does it.

[Speaker 7] (4:40:38 - 4:40:51)

But in the beginning, something like this, as far as the healing of oneself, does affirmation actually help in...

[Speaker 1] (4:40:53 - 4:41:25)

Yes, affirmation is good because you're putting in a thought that will demonstrate the positive. And the more you affirm, the more you'll accept it. The more you'll help undo the opposite.

If it's hard to affirm, it's even good to start with a denial. Deny what is, then affirm what you want.

[Speaker 7] (4:41:34 - 4:41:36)

We don't want that.

[Speaker 8] (4:41:43 - 4:41:44)

Just ug and ooh.

[Speaker 7] (4:41:49 - 4:41:52)

... ...

[Speaker 5] (4:42:01 - 4:42:03)

The mind...

[Speaker 1] (4:42:04 - 4:43:43)

The mind thinks only in pictures. It doesn't think in words like not. Whatever picture you hold in mind, you create.

If I don't want bananas, I'm holding bananas in mind, and I'll get it. To help you better affirm, I am not the body. I am the infinite self.

Because people are steeped in the negativity, and it's so real to them, by denying it, it gives them an added push toward the affirmative. They should always be followed up by the affirmative. Only denying would be holding on to it.

This is why fear is such a bad thing. We hold in mind that which we fear, and thereby create it. Whatever you fear, you'll bring upon yourself.

Because the mind's only creative. What we hold in mind, we create. The mind thinks in pictures.

People think it thinks in words. But whenever you say house, you don't see H-O-U-S-E. You have a picture of a house.

[Speaker 5] (4:43:44 - 4:43:49)

Or a man. It's a picture of a man, not the letters M-A-N.

[Speaker 1] (4:43:54 - 4:46:03)

This is why people are able to talk telepathically to people who don't speak their own language. If we could speak telepathically, and you knew only Greek, and I knew only English, you would talk to me in Greek, and I'd be picking up all your pictures. I would talk to you in English, and you would pick up all my pictures.

And we could converse that way. It is simple. It's simple, and everyone uses it.

But because we have talked ourselves out of the idea that we can talk telepathically, we think we can't. But we do read each other. Unconsciously, we're always reading each other.

It's a natural ability. All beings have it. All animals have it.

They use it much more than we do. Animal knows your thinking and your feeling. Babies know it.

Only educated adults don't. You're educated out of it. But that is the absolute truth, that we are infinite beings.

And when we see the infinity within ourselves, we see that everyone is me. There's no more separation. But until you see it, it doesn't make sense.

And yet, anyone here could get glimpses of it. By getting the mind quiet enough, you'll see it. And you'll see that you are me.

[Speaker 5] (4:46:12 - 4:46:18)

These glimpses, do you see that's all they are? Not all.

[Speaker 1] (4:46:18 - 4:47:32)

It starts off that way. And as we stick to the path, these glimpses get longer and longer until they become fully established all the time. And that's the ultimate goal.

Never forgetting God. Never forgetting who we are. No.

No, because the ego takes over again. There's still a lot of ego left. And then the moment we express as an ego, we have to let go of what we saw in order to be an ego,

to be a limited being.

So the moment we choose again to be a limited being, we don't see the limitless being that we are. Yet you haven't lost anything. Because to get the glimpse in the first place, you had to let go of quite a lot of ego.

[Speaker 5] (4:47:33 - 4:47:56)

It seems like whenever I've gotten a glimpse of him in a state of not being unconscious, not being asleep, not being exactly conscious either, some state in between, and then as soon as I've reached this conscious state...

[Speaker 1] (4:47:59 - 4:48:23)

Yeah, this conscious state is a state of ignorance. And there's a state between sleep and waking, where as we come out of the sleep state, and before we identify with the waking world, we're the real self that we are. If you could stay there, you would be the God that you are.

[Speaker 5] (4:48:28 - 4:48:39)

Well, before I ever realized what was going on, I had a few of those complete joys.

[Speaker 1] (4:48:39 - 4:49:38)

You can use them. You can use them to establish it more and more. You're not thinking in that state, if you'll take a look at it.

You're not thinking. You're just being. And it is in beingness that we are God.

And we can only be God. Before that happens, we say we have to get to know God. When we get to know God, we discover that we are God.

And that it was our pure, simple, unadulterated beingness. Not being a body, but just being.

[Speaker 5] (4:49:40 - 4:49:49)

It's just pure beingness. You're almost not aware of your body.

[Speaker 1] (4:49:50 - 4:49:53)

Right. You're not aware of your limitations.

[Speaker 5] (4:49:53 - 4:50:00)

Avoid to recognize who your body is.

[Speaker 1] (4:50:00 - 4:51:44)

An extreme limitation. Follow? None.

Everything should be conscious. The unconscious mind is the automaton that we are. Someone says blue, we move this way.

Red, we move that way. Says a word we don't like, we feel bad. Says a word we like, we feel good.

That's all the unconscious operating in. We're like puppets when we follow the unconscious. Yes.

All habit patterns are the unconscious mind. No one can be fully happy until he or she realizes that there are no limitations. That this body is no limitation.

It's self-destructive. We like to do things that will hurt us. Now the answer to that should be gotten by each individual.

Why do I do this thing that is hurting me? I am supposed to be an intelligent being. I'm supposed to do that which is healthy.

Health I want. And yet I continue this habit. Why?

[Speaker 5] (4:51:45 - 4:51:54)

Your body is smoking.

[Speaker 1] (4:51:54 - 4:54:09)

If you thought you were not the body you would not smoke. You think you need that smoking to do something for you. Well, you think you need that to make you happy.

To give you a certain amount of pleasure. So you are that body satisfying the pleasures of it. I want to clear that up first.

But if you're taking pleasures, why not take those that are good for the body? Fresh air. No, but what I'm suggesting is that you think on these things.

If you see the answer you'll stop smoking just like that and be no problem to let go of it. If you want to let go of it. Yeah, well, it's a similar thing.

Alcohol is a poison. Tell him to take enough of it and he won't have to live. I think a quart of pure alcohol would kill anyone drunk at one time.

Stimulants make you feel better. But they're bad because it has an element of no responsibility. I am not doing it.

The stimulant does it. The thing to do is to get happy without these things. And then be happy all the time.

[Speaker 6] (4:54:15 - 4:54:16)

Right.

[Speaker 1] (4:54:18 - 4:55:32)

Just know who you are and that will do it. Yeah, Mr. Ellington, what's the best time? All the time.

All the time. But it's good to get quiet as much as possible. If you can get off to the side and be quiet.

Do it as much as you can. The more you do it, the more you succeed. But the deadliest of all things is not alcohol, is not smoking.

It's our thinking. It's more important what comes out of a man's mouth than what goes into it. Every thought materializes.

[Speaker 7] (4:55:32 - 4:55:40)

When the thought materializes, it doesn't have to be exactly in the shape of the thought.

[Speaker 5] (4:55:40 - 4:55:45)

No, it's actually in the shape of the thought.

[Speaker 3] (4:55:47 - 4:56:02)

But there's another thought that might What's the mechanism behind it?

[Speaker 7] (4:56:03 - 4:56:04)

Behind what?

[Speaker 3] (4:56:06 - 4:56:08)

Well, what's the cause?

[Speaker 1] (4:56:13 - 4:57:30)

Thinking is the cause of everything that happens. Well, grace is your self. Grace is your very own self.

Which is always trying to take over. You're always trying to return to this infinite being that you are. That's the grace.

The real grace is the self always there. Your own infinite being is always there. And that's the real grace.

But that point that I made should be seen by you. It's good to accept it generally, but when you see it then you will do just as you said. You will not do anything that you do not want done unto you, because you know you will get it back again.

If you want love, you're just going to give love.

[Speaker 6] (4:57:33 - 4:57:55)

Let me put it this way. Everything that you put out, except that it's a direct action. And when you give out love and you pour love out to everybody, that's what you're going to get.

If you give anything else, whatever it is, this is what you get in return. Because you only get it if you accept it.

[Speaker 1] (4:57:56 - 4:58:34)

Yes, that's a little higher point. But I for an I is at the level of most people today. That's what the Bible means by that statement.

It doesn't mean that you're going to be taken to court and the judge is going to order an I out or something like that. So, you've got to be a good boy from now on.

[Speaker 5] (4:58:36 - 4:58:38)

As long as I use my survey standards, I'm good.

[Speaker 8] (4:58:41 - 4:58:43)

I've got a hard time.

[Speaker 1] (4:58:52 - 5:26:13)

So, to come back to that point just before that, that in order to be infinite beings we must have no desires. Because any desires are limiting action upon ourselves. If we think we need something, we think of ourselves as being limited.

If you have everything, if you are everything, how could you want something? You know you don't need anything and you go through life knowing all the time that you need nothing. Your attitude is different.

That's your feeling all the time. And should there be a need of the body, it's immediately fulfilled. You don't have to think about it.

It's taken care of immediately. Now, to carry this point further, we should have no need for this body. Now, if we are infinite beings, why need we a body?

Now, the fact of being born into a body is a fact that we are ignorant of our limitlessness because we take on a limitation, the body. This goes for all bodies except those of Masters. A Master can consciously create a body or come into a body and not be limited by it.

Well, it doesn't matter. So, the fact that we are born into a body shows that we are ignorant of our infinite self. It's an indictment, right?

In its own de facto situation. However, now that we know that we are limitless beings, we don't have to accept that fact anymore. And we shouldn't accept it.

And we should live our way of life so that we are not identifying with this extremely limited garbage-producing, headache-producing vehicle called the body. Which cuts off pleasures because we attach pleasures to it when the pleasures are nothing but the experiencing of our real self. So, our way of life should be to be not the body.

In everyday work, we sort of mentally sit back, allow the body to go through its motions almost automatically. All the time knowing that I am that I am, that we are the self, that we are limitless. That we are not only that body which we are puppeting, but we are all bodies.

Saying that in another way is saying be the witness. Look at the world as you would a three-ring circus with you outside of it. Be in the world but not of it.

Let go and let God. All these statements mean the same thing. Do not identify with the body.

Mentally stand back knowing who and what you are and let life go its way. When we do that, everything becomes easy. Actually effortless if we do it fully.

From that moment on we have no more troubles. We can't as being identified with our infinite self. And whatever should happen to the body doesn't throw us, doesn't disturb us, even if the body hurts.

It's not severe because it's distant. If the body hurt you would know it, but instead of being an excruciating pain it would be just a dull, like a dull pain in the distance. Also the body would not be incapacitated.

When we identify with the body we say, oh it hurts, I cannot function. I sprained my ankle, I cannot walk. Don't identify with the body and that body will walk with that sprained ankle just as well as a perfect ankle.

Reminds me of an experience in the war where one fellow saw another fellow lose his leg

and he kept walking without, and the ankle down and was shot off. Another fellow told me another one I guess I can tell you. He said we were running top speed and the fellow alongside me had his head shot off and he kept running with me.

He said he ran about 50, 60 feet and then fell over. This is because the fellow lost his head, just wouldn't accept it. He was probably so concerned with running away or something it took him 60 feet of running before he realized his head was off.

It's always a decision to leave the body. Like his decision would be, oh this is ridiculous running, trying to run a body without a head. Let's go with that body.

Then he identifies with the astral body. But being out the body and the world is a dream. A beautiful dream.

I want you Bob to hear these things. We just heard two incidents where an ankle was sprained and he could hardly stand on it. He couldn't find a taxi so he walked how far?

Five miles home on a sprained ankle. Two February's ago just before I went to New York I was cutting down a very large dead cottonwood tree and I had my left foot on the bank of a tank, my right foot on a stump about that high off the ground. The ground went straight down over the wall of dirt.

I had my left foot on a wall and my right foot on a stump. I was cutting this tall cottonwood tree down it was probably about 30 foot high, maybe more. And for a moment I thought it was starting to move toward me so I lifted up my foot ready to get out of its way but it didn't come.

And I went to step again with my eyes up that way and I missed. I must have fallen about four or five foot down. On this foot bent back like that.

Well immediately it blew up all purple. And I limped away and I said well what am I going to do? Let it be.

My usual way now is if anything happens to the body I let it be and I'll be not the body. And I walked to the house. I was walking normally even though that was all blown up, really swelled up and turned blue.

And I said gee I'm leaving for New York in a few days, what do I do now? And in the list it says well in that case let it go. Just like that I let it go and instantly the swelling and everything went down and it was as good as new.

But if I weren't going to New York I would have walked around with that ankle until it healed itself. It's a good opportunity not to identify with the body. I welcome these things now.

We start off by saying being born into a body is a sign of ignorance of the fact that we

are limitless beings except in being masters. They can come into a body and not be limited by it. But when we are born into a body it's a sign of extreme limitation.

Therefore we must get to know that we are not these bodies. Or saying it another way, that we are not limited by the body and we identify with all bodies. Everybody is our body.

And then when we do that we are standing off in the background letting the body go its way. And when we do that the body cannot give us any problems because we are not the body. If there is a sharp pain it turns out to be a dull pain in the distance.

And as I said before, even if we have a broken leg we can keep right on walking with that broken leg if we do not identify with the body as I did with the sprained ankle. At first I feel it. It's very painful.

Then I don't identify with it. I can walk normally. There's a slight pain down there.

I know there's a pain but it doesn't bother me. In the distance it's weak. I've done this on many instances in the past two or three years I've started this.

At first, I guess now that must have been nine years or so, if something happened to this body I would instantly correct it. Many times I hurt it badly. One of the things I can remember, I fell and my thumb went right back here and I just put my finger I put my hand in the right place and I just said, OK.

At that time I put four fingers into boiling grease. I was in a hotel room. I didn't want to splatter any grease on the carpet.

I would have been kicked out of the hotel if I knew what I was cooking. I put that in very quietly, very easily so it wouldn't splash. I was thinking about something else and my four fingers were under it.

I had them right in that boiling fat before I realized what happened. I let out a yell. I thought everyone in the hotel went to hurt me.

I said, listen. I said, OK. I said, finish.

Just like that. It wasn't red. It was just grease.

No redness, no pain. Numerous times I would damage the body and instantly straighten it out. You know, it's just a thought.

It's your mind that determines the body. These things are very easy to do. But as of two, three years ago, I realized it's a higher state to have a sick body and not identify with it.

And that's why certain Masters do that. They'll go through life with a weak or sick body.

All the time maintaining their peace and equanimity.

And they welcome it because it's an opportunity to be constantly reminded that they are not the body. So our way of life should be trying to develop this all the time. Be not the body.

When we're in the world, let the body go through its work, through its taking care of the family, through all the things that we do. And we should not identify with it. As I said before, I'm repeating most of this because both Harry and Bob, I think, missed it.

Another way of saying what I'm saying is be not the body. Let go. Let God be the witness.

Be in the world but not of it. All these statements mean what I'm saying now. Do not identify with the body.

Identify with your real self. I am that I am. I am an unlimited free being.

Untainted, untouchable. Now the more we try to maintain this in our everyday life, the more we succeed at it. The more we succeed at it, the more we can do it.

The more we try. The more we succeed. And it goes on until someday we are fully let go of the concepts that I am this body.

Then we're masters. When we leave this plane, we will do it consciously and not come back to this hell. This is the greatest hell there is.

In all phases of being this, we will never be in a more difficult life than we are right now. This is the deadest state possible to be in. This physical state is the grossest.

And if we don't go all the way when we exit this body, we go into realms that are so heavenly they cannot be described and are closer to the ultimate. But we should try to go all the way from this state. To us it is given to do that, not to being from the astral realm.

They cannot go all the way. They have to come here to go all the way. But we have the possibility of going all the way back right to the absolute.

Now the method of going all the way is simply this. Be not an ego. Be not an individual separate from the whole.

It's the ego sense, the sense of I am an individual separate from the all that creates the mind which creates the bodies. There are three major bodies we have. The physical, the astral, the causal.

The causal is in the realm of ideation, ideas. Ideas are instantly fulfilled on their

presentation in the realm of the causal. The astral is very similar to this except it's unobstructed, whatever you think is.

It's like the dream life that we have in the night time when the dreams make sense. But the sense of being an individual separate from the all is the start of limitation. If we are the all, we are unlimited.

The moment we say I am separate from the all that starts limitation. In order to be separate we have to have thoughts of separation and thoughts constitute the mind and the mind creates the three bodies. Now this is a tremendous thing and so little known in our realm that from this realm we can go straight to the absolute.

We don't have to spend millenniums or even millions of years doing it. We can do it this lifetime. But we must know what I'm saying and attempt to establish that I am not the body.

I am that infinite self. Now you always have been. We always have been this infinite being.

It's the I when we say I without anything attached to it. It's the word I. That I that you feel as your beingness has no limitations until you say I am a body or I am something else.

That immediately sets up duality, limitations and all the things that builds up with it. This word I is the closest word for God. You will discover someday that the word God is the word I.

That I is infinite until we say I am a limited mind or body. So an excellent way of life is to know this and to attempt to establish the consciousness of I am not the body. The body is just a puppet.

And allow the body to go its way. It doesn't matter what it does. Just let it go its way.

And then work becomes sort of automatic. You become detached from it. And therefore it goes on far better than it ever did before.

When we allow the body to go through the work, it will do the work far better because we are getting the ego concept of I, the limited I out of the way. And the more we practice that the more we establish it. Until now most of us have been trying to make life better which is excellent.

But a good life is a limited life. If everything were good in your life now it's like living with golden chains around you where before you had rusty iron chains binding you. You become bound with golden chains but you're still bound.

As happy as you'll get with life getting better, as it has been getting better, you'll reach

points where you'll say oh my gosh I'm so miserable. Did I slip? No you didn't slip.

Everything you've gained you still have. But you're still identifying with being a limited being, being an ego, being a body with this world being real. The only way out of difficulties with the world is knowing you are not the body.

Now if you're going to have troubles in the future, if you are remember that you're identifying with the ego. You could have your life a thousand times better than it is now and you'll be dissatisfied if you're taking your pleasures from the world, from life, from living. Rather than just being what you are which is taking it directly.

Our pleasures must be taken directly, not attributed to things outside of ourselves. Then joy is constant and never tainted by sorrow. And that's the natural state.

I think what I'm stressing tonight is be not the body. Continue to make life happier as you have been doing, but emphasize now being not the body and you'll be even happier. You'll reach states where you just can't contain it.

You feel as though you're going to burst from the joy. Not being used to this newfound joy sometimes it's hard to contain. I remember walking for days, trying to walk it off.

I'd get these realizations and I'd get so it was hard to breathe almost. I was so full of new joy coming in all the time. I'd keep walking and walking and walking until I got used to it.

Then I learned how to put it all in the background and let it resolve into that beautiful peace I've passed with all understanding. Peace is a more comfortable state than joy. But it's a peace that's more joyous than joy, if you can imagine that.

Now the key to getting to this state is to discover each time that the joys that you get in life just allow you to be yourself by the squelching of thoughts of need and desire, by satisfying of them. You satisfy a desire, the thought's quiet and you feel better. Don't attribute that joy to the thing out there that you've got or the person out there that you're with.

That joy is nothing but your very own self pushing through more. You're allowing it to be seen more by you. So the object should be to recognize that all joy is nothing but the self, more or less.

That we wrongly attributed it to something outside of ourselves. Now this is the key to constant joy with no sorrow. Are there any questions on this?

This is a very deep It's a tremendous thing once you see it. You hear sorrow and miseries are gone forever.

[Speaker 3] (5:26:30 - 5:26:51)

Yeah, we're being Exactly. But it's just you lift the cover off the joy.

[Speaker 1] (5:26:54 - 5:27:52)

You see, every desire is a thing of limitation which limits the self and covers it up. We peel off these covers and we allow the self to be and that's what we call joy. No, it depends on the way you look at it.

Look upon it as a dream. That the body, you are not the body. Let it go its way.

It's a puppet if anything. Don't give ego and you. There's only one.

There's only one self. There's not a higher self and a lower self. There's only you.

Identifying with your limitless being or identifying with your limited being.

[Speaker 3] (5:28:17 - 5:28:18)

That's right.

[Speaker 1] (5:28:29 - 5:30:53)

So you have the joy directly or if you choose you can take that direct joy indirectly. And yet when you're taking it indirectly you still know it's direct. You're seeing a bit of this.

Hold it. See it fully. I said something before.

I don't think you've heard that. We are very fortunate beings in that we are born into the place that we are born. This earth because this allows us to go all the way to the absolute.

Other realms don't allow it. Because of the difficulty here if we can see that we are not the ego we can go all the way because the ego is a sense of separation. I am an individual separate from the all.

And that sense starts thoughts going. There's more than one. Thoughts are nothing but the mind.

The mind creates the three bodies. And the body and everything related to it are all the trouble. So that when we know we are not an ego.

We are not separate from the all. We can go all the way to the absolute being. There are few relatively speaking few beings in our universe who are fortunate enough to come to a place like this and to know what I'm saying.

That this allows the greatest of growth. That in this lifetime we can go all the way back home to where we started from. And yet I know it's going to take millions of years for all

our sisters and brothers, for 99% of them to realize what I'm saying.

It's going to take them millions of years.

[Speaker 7] (5:30:53 - 5:30:55)

But we can do it this lifetime.

[Speaker 1] (5:30:58 - 5:37:03)

Because we have been shown the way. And knowing the way we may take it. Now for millions of years they're going to suffer the way they're suffering now.

Even when life gets much better, and it will. Pain is relative. If you're born into a harmonious society, the slightest of pain, which to us wouldn't even be pain now, will be excruciating for them.

It's always relative, this concept of pain. So that even though you go into a relative heaven compared to what we're in now, it'll still be painful. So why spend these millions of years with the rest of them?

Why not be what we are here and now, this lifetime? And the closest and the most correct word for God is I. When you say I, that's it.

Just don't put anything more to it. That's infinite beingness. Or infinite awareness.

That I. And there's only one I that either identifies with its unlimited beingness, or identifies with a limited beingness. Or shifts from one to the other, as we are doing.

So our way of life should be, no matter what we're doing, be not the body, let the body go its way. It'll do the work far better than it did before, because the ego sense is now out of the way. And to trace back all joys and pleasures to being nothing but quieting the mind so we can be ourself.

Don't attribute the joy to the external, because it's not there. That's an awful trap. And by doing this we will see that everything is ours.

We are everything. And all our desires will drop away. And the instantaneous fulfillment of all desires is a recognition of who we are.

The simultaneous fulfillment of all desires is a recognition of who we are. Because if we're infinite, we need nothing. Want nothing.

In life, if you reach that state, you have no more desires, no more wants. Yet everything the body needs is provided immediately for it. And we are so non-attached to the body, that if it fell over, we couldn't care less.

It makes absolutely no difference to us whether the body is there, or whether it is not there. We do not complain about this life, nor do we want to leave it. Then what happens is you go through life as a master, and when the time you originally set for the letting go of the body comes about, you let go of it, but consciously.

You just kick the frame. And before you do that, you know that it's just a dream, like any night dream, that you never were limited by this body. That you never were anything but the infinite beingness that is omnipresent.

Because we are here, it's an indication that we consider ourselves a limited body. Well, we didn't have a choice. A master is conscious.

A Jesus comes into a body, even as a baby. He never for a moment loses his omniscience. You don't have to be a master to understand what a master is feeling when he's a baby.

But before Jesus came into that body, he knew his infinite beingness and never lost consciousness of it for a moment. Those who come back like Jesus do so only out of compassion. Compassion for those who need a personal external God to worship until they realize that they don't need an external God.

The God out there directs us inward until we see that the God out there is nothing but our very own self, and that our self is the infinite beingness that we are.

[Speaker 5] (5:37:05 - 5:37:11)

The word I was mentioning ear to ear.

[Speaker 1] (5:37:14 - 5:39:02)

Now, in reality, there never was a Jesus, a God. In the end, you'll see this, that there never was anything but I, all alone. And alone is spelled A-L-O-N-E.

So the word alone is all one. There never was anything but I, all alone, I, all one. There never was anything external.

It was an illusion. However, it is very helpful to us to worship an external God. When we know fully the external God, then we'll know fully the internal God, the God that we are.

It's a stepping stone. We climb a ladder and each time we get up to another rung, we forget about the rung below. And when we get to the top, we kick the ladder away.

But any aid is a good thing. All religions are aids to a degree. They're all pointing toward God.

One degree, one percent or a hundred percent, it's still in the right direction.

[Speaker 5] (5:39:04 - 5:39:06)

Therefore, all religion is good.

[Speaker 6] (5:39:13 - 5:39:15)

Why do the Buddhists celebrate Krishna?

[Speaker 1] (5:39:17 - 5:40:31)

They celebrate him because they know that the one who left is going into a relative heaven, leaving a relative hell. Why do the astronauts feel so good when they're weightless? It's a release from this heavy thing.

Weightlessness is a wonderful experience. I remember one of the astronauts being asked what was the greatest experience he ever had. And he said, weightlessness.

That's why the boys who do the long-distance diving, skydiving, they don't like to pull the string. It's such a tremendous experience being weightless. Free of the body.

So we can be free of the body just by knowing we are not the body. We don't have to skydive. Or nose dive.

[Speaker 8] (5:40:42 - 5:40:43)

That's right.

[Speaker 1] (5:40:44 - 5:57:28)

And always have been and always will be. Whether we delude ourselves or not. We shouldn't pay too much attention to the body.

Give it what it needs and no more attention. This is a hard one for the women. They've been trained to pay so much attention to it.

You can do it without attachment. You can dress it up, make it beautiful without attachment to what you're doing. But too much attention to the body isn't good.

This is the worst habit we've gotten into over the millenniums that we are this body. It's not an easy habit to break. That's why I say give it just as due attention and no more.

And start freeing yourself from its limitations. Any objections to what I've been saying? In anyone's mind?

I think you would have objected to this some time back. But this is a tremendous step forward to be able to accept this. When a master in this world looks around, he sees this body.

And he sees all those bodies. But he knows that he is everybody. That's the difference.

He sees everybody as much his body as the one closest to him. And yet he feels absolutely no limitation because of the body. All he has to do is close his eyes and he's off into infinity.

And yet when he opens his eyes, he still sees that infinity. He sees everyone as points of perfection, of infinity. Peace, friends.

Our next word is purpose. P-U-R-P-O-S-E Now, purpose is that which one sets before himself as an object to be attained. Purpose is that which one sets before himself as an object to be attained.

It is the end or aim to be kept in view in any plan. It is the end or aim to be kept in view in any plan. It is resolution determination.

It is resolution determination. So much for the definition. Now, purpose is the word that gives us the power we need to propel ourselves to our destination.

It is purpose that gives the impetus. It comes to us when we release our brakes, step on the accelerator, move out into greater and more expansive realms with a feeling of lightness, gaiety, of levitation. When we are levitating high above the usual levels of earth, we get a much different perspective.

We get sort of a bird's eye view of this thing called life. We have moved ourselves way up above the noise and din of the narrow petty and small living into the higher and loftier places, into thoughts of more about people, the people all about us and even the people all around us on other planets. From this high vantage point we see that the purpose of life and living is to make us realize the real, wondrous and unlimited being that we are, that we have turned away from this infinity and that we must now return home to that abode that was always awaiting us, always beckoning us to come back home.

We see that we have been prodigal sons and daughters, that we strayed away from the rich and rightful mansion of the Lord or law and that now we want to do a turnabout as quickly as we possibly can to reclaim the bountiful heritage that always was ours. We see the Lord or law with a capital L and know that by simply living in accord with this divine law we acquire the fastest means of returning home to our Godhood. Then we see it as it was seen in the story of one of the gods in which he made himself into a pig.

He took onto himself a pig body and then a she-pig and then had many, many little baby pigs and he roamed and he romped and he wiled in the mud with great delight. One day one of the other gods came and saw his plight. They came to him and said, Brother God, what are you doing in a pig body?

What are you doing in a pigsty? He said, Go away and do not bother me. I am very happy here with my she-pig and all the little pigs and look at the wonderfully soft mud I have to roll in.

When the brother gods saw they could not reason with him anymore, they decided to take a drastic step. They took a sharp knife and cut open his pig body. Out he jumped and exclaimed, What a nightmare.

All that time I thought I was well off and happy. Thank goodness you brought me to my senses. Friends, that is exactly what we are now doing.

We have donned little pig bodies and think ourselves to be pigs, limited to a world of sense satisfaction that gives us only a tiny, tiny part of the unlimited joys that are ours for the mere seeing it and taking it. Think of it. We are giving up untold joys beyond joys only to partake of pathetically small, limited and non-satiable pleasures.

Is there anyone here who can say that he or she has had pleasure to the point where he or she is now totally satiated, satisfied? I doubt it. You will never find the joy that satiates in your present attempts to find it in the sense world.

No. We must let go, rise above it, get our heads above the clouds to see the vast new horizons. And when we do, we see the purpose, we take off the blinds, we take off the closures on our minds, and we see the purpose.

And from then on, friends, we are impatient to return to the unlimited expressions of joy, those that are rightly ours by our very nature of being the Godhood that we are seeking. Now, the power behind the purpose is the wisdom that is expressed by the law, and it is intensified by the responsibility and the freedom of which you use it under. I'll repeat that.

The power behind the purpose is the wisdom that is expressed by the law, and it is intensified by the responsibility and the freedom of which you use it under. This means we are as successful as we live by the Divine Law, receiving its wisdom and expressing it. And the more we take this responsibility, the more it works for us.

But we must put it into action. We must take on the purpose, the power, the responsibility. We must learn the law, and we must use it and live by it.

Every time we do not, every time we break the law, we are rudely reminded of it by what we call a problem, a sickness, a difficulty. Any of these obstacles are merely blocks or bars that we put in our way. They should serve as reminders to us to wake up, to break the bar, to live in accord with the law.

In this way, we get in tune with the Divine, in time and in step with the law. We get into what is called harmony, harmony of life. It is living in accord with the law that gives us a

harmonious life.

So, friends, release your brakes. Accelerate. Expand.

Levitate. And see your purpose and propel yourself to the Godhood that is yours. I will close with a poem entitled The Power and Purpose of God.

Choose this day whom ye will serve. Cast out wrong thoughts that bind feelings and thoughts that are unlike God. Make a channel for God of your mind.

The capacity of the instrument through which the power must flow controls the amount of power received, intake, and resultant outgo. If a boiler built only to handle a 50-pound pressure load were forced up to 500 pounds, it would probably explode. So with humans formed to be channels for the power of God on earth, those with channels corroded by hate and fear have always, indeed, a power dirty.

Only a trickle of life can flow through channels weakened by wrong, but the power of God is mighty in those whom purity has made them strong. The power of God is mighty and is the only reality. Choose this day whom ye will serve.

Let the power of God set you free. Peace, friends. In a way that will help you identify better with that which you really are and with a lot of helpful hints on how to identify with the real you, the you that never, ever changes, the you that's whole, complete, perfect, the you that you're trying to get to in everything you're doing, the you that you're looking for where it isn't externally.

One reason why I say it's easy is because you're trying to find you. How difficult is that? Also, you're every moment experiencing the real you, plus every moment looking away from it.

But you can't help but experience the real you. When you say, I, that's it. I am.

It's the beingness that you are that is you. How many of you expect to have these carcasses a thousand years from now? A hundred years from now.

Even fifty years from now. We have one person.

[Speaker 5] (5:57:31 - 5:57:43)

Marilyn Monroe is all about it. I'll be your age. I'll be your age.

You can stay eighteen all your life. I'll change.

[Speaker 1] (5:57:49 - 5:57:57)

And if you really love the body that much, you do it. You can stay eighteen all your life.

[Speaker 5] (5:57:58 - 5:58:00)

Maybe sixteen, I don't know.

[Speaker 7] (5:58:01 - 5:58:02)

Twenty-five.

[Speaker 1] (5:58:07 - 6:03:17)

But we should look toward the part that we really are. Bring it out. Identify with it.

Make it part of our conscious living. I am I. Get the sense of only I, I, I.

I am. I am that I am. Are you?

You say yes. Okay, that's it. Just be that only.

And you're in the ultimate state that you're all the time striving for with misery. Misery is moving away from that state. The only happiness there is, is being.

And you're being this. What you've heard me say is just quieting the mind through satisfying the desire. And when the mind is quiet, you're just being.

And that's the happiness you feel. That's the only happiness there is. How many have discovered that yet?

That there's only one single happiness. That's when you're being your beingness. Okay, that's a big assist because it should alleviate do away with all that effort looking for it out there in a million different directions.

Now that doesn't stop you from doing what you're doing out there. It doesn't matter what you do. What matters is your attitude toward it, your understanding of it.

But it sure makes life easier when you identify with your beingness. Try to get yourself placed on a scale of where you are. It's good to see yourself objectively which you're probably discovering with the TV.

There's a double benefit you get from the skits. One is when you start all your garbage, your emotions come up for releasing. And then when you watch it, it's entirely different, isn't it, when you watch it?

Because the first part is very subjective. It's me with all my pet garbage. And it's not what it looks like objectively.

We don't see ourselves the way we really are so when we come back and look at it, we want to hide most of us, don't we? That's not me. I didn't do that.

But you see yourself objectively it helps you move into the points of garbage that you are very much avoiding. So when you identify as to where you are and you see it objectively, you can say boy, I'm in the first step or I'm in the tenth step. I've got to move.

So identifying is part of seeing yourself objectively. And there's three parts that you think you are. You are, that's your beingness, that's the real part of you which sets up your mind and then develops all these programs over the ages.

And the programs motivate the thinking. And the programs are your feelings. I don't know whether any part of the world of psychology and psychiatry today accepts feelings as programs.

They're so blinded as to what they are. I think they accept them as being natural and right. Just adjust them a little bit so things get a little better.

But feelings are simply programs, subconscious automated programs of how we react to the external world. And every one of them has been put in as a pro-survival program in order to keep the body surviving. How many of you have seen that, that all these feelings are survival programs?

Well that's great. You get to see how silly it is when you're trying to survive a situation that you are eternal in.

[Speaker 7] (6:03:20 - 6:03:22)

And that's what you're doing.

[Speaker 1] (6:03:24 - 6:06:50)

You've got no choice. You're eternal. All this struggle trying to survive.

But where is the error? What are you trying to survive? The carcass.

As I used to say, driving around in a car, it's your case. It's got you closed in there. So has this carcass.

So in your beingness you create your mind and start programming everything and you think you are the body and you think the world is external to you after you have created it. You let go of remembering that you created the whole thing. It's all created here in your mind.

Change the picture mentally and it instantly changes out there. It's called a miracle. I believe most of you have experienced instantaneous changes out there.

How many have experienced it? What am I talking for? You know it.

But there's nothing out there but some total fakingness, most of which is subconscious and therein lies the problem. Subconscious means simply we do not want to look at it. The mind is a tremendous mystery to the world because they don't understand what it is.

They can't see the simplicity of it. It's the sum total of all your feelings and thoughts. That's all.

That's how simple it is. It's a collection of your feelings and thoughts. And everything you experience is via the mind.

Go unconscious, the mind is out of the way, there's no experiencing. So try to identify where you are at. Most of the time are you identifying with your body and the world?

The answer is yes. I wouldn't let you answer that one. But you can make it otherwise.

You continue in what you're doing but shift your identity from being the body just to being. Identify with your beingness and you just sit back and you watch the world go by. You get into the state of witnessing.

You don't even feel yourself moving because you cannot. You're omnipresent. When you identify with your beingness you discover that you're everywhere present in the entire universe.

And should you choose you can take a look, see anywhere in the universe without moving because you're there.

[Speaker 7] (6:06:52 - 6:06:58)

You don't even have to do astral travel. You're omnipresent.

[Speaker 1] (6:07:03 - 6:11:11)

Astral travel is in the mind. Astral body and mind are almost one and the same thing. So identify where you're at.

Make a decision to cut the journey short. Go free. Why agony?

You need to be free. So the real you is the beingness, the ego you is two and three, your mind and your body. And the three states that you identify with are beingness, doingness and havingness.

And with this you can relate to the charge of emotions. Apathy, grief, fear are down in havingness only. When you're down there you think your welfare, your wherewithal depends on how much you can have and you spend all your time trying to make and have.

You move up into lust, anger, pride, courageousness. You move into a doingness. Instead of thinking your welfare lies in having you feel you've got to be a doer.

Of course that's an advanced state. Only 5% of us are doers. 95% of us are wanting to have.

We're down so low we put ourselves in the state of being a slave. We must have a job. Someone must tell us what to do and give us the food that we eat and the money to get our lodgings.

The only reason why people work in jobs is that we have a slave consciousness. We're down in a havingness. Apathy, grief and fear.

That's where most people are riding the majority of times. Move up into courageousness, pride, anger and lust. Then you get to be a doer.

Which is a much freer state than being a slave. And when you get into the state of I can do, you've got enough wish and will to move to the top. Because you discover when you're just quiet in being that's the nicest thing there is.

And with the doingness energy, you'll work harder to drop the remaining limitations, the agflat so that you can remain in just the being all the time. Now that sense of beingness is not related to the world. It's related to how you look at the world.

You watch the world go by. You watch yourself. You watch your own body moving around like you now watch other bodies.

You'll see your body objective to you like you see other bodies objective to you.

[Speaker 5] (6:11:21 - 6:11:26)

So try to move up to constantly identifying with your beingness.

[Speaker 1] (6:11:27 - 6:20:24)

Hold I am or I, I, I only. I am my beingness. I am.

I am my amness. And then when you get to be a doer The water's not going to come down, is it? When you get to be the doer, then try to see that you're not the doer.

That all that is objective to you. Try to take the attitude I am not the doer. And what happens there is you let go of the ego sense of doing and shift into allowing the higher power or whatever you call it to do it.

In religion they say let go, let God. Can he do it? Yeah, he can do everything.

When you let go of your ego sense you automatically move into your beingness. And

that takes care of everything with no effort. And your life becomes totally effortless.

And start from taking all your happiness from you. Recognize that every joy you have is that nice quiet place of just being. Where your desires are out of the way.

Even though you're taking pleasure from the world. Try to recognize that that pleasure is you being you. Your mind is quiet.

Now on the way we should identify with everyone as being us. See everyone as you. And that's what happens when you see that you are beingness and that your beingness is all beingness.

So it includes everyone. So you see other people as you. Then try to identify with everything out there.

Every atom as you. Because it's your making. And when you identify with it you'll get to see that you created everything you're experiencing.

It's all in your mind. All you're experiencing. It's all in your creative mechanism.

Mind is only creative. Creates the thoughts that we hold in mind. And in the end knowing means being.

You can't get to know yourself. That's two things. I knowing myself.

I am myself. So the ultimate knowing drops away into being. All knowledge drops away into being.

You let go of all the accumulation that you spent lifetimes accumulating in a way of knowledge. Because it's all lesser knowledge than omniscience. It's all limited knowledge.

Limited by the mind. And you let it go and you discover you're omniscience. You're all knowingness.

After which you don't have to work hard thinking. There's no more thinking. You're knowing.

And in knowingness there's no thinkingness. So see nothing out there but you're some total thinkingness. By the way I think it would be good if you could write this down.

To be used in the future as a reminder. As a refresher. Did everyone get the first chart?

Or anyone who did not get the first part? Write it down. You can use this in the future.

This is stuff I believe you don't read in books. Or do you read in books? So give it to you in one sentence.

But not broken down this way. So it's good to have it where you can keep looking at it until you become it. With a capital I.

This is taking responsibility for everything that happens to you. What did I do to cause this awful thing? Develop that habit and your initiating thoughts will start coming up and you'll release them.

So that negative happenings out there will stop. The less negative happenings, the more positive happenings, the quieter your life is, the easier it is to go on. If you're constantly being plagued by death facing you, it's difficult to release.

But if your life is easy, you're in a better place to release. You're not so fearful of your programs anymore. You'll be able to allow up the bottom program of the fear of dying, the fear of living, and release it.

And when you continue this, see nothing out there but your sum total thinkingness, then you discover there is in actuality nothing out there but my beingness. Which reminds me of Viva Cananda. He said, when you get to the end of the line, you discover there never was anything but I all alone.

I, my beingness, is the totality of all beingness and that's the only real thing there is. Your beingness never ever changes. Your beingness is eternal.

And because it never changes, it's the only truth. If something changes that was not true the moment before, for a thing to be true, it has to remain as it is. And the only thing you will ever experience that does not change is your beingness, which you are right now.

Identify it. And move toward your beingness. When you reach the point where you begin to see no objectivity, nothing's apart from me.

There's nothing out there but my sum total thinkingness. You are me. Every atom in the universe is me.

That is what you will see as you stay as you identify with your beingness. Here we're trying to scratch the little pieces of it and the totality of it is ours.

[Speaker 7] (6:20:25 - 6:20:26)

It's our creation.

[Speaker 1] (6:20:34 - 6:22:01)

So we work and work and release and release until there are no thoughts. Now every one of you experience moments when there are no thoughts. And it's a tremendous state.

But as long as there's a piece of garbage left, it comes into play and pulls you away from that nice quiet place. And some of us think it's the noise out there that's real. Not the beingness.

And we move away from rather than try to stay in the state of beingness. And when you get there you'll be intuitive only. You'll operate in the world without thinking.

You'll be offensive to no one. You'll have answers for everyone. You can talk to people on their subject and help them.

And as you're doing it, you're watching your body talking and answering their questions and you're listening to it just like they are.

[Speaker 7] (6:22:06 - 6:22:08)

Sometimes you say, wow, that sounds good.

[Speaker 1] (6:22:20 - 6:23:47)

So, do not identify with your body and mind. What's left? Your beingness.

Your is-ness. Your are-ness. Your am-ness.

Your existence-ness. That's the part of you that's real, whole, complete, perfect, eternal. That's the part of you you're struggling to get to in everything you're doing.

You'll never rest until you get there. Summed up, have no attachments and no aversions and you'll have everything. You'll have the all.

The universe will be yours. Why? It's your universe.

You created it. It was yours in the first place. And this is a little bait.

Because you're wanting so many things. I'm telling you, you can have a piece of real estate. You can have the whole world.

You can have all the other worlds. You can have the omniverse if you're released.

[Speaker 7] (6:23:48 - 6:23:50)

Because it's your creation.

[Speaker 1] (6:23:54 - 6:26:45)

You can duplicate and make two of these, two omniverses. So of course when you get there, why do you want to carry that load on your back? You don't.

You let it be. And you just remain identifying with your beingness, which is the greatest

thing there is, barring none. There's more.

Here are words indicating the free state. This can help you in setting your goals. The word I like best is imperturbability.

The place where nothing can ever disturb you again. The place where no person can disturb you. You just look at the other one and you allow the other one to be in what the other one wants.

And it doesn't disturb you. One, I owe them. Even if they want to kill you, how can it disturb you?

You're eternal. The greatest disturber of everything, the cause of all turbulence turbulence of the mind, perturbations, masturbations, everything is desire. It just spins us into this tremendous swirl of what we're into.

Aim for desirelessness. Aim to release all your desires. Try to move towards less and less effort.

Now, of course, you've got to move up out of the havingness state into the doingness state before you try to make things effortless. But when you let go and identify what your beingness, things become effortless. And as, I guess, mostly I've heard we say every impossible, no matter how impossible, becomes immediately possible when we are completely released on it.

And you know you're completely released when you just don't give a hoot.

[Speaker 3] (6:26:46 - 6:26:48)

Could you say it again?

[Speaker 1] (6:26:51 - 6:30:13)

Every impossible, no matter how impossible, becomes immediately possible when we are completely released on it. And you know you're completely released when you just don't give a hoot. The sense of actionlessness, of not being the doer, work toward that and toward witnessing everything that's happening.

Sit back and be the witness of it. But when you reach the top all these things are in place. That's the way you will be.

Those are the five words that I like best for the top state. You might have some other words you could add to it. And so to close on a sense of humor which most of you have seen, at the grief, fear, loss, anger, pride, courageousness, acceptance, and peace we must get rid of the ag flap in order to cap it.

And coming from this side cap spells P-A-C and this is the Pac-Man. The C-A-P is the Pac-Man that gobbles up the ag flap. But you need to get up here to gobble that up completely.

It's from the high point that you'll reach down to suppress fear of dying. Allow it up so you can let it out. Okay, that's the end of my talk for today.

Be yourself. You've got no choice. No matter how much you try otherwise you'll always end up eventually just being yourself only.

So why not now?

[Speaker 5] (6:30:14 - 6:30:20)

Why take time? Okay, thank you.

[Speaker 1] (6:30:24 - 6:34:07)

I'll take you on the major roller coaster ride that we are on and have taken. It's interesting. Your daily lives are roller coasting all the time.

It might be that the archetypical thing was the original roller coaster ride but we should know intellectually the whole complete picture which when we do, I think it better helps us place ourselves better helps us move in a direction of getting off the roller coaster. If you can imagine it, life should be a straight line. Not even that.

A point. Just never move. Never act.

Never do. And that is the ultimate state. Yet if you have concocted a body or bodies, they go on without you doing a thing.

Your body moves. The world moves and you do not do a thing. You just sit back and watch it all.

So this concept of being still, being a point or better than that, being every point without moving, does not take away from you your dear, dear world that you hold on to for life, which is your nemesis. So I know some of you have seen this before, probably more than once but if there's anything I do it's say the same thing over and over and over and over and over and over and over and over and over and over again. And I wonder why don't you hear me?

Or if you do, why don't you just do it? And the doing is really undoing of the doing so you can remain still and just be and be and be and be. Does that remind you of a song?

If I could be and be and be and be, if I could be. Even as this needs a change of lyrics a bit. But what I'm really doing I see is introducing mantra.

Anyone here do mantra? Or have done mantra? Okay, I'll give you some.

If I could be and be and be and be. I ain't got nobody. I'm misbehaving all by myself.

That's it.

[Speaker 8] (6:34:09 - 6:34:11)

There's a lot more.

[Speaker 1] (6:34:14 - 6:34:50)

There's a lot more. But the whole concept of mantra is to get your mind in the direction and try to quiet it by holding it on that one direction so that the other direction would drop away. It would be wonderful if they would.

But mantra is good if you have a very noisy mind, to get it quiet. Okay Marilyn, wrote that, didn't I?

[Speaker 8] (6:34:50 - 6:34:53)

Which one? I am I.

[Speaker 1] (6:34:55 - 6:34:58)

I've got to be free.

[Speaker 5] (6:35:01 - 6:35:07)

Change the song from I've got to be me to I've got to be free.

[Speaker 1] (6:35:10 - 6:36:02)

You could also I've got to be me. I don't know how that would fit for you. But the one I like best, I just heard I am I, I am I, I am I, I, I, I.

Yeah, try it. The last part. Not the last part.

That was polite. The one, one, one. I am I, I am I, I, I, I.

[Speaker 8] (6:36:02 - 6:36:03)

That's I, I, I.

[Speaker 7] (6:36:03 - 6:36:06)

I, I, I.

[Speaker 1] (6:36:12 - 6:43:31)

So this roller coaster that we had decided to take a ride on. We start off in being only beingness, if you can imagine what that's like and you cannot. The mind cannot see beyond the mind.

Mind is a come down from beingness. So when you try to imagine it, it's impossible. But how many of you have experienced just being your beingness?

Almost all of us. There isn't a moment when you're not. There isn't a moment when you're not experiencing your beingness.

And this is what you're looking for. In your every act in life, you're looking for your beingness. And what is it?

You call it yourself, make a little capital S. When I am just myself only, I am my beingness. And you can't help but be yourself.

You cannot help but be your beingness. So what do we do? We take a sleigh ride, or a coaster ride, at this nice even perfect wonderful spot.

We start moving out and we take a real downward ride, go to a bottom and then ride back again. In this all perfect state of beingness, in order to get into difficulty, we create what we call our mind. So right at the beginning here, we set up a mind.

It's only an instrument to separate. Only an instrument to create differences, parts primarily, after which, the more parts we create, the more it hurts. So after we create this mind, we do everything to get back to the beingness with the mind.

But the mind cannot do it because it's lower than beingness. But what the mind can do is direct you toward letting go of the mind, so that you can just only be. But once we start out, that's not enough.

We set up a body. The first body is a causal body. It's a delightful body.

Because there, every concept, every idea we have is instantaneously fulfilled. Every concept is instantaneously fulfilled. And there's not too much motivation to get out of that causal body.

And yet it's relatively easy to do it, to go back up. But what we do is we make a denser body called astral. And here's where we really hang ourselves.

I'm putting the neck right around that line. When we get down to the physical. In the realm of time, this was started eons ago, in the realm of time we've been hundreds of millions of years into the physical.

This is how stubborn we are. And theoretically, anytime anyone should choose, that one can go just right back up to the top. But as you've noticed, you get so caught up in your

toys, in your externals, you just don't want to let go.

So we've developed all these externals more and more and more. And the more we develop, the heavier we feel. The slower we get, the slower we move.

And see, it hits bottom, the state we are in, the physical. It's the slowest densest state possible unto beings everywhere in the universe. We cannot go slower, lower, denser than we are right now.

So that's a great place to be. We're halfway through. And we're actually, those of us using the method, are beginning to move up and out of the physical.

We've chosen a time to come in when the incentives to get out of the physical are going to be the greatest. And that's great. Because it's when all the props are knocked out, all the external props are knocked out, that we say, enough, and we go back home.

[Speaker 5] (6:43:32 - 6:43:34)

Home is up there.

[Speaker 1] (6:43:47 - 6:45:01)

So you've chosen a wonderful time. You couldn't have chosen a better time to come into the physical realm. Because unconsciously we set it up, originally consciously, so that we will not be forever caught up in this heaviness, in this misery, in this limitation.

And when we set it up, we could see ahead of time that you get so blinded you don't know where you're going. And so we set up the automatic protective stops. That's the physical set up so that the physical can't work anymore.

Then we have to go back up. There's only one way to go. Up, when all the props are out.

I don't know whether to mention it or not, but I will. The leader of what's considered one of the most spiritual countries in the world died this morning.

[Speaker 8] (6:45:03 - 6:45:04)

Not God?

[Speaker 1] (6:45:05 - 6:45:06)

Yeah, Indira.

[Speaker 8] (6:45:08 - 6:45:09)

What?

[Speaker 7] (6:45:09 - 6:45:11)

She was assassinated.

[Speaker 1] (6:45:11 - 6:45:24)

By whom? Two of her guards. They were Sikhs.

Two of her personal guards who were Sikhs.

[Speaker 3] (6:45:24 - 6:45:25)

What Sikhs?

[Speaker 1] (6:45:27 - 6:48:18)

A Sikh group in India that kind of stepped aside from Hinduism and are seeking their way. But it's not spelled S-E-E-K, it's S-I-K-H. They're a big group there and they're trying to separate their part of the land from India, so there was a battle going on.

But the irony of it, who did it? Her closest personal guard. What I'm saying to you is there are no safeties in this world and what are you doing every day trying to make it safe?

Even if you get to be the head of the one of the most spiritual, one of the largest countries you still can't be safe. Until you identify with your beingness and when you do you will have the absolute safety there is. You're untouchable, immortal, whole, perfect.

So try not to hold on to this physical carcass with the intensity that you do. Start looking towards moving up. You'll move back into the astral.

When you get up there it's different from here. Here you're looking in a downward direction all the time. Here you keep your direction up.

And when you do it enough you get to be a Christ, a Buddha, back in the causal. That's where they are. And where they are is such a thin line from just beingness only.

Should they choose to go over the line they can do it. But they get caught up in wanting to help the world so that the ones who start helping seem to hang around for thousands and thousands of years. But they do it in a very comfortable body, the causal body.

So, be caused.

[Speaker 8] (6:48:22 - 6:48:27)

Of course. And what about you Lester?

[Speaker 7] (6:48:29 - 6:48:30)

Are you in the causal?

[Speaker 1] (6:48:32 - 6:49:03)

If I were in the causal I wouldn't be talking to you. When I say you I mean the world. I sat in it for years and then came out to do my duty to God and my country.

Play all the laws and do good. In other words you were drafted. But I volunteered for it.

You have to volunteer.

[Speaker 7] (6:49:06 - 6:49:07)

Causal.

[Speaker 8] (6:49:15 - 6:49:17)

Being prepared.

[Speaker 1] (6:49:18 - 6:52:13)

But once you sit in that quiet state it never leaves you. And it's extremely difficult to stay with the noise. I still have to use radio, news, read the newspapers, know what's going on in the world and so forth because if I don't I just automatically float up and if you would ask me questions I'd look at you and just smile.

Because there are really no answers to the questions you're asking. You're asking me well why shouldn't we be limited the way we are? Why shouldn't we have all these troubles?

Why shouldn't we have this heavy body? Why shouldn't we suffer? That's what every question that you put to me sounds like.

And in the early days that was the way I used to answer questions. I wasn't even aware of it until an awfully sweet girl who worked with her husband at the Valley Verde School said to me, oh Lester you're so rude. I said, am I?

She said, you certainly are. I didn't know why so I had to ask her why. She said, I just asked you a question a few minutes ago and you looked at me and smiled.

You didn't even answer me. Then I asked you a second question and you did the same thing. Then I asked you a third question and you did the same thing.

That is rude. And I said, gee she's right but I still don't think it's rude. I said, will you ask them over again?

She didn't want to. But I did try to answer her questions more so. This happened in Phoenix in a restaurant.

I came back to Sedona and I asked closer ones when you ask me questions sometimes do I just look at you and smile? They said, yeah. I said, why don't you say something about it?

This was Reverend Lindsey. He said, oh I understand. Another fellow told me the same thing.

It was only then that I realized I was not answering the great majority of questions but I was answering where I was coming from with a smile. That smile is so worth that perfect being. Of course when you project that to the other person it tends to lift them.

But of course I couldn't lift them high enough to agree with me. So they wanted an answer down in the pit. So I had to learn how to talk pit language again.

[Speaker 7] (6:52:23 - 6:52:30)

So this is all pit talk, huh? Is that when you moved to New York? Oh no.

[Speaker 1] (6:52:33 - 6:54:31)

Back in the early 60s I began I think it was really in 68 I began watching TV. I had a TV set. Hour in, hour out.

One program after another. Until I could get my first feeling. And when I got the first feeling I got a little tear in the corner of my eye.

I just jumped up and I applauded. But it took me until 1968 before I could do that. From 52 to 68.

Now back in 52 I knew I would be doing what I'm doing. I had the whole picture. When you're there there's no time.

You can see back a million years, forward a million years or tomorrow. But I saw the picture and I knew I needed to come back. And it took me 18 years to get into the realm of thinkingness whereas it took me three months to get out of it.

See this is beingness this is thinkingness this is more of doingness. You're quite active there. And incidentally when you dream and you see your body, that is your astral body.

And that astral body is the matrix for the physical body. So it looks exactly like it.

[Speaker 7] (6:54:32 - 6:54:32)

Matrix?

[Speaker 8] (6:54:34 - 6:54:35)

Mother.

[Speaker 1] (6:54:40 - 7:01:15)

The mother of this body, it forms this body. And down here we think we have to have in order to be. We start gathering the infinite universe back together by trying to own one plot then more and more and more.

Now when we think we have the world like some of our leaders do they want to take in the moon. And this week NASA was talking about Mars. They think the Russians will probably get there before us.

If you get Mars and you want the whole solar system after that you want the rest of it. When you're in the realm of havingness. So when you're in havingness and you start to do, it moves you up towards the astral.

Now there's a difference between here and here. When we're up in that top state, we're up there in sort of a passive way. Now when we run the gamut of all this we come back to it in a positive way.

I think the best way I can explain that is like sickness. If you're born healthy and you're healthy all your life you'll appreciate sickness, the health. You'll like it.

It's nice but you're not aware of the value of the health. However when you're sick for a decade or two or three and then you become healthy you will always appreciate the state of health. That's a positive knowing of what is health whereas if you're born healthy and remain healthy all the time it's a passive knowing of what the state of health is.

So when we run the gamut we go out no more because I live in a hell and that's the state we're in here. The most limited, the most hellish state beings can ever get themselves into. Because we're down here we have a tremendous advantage.

When you're in hell the advantage is the incentive to get out of it and we're plagued with it. Peppered, like with bullets all the time to get out of this state. And because of that from here we can go straight all the way back home when we so decide.

I'll tell you this, once you get up into these nicer realms you'll take eons to go all the way. Things are nice everything falls into line. You're conscious of the fact that you're going up without incentive to do it.

And so the old programs hang on and keep us in this nice state for eons and yet we're never fully comfortable in any of these states until we get back there. We are always prodded by the memory of what it was at the beginning. So to avoid the endless you see when you're in these states you're highly sensitive.

The majority of the time everything is wonderful but when things are not you feel them

far more intensely than you can feel now. Your feeling is totally concentrated on whatever that feeling is when you're up there. And by comparison to the harmony you're living in, it's extreme.

It doesn't last but when you hit it, and you will hit it, it's extreme. And so you're occasionally going into a terrible feeling. How many people have read the autobiography of a yogi?

I can use that book to allude to these things. Here you take Yogananda. He was free before he was born and at one time he's going to visit one of the saints who's way out and he meets him and all of a sudden he drops down on the ground and he's crying and screaming, oh please give me an experience of God.

From the high state, when you go into that non-godly state it's excruciatingly painful. He threw himself on the ground with screaming he was writhing with the agony of not being one with God. Those are the things we go through in these higher states.

So what I'm trying to say is these states are awfully tempting. And as you move up, some of these characters will invite you into it. My recommendation is bypass it all.

Take this. Get off the roller coaster.

[Speaker 7] (7:01:15 - 7:01:16)

Go right back home.

[Speaker 1] (7:01:19 - 7:03:49)

Being in the state we're in, any one of us can do it. Remember that's the tremendous advantage of being here in the physical. We can go straight back home.

You can do it in a few months, a few years, this lifetime, or many many lifetimes. It's up to you. You make the choice.

Now the majority of people on this earth who do not have the Sedona Method are going to take millions of years through the trial and error, through the hard way of smashing up everything to show us that it doesn't lie in things. I think you can see that as our trouble today. We have materiality.

We were never so unhappy. Back in the days when I was a boy, a youth, hardly anyone had enough food, if you can imagine that. We were doled out to things like fruit, desserts.

They were expensive. Things like cars, TVs, radios, airplanes, boats. A very small percentage, probably less than 1%, of us had those things back in those days.

But today everyone has more than what the wealthiest man had back then. And we think material things will bring happiness. And we still do.

We still go after them. Discover where the happiness is. It's not in the thing.

It's in letting go of the agony of not having it. Desire is an agony of lack. It's letting go of the desire for having it that momentarily quiets our minds.

And at that moment, we're just being.

[Speaker 7] (7:03:57 - 7:03:59)

Discover where in lies your happiness.

[Speaker 1] (7:04:00 - 7:08:36)

You'll stop wasting your time. You'll stop pounding your head on brick walls. And you'll go direct for where it is, right where you are.

It's just you identifying with your beingness. You see why I say it's simple? It's the simplest thing in the universe to be.

You are. That's how simple it is. And when I say it's easy, what does it take for you to be you?

Nothing. What does it take for you to be you? Nothing.

What effort does it take to be none? But look what you're choosing. A tremendous effort to be otherwise, to be limited, to be sick, to be chasing after specks in the world when the whole universe is yours.

So it is simple. It's you. Your beingness.

And it's easy because you're there now. Effort has nothing to do with what I'm talking about. Effort is all the commotion you go through to be what you are not.

An extremely limited physical body. Spending almost all your time trying to keep it surviving. Even though it's so obvious that the body does not survive, everyone's spending 99% of that one's time trying to keep the body surviving.

It's a no-win proposition. And still we go after it. You see how brilliant our minds are?

Loose the mind. Stop the thought by ridding yourself of the motivators of all the thoughts called feelings. No feelings and you're there.

See how simple it is? Now when you so decide to let go of your feelings, it's easy. It's an accretion that takes tremendous effort to hold on to it.

Become effortless right now and you're free. Let go of all your effort. Every ounce of it is trying to be limited.

Trying to be what you are not. It's simple. You are it and it's easy.

It takes no effort. Every ounce of effort you use is trying to be a limited body. Trying to keep it surviving even though you're not smart enough to know that it doesn't.

If you were, you'd just give it its just due and you'd focus all your attention on going free. You would turn all your attention inward. Take all your joy from you.

Which is the only place where it is in the first place. So it's simple and it's easy. Everyone fights me on that.

I think that's my biggest danger point. I think more people want to kill me because I say it's simple and it's easy than anything else. What is it that wants to kill me?

[Speaker 5] (7:08:39 - 7:08:40)

The effort.

[Speaker 1] (7:08:42 - 7:08:59)

The ego, the effort, the mind, they're all one and the same thing. Ego equals mind, mind equals ego. You're so wanting to be a limited ego that when I suggest otherwise you want to kill me.

[Speaker 7] (7:09:04 - 7:09:05)

Isn't that silly?

[Speaker 5] (7:09:14 - 7:09:16)

Not from the ego point of view.

[Speaker 1] (7:09:20 - 7:12:03)

Well right back to ego, he must go. I don't know why everyone chooses to hang on to the misery. As long as you're trying to get your joy from this world, for each ounce of pleasure you take, you get pounds and pounds of pain.

For each ounce of pleasure you take, you get pounds of pain. Putting it another way, for each ounce of pleasure you take, you get pounded with pain. Laughter And you're all experiencing this more or less.

Why not make the decision here and now to go free and let it be in a matter of weeks, months. And then to beg to you I say, if you want to have, have anything without effort if

you're free. If you want to do, you can do anything without effort if you're free.

So there is no giving up. There's only a taking on more and more and more until you're infinite. So many of you think you're gonna give up.

You give up as you do with food. You give up your misery. That's why you give up.

But you have not convinced yourself yet to what I'm saying now. Because once you do, it's just a matter of months. And you'll dump all the feelings and just be your beingness.

Okay. I'm taking you on the roller coaster ride, the main one. Of course what we do on these rides is we impose another roller coaster.

Down here it's really sharp.

[Speaker 7] (7:12:08 - 7:12:14)

So on our way up we're going to see that we have a choice to go into the astral and the causal.

[Speaker 1] (7:12:20 - 7:12:21)

Can't you see it now?

[Speaker 8] (7:12:22 - 7:12:23)

No.

[Speaker 1] (7:12:23 - 7:12:25)

You don't think you have a choice?

[Speaker 7] (7:12:26 - 7:12:28)

I mean, I don't know anything about the astral or the causal.

[Speaker 1] (7:12:30 - 7:50:57)

It's all in the mind. You're experiencing both of them right now. When you have an idea and you see it through to completion, the moment you have it, that's done by the causal part of you.

When things happen immediately, that's done in the astral part of you, like in a night dream. Whatever you think is immediate. And when it takes time and years, you're in the physical.

If we don't have a perfect body and we want a perfect body, that means we do not believe or have the conviction that we can make the body perfect. It means we are

holding in mind a consciousness of an imperfect body, because the body is an exact copy of the mind. The body is our consciousness, projected outwardly.

Now, is it necessary to have a perfect body? It's not. It's necessary to have a perfect understanding.

Everything else being equal, if you can't have a perfect body, make your body perfect. However, you can go beyond the necessity of a perfect body by getting the spiritual understanding of I am not the body. Therefore, the body does not affect me.

And this is a much higher state. In fact, I think this is one of the highest of states. To be able to maintain your spiritual equanimity regardless of what happens to the body.

Because we are not this body. This body is not infinite. It's an extremely limited vehicle.

Very, very delicate. Change the temperature 100 degrees, it dies. Put many tiny amounts of chemical in it, it dies.

Cut out oxygen, it dies. So this body is an extremely limited vehicle. And it is much better to not be the body.

The spiritual discipline of having an imperfect body and not having it bother you is a very high spiritual discipline. Many fully realized masters will go through life with a sick body. Setting an example of non-emphasis on the body.

Because the body is our biggest, biggest trap into limitation. I am this body. Not only is the body the limitation, but associated with it are thousands of other limitations.

So Bob, for myself, I prefer not to correct the body now, but to have it touch me not. Not even in the slightest. Regardless of what happens to it.

A perfect body is not the highest state. A body is a limitation even when it's perfect. It's a perfect body.

It's still a body, but perfect. A higher state is not being the body. You're shaking your head now.

So again, it's a matter of level. But because we're into a level that is high, I've got to stay up there. Be not the body.

Be what you really are. Be infinite. Perfection is not a perfect body.

Perfection is absolute perfection. You have a tendency to bring it down to perfect things. Perfection does not relate to things.

No thing is perfect. Everything is a thing of limitation. So the top state, the absolute, is a state of no things.

It's just beingness or pure consciousness, pure awareness, the top state. It's not being a thing, a body. It's just being.

So to sum it up, of course we should have perfect bodies. If we have bodies that pull on our attention all the time, it's difficult to meditate. So rid yourself of body demands.

Make the body as perfect as you can. However, it is a higher state when the body does not affect us because of not identifying with the body. But the top state is just beingness, only beingness, or consciousness, only consciousness.

It's consciousness conscious of all consciousness. It's beingness being all beingness. And consciousness and beingness means the same thing at the top.

Being anything is being a limitation. See, happiness is our natural inherent state. We are the all.

We artificially create a lack and then a desire to undo that lack, which when that desire is fulfilled we feel better. It's like sticking a pin into you and it hurts and you take it out and say, gee, that feels good. This is exactly what enjoying things and people is.

We hurt ourselves, remove the pain and say, that feels good, that makes me happy. Every time you feel happiness you feel only your real self, more or less. The happier the more you feel your real self.

And you attribute it to things and people out there. The mechanism of it is that when we create the lack, we start up thoughts. I need this person, this thing to make me happy.

That causes a bit of pain, that need, that lack, which when we are relieved of that thought, we return back to being ourself, which is what we call happiness. This is something great to be achieved in life when you see that your happiness is inherent and that what you have been calling happiness is doing away with it and then restoring it and attributing it to people and things. So, if you want to enjoy a body, that's your privilege.

If you want more joy, don't enjoy the body, just be joy which you naturally are, that's the natural state. It's not necessary to need things when you see that you are the all. There's nothing lacking.

So, take your joy directly, be yourself. That's being infinite joy. I saw that there's as much life in this body as there is in a piece of wood.

It's carbohydrates, the same chemicals as a piece of wood. That the only life in this body is me. I put the life in the body.

I saw that the body is my consciousness and my consciousness puts life in the body. When you see that you make the body, you can change it. You can mentally change it.

Now, the body we have right now is the education body-wise that we have accumulated up to date. This is my concept of a body, that's your concept of your body. It's deeply subconscious right now.

This is why it's difficult. This picture of the perfect body must be with more powerful than the sum total of all the pictures in the past of an imperfect body. Right now, you have to get that picture of a perfect body with a thought that's stronger than the sum total of all the thoughts of imperfect body of the past.

When you're able to do that, your body will immediately change to this new thought of perfect body, which is more powerful than all the past thoughts. Does that make sense? This is the mechanics of it.

Now, what's a powerful thought? A powerful thought is a concentrated thought. The more concentrated, the more powerful the thought.

A concentrated thought is a thought without other extraneous thoughts present at the time. The very best way to get a most powerful thought is to let go of yourself, your little self. Let go of your feeling I am Bob, I have this, I have that.

And say, yes, there is only perfection including this body. If you can let go of the world... I say your thinking mind is your biggest obstacle.

Your mind is going on faster than the speed of light all the time, whether you're aware of it or not. If you're not conscious of it, it's going on subconsciously. You've trained yourself to think, think, think, think, think.

And you've got it spinning with all these thoughts. You've put a lot of importance upon this thinking in the past. The importance of it is also subconscious, so it's not easy to let go of the importance of thinking.

And these are obstacles to your letting go of thinking, which if you could let go of thinking, and just one easy thought, with no other thoughts around, I am perfect. Instantly you'd be perfect. I'm talking about the body.

So it'll take a continuous trying until you achieve it. And someday, through an almost effortless thought is the way it feels, because your mind is so quiet at the time, it'll happen. And you might not even be aware of it when it happens, you might become aware of it later on.

I was just reminded of a case I heard of, of a man who was in a wheelchair for so many years, I forget how many, house caught on fire. He packed two bags and ran out and sat down on them, because after he sat down on the bags he had realized what he had done. He had forgotten that he couldn't walk.

See, when it does happen, you're accepting the positive so much, that negative thing is forgotten for the time being. So to sum it up, the thing that will affect a perfect body is a very strong conviction. I am a perfect body.

Or a concentrated thought, which is saying it in another way, which is a thought undisturbed by other thoughts at the moment. That your mind is clear of other thoughts at the moment. And the feeling is a feeling of let go.

You just let go. And let the perfection be about the body. Now the best way to see this, I believe, is through the night dream.

This is like a dream, just like a night dream. While you're in the night dream, you are there, there are other characters, there's a world there, and things are going on. And while you're in it, it's real, right?

While you're dreaming it. It's only when you awaken from the dream that you say, it never was. That's what happens to this dream.

When you awaken from it, you'll see that it never was. That there never was anything but perfection all the time. So it's a process of awakening from this dream.

To see this, you're going to have to go through it. I couldn't give it to you, see? But if you continue, you'll reach a point where you'll see that, my gosh, it's just a dream, and then you'll see that it's a dream that never was.

That there had always been perfection. But again, you can't comprehend that until you experience it. You might get it momentarily, many people do.

You get a momentary picture of the whole thing as being a dream. That there never was anything but perfection. And then the next moment, you trick yourself into the delusion again.

Of thinking that it is real. You see, there's really only one thing I want to do in the world, is to have everyone know what I know. At the same time, it's not for me to push this on anyone, but if they really want it, I really want them to have it.

So the two get together. So I don't see it as boldness. I see it as doing the right thing.

When you see the perfection, there's nothing to do. And I actually, I really feel that I am not a teacher, I am never teaching, and I still can't get used to the concept of being called a teacher. Francis has got me to accept it more now than ever before.

I can do it more readily, say, oh yeah, I'm teaching. But in my consciousness, I'm not teaching. How can I teach a perfected being who is omniscient?

In this top state, you perceive this world as nothing but your very own self, with a capital

S. There is nothing but the self. Or, there's nothing but God.

God is all. Everything you see is God. And you are it.

That's the way you see the world. Others look at it and say, uh-uh, it's just the opposite. You look at it, it's perfect.

It's God. It's me. It's I.

So there's no contradiction when you're in a top state. And you, to the eyes of others, float through life the way they do. But in your perception, it's not the way they see it.

And the very top state is being in that top state and in the world at the same time. Oh, someday you'll laugh at all this tremendous effort to be exactly what you are and have always been. It's such a joke to go through a tremendous struggle only to be what you are always have been, always will be creating all these devious means of assuming you don't have infinite joy even giving up all joy, and then going through a tremendous effort of trying to establish infinite joy again.

But it's a joke. Now, in truth, there is no such thing as time. Time is a variable.

Truth is that which never changes. Perfection is always perfect. It doesn't change.

Anything that changes is imperfect, is unreal. Time is nothing but a mental concept. You have a dream at night and you cover maybe 80 years.

And while you're in that dream it was an 80 year period. How much time was it to you after you awakened? That 80 years becomes maybe minutes.

I'm just trying to bring out how time is nothing but a mental concept. In the dream it was 80 years. You awaken and say, gee, it was just minutes.

You awaken out of this dream, you'll see it was no time. It was always there. Everything that was or will be is here now.

Time is like taking a movie real and looking at one frame at a time. And saying the frame before it is yesterday and the frame after it is tomorrow. It's all there.

You can look at it all now. But in time we choose to look at one frame and then say the one on this side is the past and the one on that side is the future. If you'd look at the whole real you could see your entire life from beginning to end.

But mentally you choose to do it the way you're doing. Time is only a mental concept. But in order to accept this you've got to see it yourself.

You've got to perceive it. You've got to realize it. Thinking on it deeply you'll get the realization someday, wow, it's just a mental concept.

Eternality is now. It's an ever-present now. There's no past, no future.

It's all here now. There's only a nowness in truth. I thought tonight I might talk on the subject of love.

Love is one word I seldom use mainly because it's so misunderstood. I also believe that through this method of growing or only through growth do we understand what love is. That by defining it we just add some more words to the usual words and it doesn't really convey the meaning of the word love.

But love is an absolutely necessary ingredient on the path that we ever expect to get with full realization. We must increase our love until it is complete. Now the love I talk about, of course, has nothing to do with sex.

Sex is a body gratification. However we have confused it, most of us, very much with love. And the majority of us still tie it in with love although when you see what sex is and what love is you'll see they're two different things.

They can be tied together and they don't have to be. The love that we talk about here is the love of Jesus Christ. It's the love complete which expressed in the extreme is love thy enemy.

I think the best definition of the word, as it seems to me, is love is a feelingness of givingness with no expectation of receiving for the giving. It's a very free giving and it's an attitude that is constant. Love doesn't vary at least the type of love we're talking about.

The amount we have we apply to everyone. We love our family as much as we love strangers. This might sound odd but this is the truth.

To the degree we're capable of loving strangers, to that degree we're capable of loving our family. The concept of possession is just the opposite of the meaning of love. In love there is never a holding onto, a fencing in or anything like that.

Love has a sense of freeing the ones we love. When we are giving an attitude we want the other one to have what the other one wants. I guess the best example of this type of love is the love of a mother for a child and sometimes a father.

A mother will sacrifice and give everything to the child without considering herself. There are many other definitions for love. I'm just trying to think what they are.

I think acceptance is a good word. When we love people we accept them the way they are. If we love this world we accept the world the way it is.

We don't try to change it. We let it be. We grant the world its beingness the same way we should grant every other person his or her beingness.

Let them be the way they want to be. Never try to change them. Trying to change them is injecting our own ego.

We want them to be the way we would like them to be. So love is a feeling first of all of oneness with of identity with the other one or all other ones. When there is a full love you feel yourself as the other person.

Treating the other person is just like treating your very own self. There is complete identity. Love is not only a feeling.

Love is a tremendous power. Which is so little understood in the world today. We have an example of this type of love being expressed today by Martin Luther King.

No matter how much he is attacked he will give out nothing but love to his attacker. He teaches non-violence. Now the biggest demonstration of this type of love was Mahatma Gandhi's winning a war against Britain without any arms.

Through teaching the British are our brothers. We love the British. Non-resistance to the British and to the British soldiers.

Only love for them. Gandhi understood this and was able to win over enough powers in India to make this effective. The power behind love without question is far more powerful than the hydrogen bomb once you see what love is.

Love is the most powerful force in the universe. When we express love as love is, not as we have been taught to think what love is. It is said sometimes that God is love.

And I say one with God is a majority. One individual with nothing but love can stand up against the entire world because this love is so powerful. Which I think leads us somewhat into seeing that this love is nothing but the Self or the capital S that we speak of.

This love is God. God is love. God is all powerful.

So there is some authority for what I am saying besides my saying it. Love will give not only all the power in the universe, it will give all the joy and all the knowledge. Now how to make this practical?

The best way of increasing our capacity to love is through wisdom, understanding. However we can do things in our everyday life that will raise our level of love. The first place to practice love is at home with the family.

We should try to love our family more and more and more. I think everyone knows the wonderful experience of love, of loving one person. So you can imagine what it is like if you loved three billion people.

It would be three billion times more enjoyable. So home is the first place to keep trying to increase our love for the ones around us. By granting them their beingness that's the most difficult thing I believe to do in a family, to grant the other one the other one's beingness especially if the other one is a child.

But every child is a whole, complete infinite individual. Next after loving the ones in our home we should try to love our neighbors, then our larger group, our state, our country. Then we should try to love all people all over the world, even Russians.

I heard Oral Roberts say something on that some Sundays ago. He said, people ask, what would Jesus be like if he came back today? And he said, he wouldn't be the way people expect.

He wouldn't have anything against anyone. He would not hate the communists. He would talk against doing wrong, doing evil, but he would never say anything against any human being.

I believe that if we understood the power of love and that if the majority of Americans love the Russians, Russia would be conquered by the Americans without any arms. And after we learn to love all the people in this world there are many more people outside of this world. I think loving all the people in this world would allow us to meet with our brothers and sisters of other worlds.

Because in this universe there are many, many mansions, many, many places of abode. And because of our incapacity to love on this planet, we have cut them off. So to come back to the point of being practical, the more we practice love, the more we love.

And the more we love, the more we can practice love. The more we develop love, the more we come in touch with the harmony of the universe. The more delightful our life becomes.

The more bountiful, the more everything. It starts a cycle going where you spin upwards. This loving and receiving.

That's another thing. If we want to be loved, the way to do it is to love. It's not only the very best method, but it's I think the only method of receiving love, is to love.

Because what we give out must come back. But looking for love without loving does not bring love to us, does not satisfy us. The happy one is the one loving, the one giving.

Blessed is the giver, because he's so much happier if he gives from his heart. Are there any questions on this concept of love?

[Speaker 4] (7:50:58 - 7:51:27)

In your statement, if you don't love someone more, you hate the other person less, and

you've got more to do better than that.

[Speaker 1] (7:51:30 - 7:53:15)

I think before that though, it reminds me of another point. When we say we love one person more than another, if we will trace it through by going inwardly, we will find that the one that we love more is a person whom we think we need that has something that we would like to have and therefore we say we love that person more. Actually, love cannot be chopped up.

If you want to test your own love, look at your enemies. This is the real test. Or if you don't want to go that far, look at strangers.

Examine your attitude towards strangers. It should be one of well, they are me. They are my family.

Every mother should be our mother. Every father should be our father. Every child should be our child.

This is the attitude we achieve through understanding. This is the real sense of the word love.

[Speaker 2] (7:53:27 - 7:54:06)

It seems like to me you're talking about love as giving. Giving of yourself and so forth. It seems like that as you give of yourself that people tend to hate more and more and eventually it seems like they can if you don't respect them.

I think both fathers and queens you derive emotionally, mentally, financially and they use you as a crutch.

[Speaker 1] (7:54:08 - 7:54:29)

I say no, that's impossible if we feel the real love. I'm turning right back around the other way. If we have the correct attitude of love that doesn't happen.

Now what you're saying I hear very often.

[Speaker 2] (7:54:30 - 7:55:02)

Don't you think that people do something about the impression I get is that love is assigned to other people in the way of weakness perhaps. It seems like there's a loss of respect. I just wonder how you can give and yet keep the respect.

[Speaker 1] (7:55:02 - 7:55:57)

The givingness is not in things, number one. The givingness is in attitude. We can always

maintain an attitude of love.

Now most people who give are not giving lovingly. They're giving because of the credit they will get for giving. Look at me, I'm doing good.

Or I get my name in the paper or something like that. You see that type of love will get us into trouble. People will drain us on that because we're looking and we're looking to put ourselves up in the process and therefore they'll pull us down.

[Speaker 2] (7:55:58 - 7:56:03)

Don't you think it's easier to love somebody 5,000 miles away than somebody next to her?

[Speaker 1] (7:56:06 - 8:01:49)

The easiest thing in the universe to do is to love everyone. This is what I think. This is what I've discovered.

Once we learn what love is that's the easiest thing to do. It takes effort and agony not to love. It takes tremendous effort not to love everyone.

And you see the effort being expended every day. But when we love we're at one with them. We're at peace and everything falls into line beautifully.

Well the main thing is to see love in the sense that I'm trying to define it. Then those things don't happen. But when we love in the sense that humanity understands the word to mean, then you're right.

But I don't call that love selfishness actually. We are doing things to help ourselves and yet in the high love, in the spiritual love, there's no self-abnegation. We don't have to hurt ourselves when we love everyone and we don't.

You see in love there's a feeling of mutuality. That which is mutual is correct. If you love you hold to that law and therefore people won't take advantage of you.

If you're loving you're applying the most powerful force in the universe but it's the love of the Jesus I'm talking about. Practically speaking if someone is trying to hurt you and you just feel love for that person and if that person continues you'll see them hurt themselves. If they continue further they'll almost destroy themselves or just knock themselves out.

They won't be able to oppose you anymore. But we have to practice this love that I'm speaking of not the love as we have known it. No, that would be love.

It's a constant attitude. It's a constant attitude that evolves in us when we try to develop

it. However, we should try practicing the love, as I said before, first on our family.

Grant everyone in the family their own beingness if you can. If you can't, keep trying. Keep trying until you can.

Then apply it to friends. Then strangers. Then everyone.

See, by doing this you will develop although as you say it isn't something you can turn on just like that. It's smothered by wrong attitudes. Now this love I talk about is our basic nature.

It's a natural thing. That's why it's so easy. The opposite takes effort.

We move away from our natural self. Cover it, smother it with concepts of the opposite of love. And then because we're not loving unloving comes back at us and proves to us the concepts like Paul brought out, which we all experienced when we first started practicing this love.

You're not alone, Paul. Well, this is a matter of semantics that I want to get involved in. The way you put it, yes, but not in a general sense.

It's true after you discover what love is. It's the greatest thing in the universe. It's a thing that everyone wants only because it's his basic nature in the first place.

Every human being is basically an extremely loving individual.

[Speaker 3] (8:02:14 - 8:02:22)

Yes. The more we love the less we have to think.

[Speaker 1] (8:02:22 - 8:03:06)

If I'm not loving you I have to be on guard, I have to protect myself. If I'm not loving the world I'm always protecting myself from the world which causes more and more and more thoughts. It puts me extremely on the defensive and subconsciously it builds up year in and year out.

And then I'm a mass of thoughts protecting myself from the world. Now, if I love the world, the world can't hurt me. My thoughts get quiet, the mind gets peaceful and then that infinite self is right there.

And that's the experience of this tremendous joy.

[Speaker 3] (8:03:08 - 8:03:32)

It's not the object again that brings it down it's the quieting of the mind, the less actually being of being. This really is the love of the Trinity more than the object. We say it's the

object and we love it.

[Speaker 1] (8:03:32 - 8:03:33)

But it's actually what you say.

[Speaker 3] (8:03:34 - 8:03:36)

You're taking it right from the top now.

[Speaker 1] (8:03:40 - 8:06:32)

What Harry is saying is that we take our infinite beingness, our infinite joy and we cover it over with thoughts. We take the natural state which is unlimited. We cover it up with thoughts of limitation.

The thoughts smother this infinite self that we are. It smothers the capacity to enjoy and so all we need to do is to quiet the thoughts or rid ourselves of all thoughts and what's left over is the infinite glorious being that we are which is our natural state. Isn't that odd?

It's our natural state. That's the way we were that's the way we're going to be. We are actually that now but we don't see it.

This infinite glorious being that we are, being absolutely perfect can never change. It's always there. We just don't look at it.

We look away from it. We look far away from it. What we should do is turn our mind inward and begin looking at it and the more we look at it with a capital I, the more we see it.

Everything seems to point to the same direction, doesn't it? That happens as we get more understanding of what life and the universe is. Everything fits together more and more until it gets simpler and simpler until there's just one absolute symbol called God.

God is simple, everything else is complex. The greater the complexity the further we are from God. That's why God is one and only one, or one without a second.

[Speaker 2] (8:06:34 - 8:06:50)

Have I covered the subject of love?

[Speaker 4] (8:06:51 - 8:07:28)

In practice, then, if someone else has a heart-felt desire and our heart, I'm going to use that word, that same feeling and there's a feeling that if I went along and I might lose something, then that isn't love. But if it was complete in the sense of whatever they

wish, I wish, because their feeling must be my feeling because there's only one feeling. I wouldn't be afraid, but if I'm afraid...

[Speaker 1] (8:07:30 - 8:07:42)

There's a word for it today called togetherness. A very good word. It does not fit what you're saying, togetherness.

[Speaker 4] (8:07:42 - 8:07:57)

Together we see one weak, in a sense, to me. But that's the word that's being used.

[Speaker 1] (8:07:59 - 8:08:07)

I think it would be better off if we dropped the word love and use words like togetherness, oneness.

[Speaker 3] (8:08:20 - 8:09:46)

When you're trying to align your interest with another, I have the attitude that I know that my being is... I feel that I'm lined up. I can't get hurt.

So therefore, how can anybody else hurt me? Therefore, I want the other person to have what they want also, because again, it's a round thing. I know that I can't get hurt, and so I know that I must extend the same thing to you.

It isn't a thing that I have to line up mutually here, or same ideas, or align myself with anybody. I just know that I'm on the track, that I'm alright, and that everything else means nothing to me. Nothing can hurt me, regardless of what other attitudes there are.

So then, we accept all situations, or anybody, because it has to be good for them, and it can always be good for you, regardless of what happens.

[Speaker 1] (8:09:47 - 8:10:10)

It's impossible to be hurt when we love fully. We are never hurt when we love. We only feel wonderful when we love.

In fact, we feel the greatest when we love.

[Speaker 4] (8:10:10 - 8:10:37)

When I was even differentiating, though, more, of course, in the beginning, in my practice, in the home, but if you feel a sense of togetherness with one more than another, then you begin to separate oneself. It's not full love.

[Speaker 1] (8:10:37 - 8:11:43)

It's partial love, and the more partial it is, the less good it feels. When we love all the time, we love everything, we have nothing but a tremendously wonderful, warm attitude of everything is fine, every person is just right. We wear rose-colored glasses.

That's the way we see the world when we love. When we hate, we see the same world in just the opposite way. So it's a tremendous thing to learn this little secret of the power of love.

I wonder if I could read off some of the definitions in the book. There are so many ways it's been said. ...

[Speaker 3] (8:11:51 - 8:11:51)

...

[Speaker 1] (8:12:08 - 8:13:48)

... ... I remember before this book came out, I said to Francis, I never know what to say on love.

There isn't much you can say about it. He laughed at me, and he showed me all this. But this was gathered over many, many thoughts.

I can see it's an attempt to convey the concept of the real love by saying it in as many ways as possible. For the first one, love is a feeling of givingness with no thought of receiving any return for it. That's the one I started with.

Love is giving with no strings attached. Only by loving does love come to us. The more we love, the more love comes to us.

I know this is a basic error in many, many people's thinking. They go through life wanting to be loved, never feeling that they are, even when they are really getting the love. Because the feeling has to be in us.

If I love you, I feel wonderful. If you love me, you feel wonderful. As you said before, it's the one who loves that feels great.

So wanting to be loved is getting into a direction that can never be satisfied.

[Speaker 4] (8:13:54 - 8:14:00)

Don't you then give the love that you get back? You have to be the love that you feel.

[Speaker 5] (8:14:04 - 8:14:05)

What love do you feel?

[Speaker 4] (8:14:09 - 8:14:14)

You seem to have an object of the love, but you're really feeling your own love that you give to the other person.

[Speaker 1] (8:14:22 - 8:15:17)

It's these different concepts of the word love in different people that might not just suit your concept what Bob says. I know what Bob means and I say yes, but you'll always be right because you think that way and thinking makes it so. Love is an attitude, a feeling and requires no action at all.

It requires no action. It might have action. You might give away everything you have, but it's not necessarily so that you should or would give away everything.

The main thing is the attitude.

[Speaker 2] (8:15:22 - 8:15:24)

Does a child love?

[Speaker 1] (8:15:30 - 8:20:47)

A child loves a little more than we do, but not too much more. Because a child comes into the world with attitudes developed over the millennium. A child is not a new thing at birth.

It's the sum total of the entire past. But since the child hasn't met with the world, the cool, cool world yet, the child has not taken on more concepts of the opposite of love and in that sense a child loves more than an adult everything else being equal. The main thing that a child wants from us is love and we cannot fool a child.

They know our feelings and that's what they read. They don't listen to the words that we put out. We fool ourselves with the words, but we don't fool the children.

But giving love to a child will develop love in that child this lifetime. It will condition the child for a very, or a most happy life. But before we can love a child we have to know what love is, develop it and be capable of loving.

That's why I've always said to mothers, if you want to help your children help yourself. That's the very best way of helping your children. Right, John?

We've been looking for our lives now. And you'll notice that the children understand it immediately and reciprocate. The reason why we have a hassle with children today is mainly because we don't know what love is.

If we were capable of loving, instead of the conflict with children it would be just the

opposite. It would be a complete harmony between parent and child. It's only because we have lost sight of what love is that we are in this difficulty of opposition between parent and child.

There's hardly a family in which this does not exist today just a matter of how little it is. Because the world as it is today is in a very confused state. Knows very little of the real values that we came here for.

And it's lost in chasing the God, money, prestige and so forth. Do I go on reading these things? I was thinking you could read them yourself.

Love is acceptance. Love is taking people as they are. Love is loving the other one because the other one is the way the other one is.

Love is trust. When we love people we will always trust them. You can use these things as a check upon yourself.

If you don't trust someone you don't love them. That's not an easy one to see. I suggest you work that out yourself.

If you don't trust someone you don't love them. I say trust the most crooked person in the world and that person will be honest with you. Love is a feelingness of peace.

As we said before when we love we have no enemies. We don't have to be on guard. We're at ease.

Love is identification. It is being the other one by identifying with the other one. Love is what every being is seeking through his every act.

[Speaker 2] (8:20:49 - 8:20:50)

That's a powerful one.

[Speaker 1] (8:21:01 - 8:21:09)

Love is identification. It is being the other one by identifying with the other one. You feel as though the other one is you.

[Speaker 3] (8:21:10 - 8:21:37)

You identify with him. If you're in that sphere you automatically identify with everyone.

[Speaker 1] (8:21:39 - 8:22:12)

It goes together. When I say identify you are me. I know that.

That's identification complete. I also know your every thought and feeling. That you are

me.

That's how complete the identification becomes. This actually happens.

[Speaker 6] (8:22:13 - 8:22:18)

It becomes I am my father, one I am my brother, one I am my sister.

[Speaker 4] (8:22:31 - 8:22:48)

It doesn't really matter who gets it. Paul should have it. We both have it.

So what happens? Pardon? It's a mutual one hearted feeling.

[Speaker 1] (8:22:51 - 8:22:54)

You should enjoy his getting it.

[Speaker 4] (8:22:54 - 8:23:20)

True, or he would enjoy my getting it. So it wouldn't matter any more than two people who in a sense of young lovers wanted something. They both want it.

It's almost the same sensation. If the other one gets it, they're joy. Isn't that true?

Even if our enemy gets it, we should have that joy. But who's our enemy then?

[Speaker 1] (8:23:25 - 8:24:38)

It's a very good question. If you love your enemy, you have no more enemies. The power and effect of love is obvious.

Just try it. Apply it. Like you're doing on that, on other things.

The effect is obvious. It's a very powerful thing.

[Speaker 2] (8:24:39 - 8:26:15)

I think you're really good at accepting people as they are and work to attain it. But I guess the question that I have where I'm more confident than almost David is what happens when these people have done an effect on your life that your concept affects you adversely. Isn't there room here for constructive criticism or pointing out the truth that you see it and still accepting them as they are?

This is something I, just the last few weeks, I've done a great deal of thinking about it. I think in the past that I've accepted people for what they are. If I was raised like he was, thought like he was, I'd do exactly the same thing.

But what happens, it seems like anyhow, I guess I would say I tolerate them perhaps more than accept them. But I can't appreciate them when they do something that affects me in an adverse manner.

[Speaker 1] (8:26:16 - 8:26:50)

Paul, we shouldn't look upon them as human beings subject to error. If you saw the absolute truth, you'd see infinite perfect being. Now I say this is the truth.

Everyone's an infinite perfect being. That when we see them otherwise, we're not seeing the truth. But if you see what it does to your concept, I say you're looking at them wrongly and you'll be hurt because of that.

[Speaker 2] (8:26:51 - 8:27:20)

But what happens if you see them as a perfect being and perfect in their own right and so forth and yet something happens that my appearances anyhow, looks like it's affecting you or your family then what do you have to say then? I'm just not seeing it right now.

[Speaker 1] (8:27:21 - 8:27:44)

Change your view. Change your thought. Change something in you and it'll change out there immediately.

If you don't like the world out there, you must change yourself. And immediately the world will become right. That's the way we want it to be.

[Speaker 2] (8:27:45 - 8:28:18)

Well doesn't this mean though, that if you carry this attitude right on through not just to this person but to this country or the whole world and so forth, that this world would never change? In other words, isn't all the progress, the so-called progress, isn't all the so-called progress brought about by dissatisfaction with people or situations as they exist?

[Speaker 1] (8:28:18 - 8:29:37)

No, just the opposite. Dissatisfaction throws a monkey wrench into the work. When there's love, progress is the very greatest.

I just read one here that love is what every being is seeking through his every act. If you will trace through all your behavior, or the behavior of people, what are they looking for? That's the ultimate.

That is the greatest of all progress, is love. Our life is getting far too complex and it's not

progress because people are not happier today. I think that's the proof of happiness.

They have things like they've never had it before. Now look at the mess we're in today, or don't you see it?

[Speaker 2] (8:29:39 - 8:30:05)

No, well I guess No, I don't think, I think I guess that's the way I have to live it. I think they can do better than ever. I mean the world as a whole.

I guess because I think that there is that there is less pain in the world today from a medical standpoint we'll say.

[Speaker 1] (8:30:05 - 8:30:15)

There's probably more I suppose mental pain. Yeah, the greatest pain is mental. There's more anxiety and dissatisfaction today than there ever was in our time.

[Speaker 2] (8:30:15 - 8:30:27)

Right, but I just by my own thinking I don't know if you're on music or anybody who thinks that that's because of an unwillingness to adjust, a new acceptance you might say.

[Speaker 1] (8:30:27 - 8:32:11)

Okay, I'd say it's lack of love. Well, I could put it another way. It's not that we have less love today as much as it is we were so busy, busily occupied in trying to make a living we didn't have time to be with ourselves.

Now we have time to be with ourselves. Thirty years ago we thought, oh if we only had things we would be happy and we were striving very hard to get things. Now we've gotten the things and instead of being happy we find ourselves less happy, which is good because our next big lesson is to learn that happiness is not in things.

It'll go more toward principle in the near future. But we're coming down now to a dangerous point of getting away from the absolute truth by accepting some of the things of the world as they really shouldn't be accepted by us. We should see the perfection where the seeming imperfection seems to be because we are aiming for the very top.

I know I'm not satisfying you very much, Paul, am I?

[Speaker 2] (8:32:13 - 8:32:20)

Well, I'm certain that when I hear something I do I don't form the opinion, I just kind of tell it as it is.

[Speaker 1] (8:32:21 - 8:32:46)

It's something I can't give to you. I can make words and you have to do something with them and if you see, I say if you see what I see then you'll see it. If you don't, well, work with it, maybe some day you will.

But you've got a good base to work from.

[Speaker 4] (8:32:48 - 8:33:26)

As you said before, it was easy for you to accept people as they are. The person then seems to want something and it would really be perfectly all right for me to go along knowing that all is perfect and it doesn't matter to me what they want. It's possible for me to give it to them and it would be I being them, knowing there's only perfection doesn't matter and there's only perfection that comes from it.

But if I'm afraid then I'm separating myself and saying there's something besides God, something besides the family.

[Speaker 1] (8:33:28 - 8:34:10)

Now one of the keys to abundance is the spirit of giving. The key to supply is to develop that constant feeling of givingness. This is a real key in producing supply.

If we had an attitude of givingness every moment and we wanted things, they would smother us. A constant attitude of gratitude is also a very helpful thing.

[Speaker 4] (8:34:16 - 8:34:18)

Gratitude is something that doesn't make sense to me.

[Speaker 1] (8:34:19 - 8:34:57)

Stop it. There's a lot of other words here that could make sense. All these things I say to me are all the same things.

Almost everything I say is the same thing again and again, in different words, in different phrases. But I smiled before when Harry saw how this thing of love was the same as something else. In the end it all comes down to one thing, and only one.

So stick to the words that you like and let go of the words you don't.

[Speaker 6] (8:35:03 - 8:35:14)

Because after all, it's always your own concept of any word that means to you a little respect. It's strictly your own concept.

[Speaker 1] (8:35:15 - 8:36:02)

To me, all these words mean the same thing. Love is acceptance, identification, understanding, communication, truth, God, you, me. It's all the same thing.

And it will be to everyone if they'll look at it from the same point. From your very own center. If you look at it from your very own center, you'll see that it's all the same.

Your very own center being your very own self, with a capital S. The real you that you are. Not this fake ego that we're trying to make a big thing of.

[Speaker 3] (8:36:02 - 8:36:16)

All our schooling, all our education has cut it up into pieces. And now we're trying to make it all together.

[Speaker 1] (8:36:17 - 8:37:43)

That's why I've said education actually is a system of learned ignorance. It's a miseducation, as it is today. All the important things in life are never taught.

No matter how many years you go to college, you don't get any courses on happiness, love, life. All these subjects that are so important that everyone is seeking, there's not a single course in any college in this country on it. It's an attitude of givingness.

It's not an actual givingness of things. Now, giving things could be part of it and giving things could be just the opposite of love. I can give you things because I want you to like me.

That's not love, on my part. That's kind of both to my ego.

[Speaker 6] (8:37:44 - 8:37:45)

You're seeking love.

[Speaker 1] (8:37:49 - 8:38:19)

However, the greatest givingness that can be given is to give understanding, to give wisdom. If a man asks me for a meal and I give it to him, five hours later he needs it again. But if I get across to him the principle on how to produce a meal, he'll never go hungry again.

So the greatest givingness is understanding, wisdom.

[Speaker 6] (8:38:21 - 8:38:51)

I was going to say before when Paul was talking about the other person doing things

which may seem to be against you to gain this end, but really he's merely attempting to gain love by doing this for someone in his field and therefore if you understand that, that understanding, and you know he's doing it to gain love, that scene drew this misconception.

[Speaker 1] (8:38:53 - 8:38:59)

Now carry that through to the extreme and you'll see that every person in his every act is seeking love.

[Speaker 6] (8:39:00 - 8:39:13)

Alright, and if I know that and it seems though he's doing something against me, I know he's doing something for him and therefore he can't do it against me. I know that.

[Speaker 1] (8:39:15 - 8:39:23)

And as long as you know it, you are correct. So, nothing can be done against you.

[Speaker 8] (8:39:29 - 8:39:33)

Right, get it?

[Speaker 6] (8:39:36 - 8:39:37)

That's right.

[Speaker 4] (8:39:38 - 8:39:46)

But if a person hesitates to give things, it's because he feels he doesn't have it all and that he would be taking something from himself.

[Speaker 1] (8:39:50 - 8:39:54)

It's in the attitude, not in the act of giving or not giving.

[Speaker 4] (8:39:57 - 8:40:05)

I actually get frightened when they speak of giving things and I don't see the difference. If they are so capable mentally, certainly they have all the things they need to give.

[Speaker 3] (8:40:08 - 8:40:47)

Sometimes giving is failing the basic thought behind the condition that you're about to give. Like you were mentioning about heart function. If I feel love to the heart disease, then I give to the heart function.

If I would want to actually fight heart disease, I would see the imperfection in the

thought, in the thing, and know the perfection.

[Speaker 1] (8:40:48 - 8:45:16)

There's all levels of helping. All degrees of helping. When you do that, you affect every atom in this universe.

You affect every person, whether they realize it or not, because you're invoking the power that's most powerful. It's loving every person into a perfect being, minus all the negativities of diseases. You actually do far more to all the heart disease with that attitude than you would by giving money.

I'm trying to make a point that it's not important whether you give money to them or not. The important thing is your attitude. You can give for the glory of being put up as a giver.

That does you no good. Or you can have the attitude of what you just said, and actually give no cash, and you're doing far more good. So, it's the attitude that's important.

Love is the answer to all problems. No matter what the problem is, if you will just apply love to the fullest extent possible, and succeed, that problem will drop away immediately. Just don't get aggravated.

Just know that everything is fine, everything's all right. And just feel love, and you'll see that problem resolve itself, no matter how difficult the problem it is. When there are problems, if we would love more, they would disappear.

When the love is complete, the problem dissolves immediately. Love is communication. Communication and love go together.

Communication is getting across an idea. I say, Frank, da-da-da-da-da-da-da, and you say, oh yeah, da-da-da-da-da-da-da. It's an idea from me to Frank, and acknowledgement of it.

That's communication. We both see eye-to-eye on the same thing.

[Speaker 6] (8:45:17 - 8:45:28)

Now, this is very important. What did you just say? You both see eye-to-eye?

All right, now let's forget about this eye. Right?

[Speaker 1] (8:45:31 - 8:45:39)

Well, that eye-to-eye meant...it's an expression. I didn't mean the physical eye. Eye-eye.

[Speaker 6] (8:45:43 - 8:45:43)

CC.

[Speaker 1] (8:45:47 - 8:47:04)

You can easily test this out in your own life, that if you increase communication with an individual, you increase the love between the two of you. Just practicing communication. Say something to them, have them acknowledge that they got it by repeating it, and go on and on that way, and the love between the two of you will keep going up and up.

Increasing communication increases love. And the other way around, increasing love increases communication. You'll notice that the more you love, the more you're able to communicate with people.

It's a very interesting thing that can be tested very easily. Just increase communication, and you'll see love. Deal with someone who's against you at the moment.

[Speaker 6] (8:47:04 - 8:47:35)

You betcha. Because, you know why? Because, as Paul said before, if someone appears to be doing something that appears to be against you, there is a lack of communication between the eye and eye.

And if you do, if you open up that channel of communication between the eye and eye, and there is no longer anything that this man is doing that is foreign to you because your awareness of him is raised to such a degree that there is a perfect understanding of him.

[Speaker 5] (8:47:38 - 8:47:43)

I didn't see whether the left is just as good or not.

[Speaker 1] (8:47:54 - 8:54:16)

Another thing happens as love increases, reality in the world increases also. The more we're capable of loving, the more we'll see things exactly the way they happen. Now, if you practice increasing your reality in the world, your love will go up too.

Just in the same way that if you practice increasing communication, your love will go up. Or, the converse, the more we love, the more we see things the way they are in the world. If we were all very loving people, every time there'd be an accident, we'd all see it alike.

Let's further up, Harry. If you have the love complete, there never would be an accident. Love is communing, love is communication.

Lending support, wanting for the other one what the other one wants, that is love. The greatest help or giving one may give to another is to help the other to get the

understanding of truth. In this way, one gives the other the formula for happiness.

Love is the cohesive force of the universe. Love is attracting, integrating, and constructive, and so affects everything and anything that it is applied to. Parliaments cannot write the world, but enough individuals feeling love can.

I think that's an interesting point for our present times. You cannot legislate a correct world. Parliaments will never straighten this world out.

Only when the individuals, when the majority of people in this world have an attitude of love will the world be a nice place to live in, will it be harmonious. Almost all people mistake ego approval for love. Because it is not love, it is not satisfying.

Consequently, one continuously needs and demands it, and this produces only frustration. Boy, the next one is a hard one. I'm going to just read it and skip over it.

Love is not an emotion. Or maybe I shouldn't skip over it. When I say love is not an emotion, emotion is energy in motion.

It's an intense active disturbing thing, an emotion is. The emotion of love is the most peaceful of feelings. And in that sense I mean that love is not an emotion.

People need each other and think it is love. There's no hanging onto or fencing in of the other one when one loves. Human love does not want to share its love with others, but rather wants its own personal satisfaction.

Real love wants to share its love, and the more it is shared, the more joyous it is. There is no longing for in love because longing is separation. Love being oneness, it does not allow separation.

True love cannot be gotten through marriage. It must be there before marriage, or developed during marriage. Love cannot be applied to one and not to another.

It is impossible to love one and hate another. When we love one more than another, that one is doing something for us. That is human love.

When one loves people because they are nice to him, that too is human love. True love is unconditional. In true love one loves even those who oppose him.

See the next sentence is a real test of where we stand on the subject love. We should love everyone equally. This is a tremendous yardstick for checking yourself on growth.

Equal mindedness toward all being. Loving everyone equally is actually the top state.

[Speaker 4] (8:54:20 - 8:54:53)

Isn't the secret of love really a realization that you have all and he has all? Therefore

there is no separation? Because if you say he's got something I haven't got, that's where difficulty comes in.

It's like sitting on a pile of sand. You have a pile of sand, I have a pile of sand. I put a little mark on it and say, I want your river.

And I say, well you've got a pile of sand and you just have to make a mark on it and you have a river. And you say, I want your river. It's like a pile of sand, it's just a word river.

I have all and you have all, so there's no pluses there.

[Speaker 1] (8:54:53 - 8:54:57)

When you see the truth, everyone has exactly the same amount. It's infinite.

[Speaker 4] (8:55:01 - 8:55:26)

So if you want what I've got, it's simply because you don't see you're already sitting on a pile of sand, then you can have a sand too because you're sitting on it. That's simple. So I say, you've got this sand, you say, well I want mine, or you can have mine because it's infinite sand.

I don't care. So if I say I can't have, well that's a difficulty. I say, well I'm not sitting on infinite sand.

[Speaker 1] (8:55:30 - 8:55:34)

It's making an untruth. It's making a lie out of the truth.

[Speaker 4] (8:55:35 - 8:55:52)

So love is really pointing out, well you're sitting on a pile of sand like I'm sitting on a pile of sand. Take the sand. And this is all the thoughts.

We get them through our thinking. But we say, no we don't. I have something and you don't have something.

Isn't that all the cause of our difficulty?

[Speaker 1] (8:55:52 - 8:55:55)

It's awakening to the fact that we have everything.

[Speaker 4] (8:55:56 - 8:55:58)

And this comes first, doesn't it, before love?

[Speaker 1] (8:56:01 - 8:56:03)

How do you work out it from both sides?

[Speaker 4] (8:56:06 - 8:56:20)

Well I can't love something. If Harry's got something that I haven't got, how can I love Harry if I don't? I want it.

It's only if I have it and he hasn't. And if he hasn't, he can't take anything from me. So we both love each other because we both have it.

We don't fight over the air.

[Speaker 6] (8:56:21 - 8:56:26)

But if you say to Harry, Harry I love you because you've got something there that's going through.

[Speaker 4] (8:56:27 - 8:56:56)

I love you. Isn't that right? Because together we admire and feel good towards that same infinite capacity that we have.

Isn't that right? There's no separation in our capacity. There's none.

So all we can do is enjoy the same thing. There's nothing but enjoyment.

[Speaker 5] (8:57:19 - 8:57:33)

When the revelations start coming, they come.

[Speaker 1] (8:57:34 - 8:59:25)

Just don't stop and let them keep coming. It's been there all the time, though. That's the odd part of it.

All we do is open our eyes to something that's been there all the time. Yeah, the concept was wrong. And you let go of the wrong concept.

And there it is. Stop the thought. Stop all thinking.

It is impossible to get love. Only by loving can one feel love. The more one looks for love, the more one doesn't love.

It's kind of indicting. One should strive to love, never to be loved. To be loved brings temporary happiness, ego inflation.

When one loves fully, one can have no concept of not being loved. When one loves fully, one can have no concept of not being loved.

[Speaker 6] (8:59:30 - 8:59:31)

That's Kenny's idea.

[Speaker 3] (8:59:36 - 8:59:52)

If we experience our beingness, if we can't feel any desire, we don't care what the other guy thinks. It doesn't change.

[Speaker 1] (8:59:52 - 9:02:15)

That's what I ought to... When love is felt for the enemy, it makes the enemy impotent, powerless to hurt us. If the enemy persists in trying to hurt us, he will only hurt himself.

One does not increase his love. One merely gets rid of one's hate. We can't increase our love because that's our natural state.

Behind these concepts of non-love is always the infinite love that we are. You can't increase it. All you can do is peel away these concepts of hatred so that this tremendous loving being that we are is not hidden.

Actually, we don't keep increasing our love. We just keep doing away with the limited concepts of hate that we've had before. By hate, I mean anything that's not love.

Fear, envy, jealousy, apathy, all those attitudes are different degrees of hate, at least the way I use it, they are. And so we really don't increase our love. We undo our attitudes of hate.

Our attitudes of hate, our attitudes of...our thoughts of limitation, the greatest sin of all sins, the downfall, is the ego sense. I am an individual separate from the all. That's the real fall into mankind.

[Speaker 3] (9:02:20 - 9:02:23)

Oh, no.

[Speaker 1] (9:02:26 - 9:02:33)

Everything we do prostitutes God, practically. Not only prostitution, almost everything does.

[Speaker 6] (9:02:36 - 9:02:53)

But just to show you how literal sins are, are the meaningless of sins, put it backwards, pronounce it backwards, what does it mean? Who ever heard of SLIS? What does it mean?

[Speaker 1] (9:02:53 - 9:02:56)

It's nice, N-I-S, it's nice.

[Speaker 8] (9:02:58 - 9:03:01)

Oh, how thorough.

[Speaker 1] (9:03:04 - 9:03:11)

You know, evil is spelled backwards, is live, so you got to be careful of that backwards stuff.

[Speaker 5] (9:03:44 - 9:03:57)

You know, while you were mentioning that they don't have any courses on joy or happiness or peace, in the college I taught, well, the one that comes the closest is sex education.

[Speaker 8] (9:03:59 - 9:04:02)

And you're being facetious again.

[Speaker 6] (9:04:08 - 9:04:32)

I think Will Rogers had this thing I read his biography, and in his biography he made a statement, I have never met a man or a person Yeah, there's another way of saying it, that he never met a stranger.

[Speaker 1] (9:04:36 - 9:04:46)

But that is the concept. And that was his feeling about people. It shows in his philosophies and his humor.

He had love.

[Speaker 6] (9:04:48 - 9:04:57)

That's why he left this circle. He needed someone else to meet again.

[Speaker 1] (9:05:18 - 9:06:39)

My interpretation of the word stranger is a term that I don't always mean. I think the word name used to mean nature. The name of nature was the same word.

Because people were named by the nature of their work. Right? I lost the point I was going to bring up.

What did you say? Whose nature I do not know is what I wanted to imply. His nature is my beingness.

He is me. That's like that English guy. He is me.

Someday you'll look around and you'll just see yourself every way you look. And you'll have a feeling you are me, without a question. Without a doubt, you are me.

[Speaker 3] (9:06:43 - 9:06:45)

I'm putting the pieces together but I haven't seen that one yet.

[Speaker 1] (9:06:47 - 9:07:36)

You could. That word I is the exact same I, no matter who uses it. When you get to top state you have a consciousness as a constant I, I, I goes on in the top state.

That's all you see, hear, feel, think, know. Just I, I, I, I. Which is your beingness.

And it's beingness that never changes. Beingness always is.

[Speaker 2] (9:07:42 - 9:07:45)

Is becoming the opposite of being?

[Speaker 6] (9:07:49 - 9:07:51)

Or don't you have to become before you be?

[Speaker 8] (9:07:52 - 9:07:53)

No.

[Speaker 6] (9:07:55 - 9:07:56)

You have to be.

[Speaker 1] (9:07:57 - 9:08:07)

The becoming is an apparency. You are. I am that I am.

It's an amness.

[Speaker 2] (9:08:12 - 9:08:32)

I guess the way I visualize it is you're you. You're being but before you could be you have to take off these coats or jackets or whatever. I think of them as coats and you become blinders.

[Speaker 1] (9:08:35 - 9:09:03)

It's the apparent becoming, yes. But you are, so how can you become? It's only an apparency that you are becoming.

It seems that way. You're right. So therefore it seems as though you're becoming.

But that's a seemingness, that's not the truth. The truth is you are. Here and now.

[Speaker 2] (9:09:12 - 9:09:21)

To me what you're saying I can't quite understand it. I'm in West Covina, I just haven't got there yet.

[Speaker 1] (9:09:23 - 9:09:45)

No, you are there now but you've got this silly limited concept that you're only here. That you're only that body and only to that body can you be somewhere. That's not true.

If you would see the truth you'd see everything going on at home right now as you're talking with me.

[Speaker 8] (9:09:48 - 9:09:49)

You'd better believe it.

[Speaker 6] (9:09:50 - 9:10:09)

I hear the turmoil right now. It proves that he is out of breath. Absolutely.

But we see him here, don't we? But he could be back there any time you want him to be. So he is there, really.

This will give you something to talk about on lunch break.

[Speaker 1] (9:10:15 - 9:10:50)

But these are things that we can't talk ourselves into. These are things we have to realize on our own. We have to see it through our own mind's eye, so to speak.

Otherwise it's just words. Someone who doesn't think he's omnipresent says that's ridiculous, I'm right here. So until we realize this it has no meaning, really, for us.

But I say try to realize it and boy what meaning it will take on when you find out you are, always have been, always will be omnipresent.

[Speaker 5] (9:10:52 - 9:10:57)

Watch who you tell this to, though, Paul. They'll put you down at the happy farm.

[Speaker 1] (9:11:17 - 9:15:07)

It's a good chance. It's a good opportunity to grow when people are saying things about you, opposing you. It gives you a chance to practice the real love.

It gives you a chance to practice the real peace. Because they're making sounds with their mouths, there's no reason why you should feel bad about it. Opposition is a very healthy thing.

It provokes growth. So love is a thing that the world sings about, writes about, and moving pictures about, and knows very little about. Love is portrayed in the movies as always a male and a female winning each other.

The real love is winning the universe, not just one person, but every individual in the universe. And the practical end of it, I left out square all with love. This is an excellent gimmick.

During the day if we try to fit everything into love, whatever we're doing, it will make for rapid and tremendous progress. Square all with love. Am I doing this with love?

No matter what it is. Try to do it with love. That's another gimmick.

Both of those are excellent for daily growth. Take full responsibility for whatever happens to you. No matter what it is, say, what did I do to cause this?

You'll develop the habit of bringing up the cause for what's happening to you. You'll prove to yourself that you are the master, that you caused everything. And since you are the master, you can uncause or cause what you would like to have caused.

But taking full responsibility and squaring all with love are two excellent means of growth that can be used every day in our relationships with people. Another two minutes to go, before the tape is out.

[Speaker 6] (9:15:10 - 9:16:10)

You got a two cents worth here? Well, don't blame him. Ask him.

Well, now, wait a minute. That's your own concept. That's not his.

Let's have a little clearer communication here. Do you see how that communication looks? I don't care if I don't understand what he's talking about.

Well, that's your concept. I think there are three of us in this room instead of just one.

[Speaker 5] (9:16:12 - 9:16:13)

Aye, aye, aye.

[Speaker 3] (9:16:15 - 9:16:36)

I was wondering, in your own experience, what were the steps? What breakthrough did you get as you were leading up to seeing all as yourself as all? You fell through an open elevator, yeah.

I did.

[Speaker 1] (9:16:39 - 9:16:48)

That wouldn't help you anyhow. What will help you is for you to do it. Take those steps.

[Speaker 6] (9:16:53 - 9:16:54)

There is no shortcut.

[Speaker 1] (9:16:57 - 9:17:26)

There is a shortcut. Knowing who you are. How long does it take an omnipotent, omniscient being to know that he is omnipotent and omniscient?

He's got all power, all knowledge. How long should it take him to realize that he has it, that he's got it? It could be done in a second.

I don't know what to say.

[Speaker 5] (9:17:27 - 9:17:34)

It's February 14th, 1970.

[Speaker 1] (9:17:37 - 9:18:06)

What I feel like saying is what would you people like? What would you want? What are your objects, your goals?

What would you like to achieve? But do you know what you would like to achieve?

[Speaker 8] (9:18:06 - 9:18:07)

I do.

[Speaker 1] (9:18:14 - 9:19:16)

I know what Bob would like to achieve. He tells us all the time. Well, if you don't tell me, I'll tell you then.

What we all want is the ultimate happiness. We've all been given the way to it, but why

don't we have it? That's the big question as I see it.

Why aren't we all in this room fully realized beings? Why don't we instantaneously get anything and everything we want? Why don't we transcend death?

[Speaker 5] (9:19:23 - 9:19:42)

No, it is simple.

[Speaker 1] (9:19:42 - 9:19:53)

What you do is complicated. You say, I don't find it simple. If you find it, it's simple.

What you're saying is I don't find it, really.

[Speaker 5] (9:19:55 - 9:19:59)

So apparently I'm not working. Well, I know I'm not doing as much time as I should.

[Speaker 1] (9:20:00 - 9:20:02)

How much time every day do you give to it?

[Speaker 5] (9:20:04 - 9:20:17)

I go in spurts and then I get discouraged because I'm trying to harness my mind. I still haven't mastered it.

[Speaker 1] (9:20:17 - 9:21:06)

Are you giving me your answer now? You just gave it to me. It's simple.

But what you're doing is very complicated and very difficult. You want the dream illusion of the world because you spend all your time working at it. If you wanted bananas you wouldn't work at eating apples.

It's as simple as all that. When we want something we work for it. We work at it, don't we?

[Speaker 5] (9:21:07 - 9:21:16)

I'm not working hard enough at it.

[Speaker 1] (9:21:16 - 9:21:40)

What percentage of the time do you give to it? Maybe 1%. If you're giving 99% of your time to X and 1% to Y, you're going to achieve X.

If you give most of your time to it, that's what you'll have.

[Speaker 8] (9:21:43 - 9:21:44)

Right.

[Speaker 5] (9:21:44 - 9:21:44)

Right.

[Speaker 1] (9:21:48 - 9:21:54)

It's simple. It's easy. It really is easy.

When you do it, you'll see it's the easiest thing you've ever done.

[Speaker 7] (9:21:55 - 9:21:58)

But does that take 99% of your time too?

[Speaker 1] (9:21:59 - 9:22:21)

Yes. If you put 99% of your time in that direction, you'd get it. Then you'd discover the difficulty would be just as difficult as it is for you now to start searching for what sex you are.

How much time would it take you to discover that you're a female?

[Speaker 5] (9:22:22 - 9:22:23)

Why do you know that?

[Speaker 1] (9:22:24 - 9:24:20)

How much time would it take you if you just dropped the knowledge and started looking for it? It takes no time, right? That's how much time it takes to discover your real being.

It doesn't take any time. But you've got to look for it. You've got to dig for it.

You've got to do those things that will take you away from the opposite. Let's take one word and work on it. The top state I'll give you a good one.

The top state is total selflessness. How much are we selfless? If we're at the top, we're totally selfless.

And I can take a gradient scale on it. Selfishness is the bottom and selflessness is at the top. Where are we on this scale of selflessness?

Whom do we live for? What do we live for? Are any of us totally selfless yet?

Do you want to have everything just for the mere thought of it? Just be totally selfless.

But you don't believe it.

You believe the opposite direction is the way and you get caught up in a thing called difficulties.

[Speaker 5] (9:24:30 - 9:24:37)

When we come into this world, basically, it's so selfish that we would have to be selfish before we could know No.

[Speaker 1] (9:24:38 - 9:25:17)

You'll be selfless the moment you decide to be selfless. I'll give you an easier word. The top state is desirelessness.

Have you undone all your desires? Have you worked every day undoing desires? Anyone who's desireless can instantaneously materialize anything he wants.

If you believe that, wouldn't you do it?

[Speaker 5] (9:25:19 - 9:25:24)

Well, if you were desireless, then you wouldn't want anything anyway.

[Speaker 1] (9:25:27 - 9:27:29)

Not necessarily. Did you ever eat when you weren't hungry? You ate without desire, so that's eating without desire.

Has anyone ever tried to become desireless? Have you ever made a point of it to keep letting go of desire more and more and more until there is no more? That makes for very rapid growth.

And if you're working on letting go of desire, you have to also let go of aversion, which is the same thing. Attachments and aversions. If you have a desire and an attachment, you want to hold it in here.

If you have an aversion, you want to hold it out there, away from here. So attachments and aversions are the same thing, but the direction is different. When you want to have it, you pull it into you.

When you don't want it, you want to keep it away from you. Why don't we work on some of these things like desirelessness? You can have anything and everything you want just for the mere thought of it, by becoming desireless.

And you've heard me say that when you're desireless, then you can enjoy by far more than you could when you had desire.

[Speaker 2] (9:27:30 - 9:27:33)

You don't believe me.

[Speaker 1] (9:27:34 - 9:27:55)

You've never tried it. Or you tried it for a certain amount and then let go of it. Forgot about it.

But these things are simple, Francis. Become desireless and the mere thought of anything, you can have it instantaneously.

[Speaker 3] (9:27:59 - 9:28:20)

I think we've all experienced an increase in thought projection and things happening in either a parking place or whatever. And so every day all we have to do is set our sights a little higher and bring this into being, too.

[Speaker 1] (9:28:21 - 9:28:25)

I don't know.

[Speaker 3] (9:28:27 - 9:28:34)

There must be a missing link somewhere. Maybe the Master hasn't shown it.

[Speaker 1] (9:28:36 - 9:28:45)

You're the Master and you haven't shown yourself yet. You don't think it's so. You don't think it can be so.

[Speaker 3] (9:28:45 - 9:28:50)

No, I know all things can be so. I mean, I, as a man, think it's like that.

[Speaker 1] (9:28:54 - 9:29:21)

Intellectually, theoretically, you accept it so. If you really fought that, you would never let go until you became desireless. And then you would instantaneously materialize anything and everything you need.

Why would you do it the hard way the way you do it now? Why work for a living? Why the time cost?

Why have difficulties in life? In a way you do. You have to go to work.

[Speaker 3] (9:29:25 - 9:29:28)

I probably have about the freest situation with a lot of people.

[Speaker 1] (9:29:28 - 9:29:39)

But it isn't free. Freest is not free. Freedom is really not in what you're doing.

[Speaker 3] (9:29:39 - 9:29:51)

If our income is basically one of concepts of the way we, you know, what we feel we can have or whatever it is, then it should be able to be sustained without this effort.

[Speaker 1] (9:29:55 - 9:30:00)

Yeah, life in most of the universe is lived the way I'm speaking about.

[Speaker 3] (9:30:01 - 9:30:03)

Robin's still got a lot of scratch to the wound, though.

[Speaker 8] (9:30:07 - 9:30:08)

He's like we are.

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[Speaker 3] (0:00 - 0:03)

Rob has to go out and scratch the wood, don't he?

[Speaker 1] (0:07 - 0:22)

He's like we are. Only not nearly so bound. He's far freer.

He never worries about making a living. But he's in the physical realm, too. He's in the slowest, densest realm there is.

[Speaker 3] (0:24 - 0:25)

The hardest one, hand-to-mouth.

[Speaker 1] (0:28 - 0:45)

I'm making a point here of why don't we go all the way and have things happen instantaneously, have a constant state of joy but never in sorrow. Why don't we do this?

[Speaker 3] (0:47 - 1:03)

In my case, I've got a family that's... I can go so far myself and I can't... I'm not going to go to the point of leaving my family and pursuing this life solitarily on my own.

[Speaker 1] (1:03 - 1:11)

No one ever said you had to. In our company, did they?

[Speaker 3] (1:15 - 1:17)

But you asked why, and I'm sure...

[Speaker 1] (1:17 - 1:25)

So you assume that in order to do it I have to leave my family. That's not true. You can do it right where you are.

[Speaker 3] (1:31 - 1:35)

Well, that's aversion and so on.

[Speaker 1] (1:35 - 2:45)

Now, I'm trying to bring these points out because if you see them, the chances are you'll let go of these obstacles that you're setting up for yourself. You'll do it someday. You're

trying to do it.

You know, every actor always trying to get things done more easily, better, more of it, and so forth. But you've got to see your not wanting it before you'll let go of your not wanting it. This is the point I'm trying to make.

If we did not not want it, it would very quickly be. But we're holding on to not wanting it all the time. And that's why we're not getting it.

Does that make sense? We're holding on to the not wanting of it, of this perfect way of living.

[Speaker 3] (2:50 - 2:52)

By seeing positive things.

[Speaker 1] (2:53 - 4:15)

By seeing limitations. By seeing that we are limited, and therefore cannot have things instantaneously. Even a little worm, they cut it in half.

I suppose there's glow worms. Cut it in half and it glows the part of the body that you cut away from it. You know, we all have to learn how to do that before we gain our immortality.

We have to learn to be free from this body before we are not compelled to come back in a body through the womb, through nine months incubation, and then starting off as a totally helpless infant. Here's a prime example of probably the grossest stupidity in this universe. For an infant who is basically unlimited to be that incapacitated, how silly can we get?

But we do it again and again and again. And if you remember back to your first days of life, you'll find it extremely uncomfortable.

[Speaker 5] (4:18 - 4:19)

It's amazing.

[Speaker 1] (4:19 - 13:15)

Oh yeah. You can't get up. You're totally unfree.

And we've all done it this lifetime. We've made ourselves totally incapable of doing almost anything except when food's put in our mouth, we take it. So what I'm saying is face these things, confront these things, and maybe you'll let go of them and go all the way.

And you'll do it very quickly because you're unlimited right now. You're assuming all these limitations. You see, I guess the thing I'm trying to get into you is the desire to go all the way because our growth is directly proportional to our desire for it.

If we desired to be unlimited as much as we desire to be limited in the world, we'd get it very quickly. The desire to be in the world is very intense. I don't know what I brought out in this group, but I've said that if you want to find out how attached you are to this body, how would you feel about throwing it in front of an automobile?

Then you'll discover how much you think you are this body. But you've got to confront these things. You've got to look at them.

If you hold these things and you don't look at it, you'll never see it. I'm trying to help you pry loose these bondages and limitations that are so extreme. As much as you've heard the entire way, and my gosh, you've heard it a thousand times, you persist in being a very limited physical body only because you don't confront this fact that you consider yourself a limited physical body.

So if I can get you to see this, if I can get you to go to work and dig it out, when you don't see it, it's subconscious, dig it out of your subconscious, look at it, you'll let it go, you'll remove the obstacle, or the obstacles to going all the way. Unfortunately, most of us use adversity to prod us to move forward. You're going to have it soon.

Well, maybe it'll be a godsend. Maybe we'll do it then. What you see out there in the world just gets more and more and more so.

Look backwards, you'll see, since the last war, life is getting more difficult, more tenuous, more miserable. The world never had so much as it has now. We've got everything in this country.

And we were never so unhappy, right? We get less happy as the years go by. This will keep on going until we rip ourselves apart.

I'm taking the world as a unit right now. In this process, you might be able to use it to force yourself, to confront yourself, to see that you're trying to hold on to this precious, awful body, which is the extremist limitation you've ever assumed. I guess that's the reason why we arrange these things that are about to come about.

I guess it takes a head-on collision to wake us up. But when it comes, you can use it. However, what I'm suggesting is do it now.

And when the collision comes, you'll laugh. You'll laugh all the time. When you let go of the bondages, you can't be unhappy.

You can only be extremely happy all the time. The only thing that causes unhappiness is

a limitation. So dig out these reasons.

Pull them out of the subconscious and confront it. I want to be this body. I think I'm this body, and this body is great.

And then when you confront it, then you're able to do something about it. Until then, you're on automatic, and you can't change the automatic pilot. You can use some of the suggestions I mentioned before.

Become desireless. Work at it until you achieve it. You achieve that, and you'll discover that you're totally free.

But again, basically, the reason why we don't make it is because we hold on to these limitations, to these bondages, to this body as being me. The only difference before and after is when you look through your body after, you no more see yourself as one body. You'll see yourself as every body, every atom.

And you go a step beyond that, you'll see that you're not any body. You were never limited, that you never moved, that you were always omnipresent. How can you move?

That the play of bodies was just an imagination, an illusion. And after that, you move in the world, but you don't get caught up in thinking you're a body. You know the substance of the world as being just a dream.

Then you'll see the Vietnam War just as much a war as the moving pictures of wars are, the stories that they make up. They have them on the TV every day, they have war stories. Those war stories on TV are exactly as real as the Vietnam War is real.

And the Vietnam War will bother you as much as a moving picture of a war would bother you. This is the before and after picture I'm trying to give you. You'll let your body run its course.

I'm trying to give you a little bait by saying don't worry, you're not going to lose the body anyhow after your realization. It'll go exactly as long as you predetermined it to go. It'll go through exactly the same things it would have gone through had you not gotten realization.

What your body's going to go through, it will go through anyway. So that should never be a deterrent in getting realization. When you know that, it isn't.

[Speaker 3] (13:20 - 13:32)

We don't need any visual activity of some visitors, some intellectual class or whatever. This is really a diversion.

[Speaker 1] (13:32 - 14:04)

Right, that's a bondage. Good and bad you have to see as being equally in the illusion. It's a dream.

If you do good, you have a good dream. If you do bad, you have a bad dream. Now you can't have one without the other.

If there's good, there must be bad. If there's bad, there must be good.

[Speaker 3] (14:06 - 14:08)

You mean that the mind equates that?

[Speaker 1] (14:10 - 15:16)

No, one goes with the other. It's like attachment and aversion. Just the other side of the coin.

Just one coin. Attachment is holding on to, I say, something this way. Aversion is holding it that way.

Good is part of the dream illusion I like. Bad is part of the dream illusion I don't like. But they're both one and the same thing.

They both have to... You can't have good without bad. All words are necessarily relative.

One relates to the other. If everything was all good all the time, there'd be no such thing as goodness. You couldn't understand it.

You have to have badness to know what goodness is. You've got to have a bad stake in order to appreciate a good stake. If you're born into good stakes and had good stakes all your life, you wouldn't know what a good stake is.

There wouldn't be any such a thing as a good stake. You've got to have a bad stake to know what a good stake is.

[Speaker 3] (15:20 - 15:22)

I don't have a bad stake.

[Speaker 1] (15:24 - 15:27)

But you see what goodness is now, don't you, Harry?

[Speaker 3] (15:29 - 15:49)

Yes. Now, if I were to say this, you'd say, well, now there really is none because, you know, it's just the way you would think of it. I prefer to be...

I mean, I think I've pretty well been able to see through that goodness isn't bad, it's positive, you know, polarity.

[Speaker 1] (15:52 - 15:54)

If you're having a dream...

[Speaker 3] (15:54 - 15:56)

Let go and let be, really.

[Speaker 1] (15:58 - 16:08)

Now, what is the part of you that is this ultimate stake? If you're always that, you're that right now, right? Now, what part of you is unlimited?

[Speaker 3] (16:10 - 16:10)

My being.

[Speaker 1] (16:11 - 16:55)

Right, that's it. Hold it. That's it, my being.

Your beingness is the unlimited part of you. Now, the limited part is trying to be something. All form is necessarily limited.

Trying to be a form, a body, causes us to be limited bodies. So if you're choosing to be, don't choose to be a body, choose to be all bodies. Then choose to be every atom.

And then you're a hairline away from seeing that your real state is only beingness.

[Speaker 3] (16:59 - 17:04)

Well, I know it's the realization, let's say.

[Speaker 1] (17:04 - 17:09)

Yeah, but why doesn't everybody become unlimited? With a mere thinking, you can have anything.

[Speaker 3] (17:11 - 17:14)

You see, that seems very contradictory, when I say that.

[Speaker 1] (17:14 - 17:15)

Why?

[Speaker 3] (17:15 - 17:27)

You're saying, being desirous and so on, and then you turn around and say, if you are desirous, you can have everything. It seems like you're baiting us to get out there to have everything, and really... Right.

You want us to have nothing.

[Speaker 1] (17:29 - 17:32)

No, I want you to have the all. No, I want you to be the all.

[Speaker 3] (17:33 - 17:37)

This thing evaporates, it's like a mirage.

[Speaker 1] (17:37 - 17:37)

No, you're evaporating.

[Speaker 3] (17:38 - 17:44)

You think you're going to have everything, but when you achieve this state, you have everything and you don't want anything.

[Speaker 1] (17:44 - 17:46)

These are your words, not mine.

[Speaker 3] (17:51 - 17:53)

I'm not working for that anyway.

[Speaker 1] (17:53 - 17:59)

You become the all. You become every atom, as I said before.

[Speaker 3] (17:59 - 18:04)

But it isn't... You can't... We're sitting here...

[Speaker 1] (18:04 - 18:05)

Right now...

[Speaker 3] (18:05 - 18:17)

We're sitting here taking worldly values, in other words, of having things, and we're just sitting here, we would do this, equating having everything, you know...

[Speaker 1] (18:17 - 18:53)

Yeah, I'm talking about it. You've got one body now. You can have an infinite number of bodies.

I'm talking what you call a worldly sense. By becoming more and more and more, you become less and less limited, and then when you see that you are every atom in the universe, then it's just a tiny step to the ultimate. So I'm suggesting you take on more.

Be a millionaire, be a billionaire, be a trillionaire, and go on and on and delimit yourself.

[Speaker 3] (18:55 - 19:07)

You've just got them saying that the world, the United States today, is more affluent and prosperous than it ever has been, and yet the greatest unhappiness. So this really isn't the way to go, is it?

[Speaker 1] (19:08 - 21:21)

Well, it's not what you have, it's your attachment or non-attachment to it that determines your happiness. People have things, and because of attachment, they're miserable. We were far happier in the twenties as a country than we are today.

Even in the thirties, we were happier. And you can check this out by the songs that we had in the thirties. So it's not whether you have or whether you don't have, it's your attachment or non-attachment to what you have or don't have that determines your happiness.

Well, it's true, I'm trying to bait you into taking the all, to take it with ease, to take it without struggle, to take it when merely thinking of it. If you wonder why I don't do it, it's because of you people. It would be an affront to you if I lived that way in front of your eyes.

I had it when I was living alone up in Sedona. I had it when people started coming in, and I had to keep letting go of it, letting go of it, letting go of it until this past year I've let go of the major, major part of it. I'm just almost as human as anyone else now, the way I live.

Got involved in business, got involved in everything. So it's not to affront you people. If you saw me doing things instantaneously, you'd resent it.

Whether you think you wouldn't doesn't change it. I know you would, I've been through it. The only people who can accept these things are those who themselves do it.

Those who don't do it resent the other one doing it, subconsciously if not consciously. Can I bait you anymore? But this is true, everything I say.

[Speaker 3] (21:21 - 21:23)

What do you say? What do you want us to do?

[Speaker 1] (21:23 - 21:24)

Go all the way.

[Speaker 3] (21:25 - 21:26)

In the world?

[Speaker 1] (21:27 - 21:32)

To full realization? No. That's the bait part.

[Speaker 5] (21:34 - 21:35)

That's the carrot part.

[Speaker 1] (21:36 - 21:49)

Play the game of getting things without money, of having anything and everything you want. Take all you want, take the best, and then move on.

[Speaker 3] (21:51 - 22:01)

Relatively speaking, from Ohio, things are just about like you say.

[Speaker 1] (22:03 - 22:49)

You started this process now. I know you're living far better, with much more happiness than when I first met you. You've used it.

But now I'm saying, go all the way. You'll still be here. You can still do the exact same things you're doing.

The only difference will be you'll be totally free. You'll have a joy and peace that's imperturbable. You will have accomplished what you're trying to accomplish to what you're doing now, and not accomplishing.

And the thing is called mainly happiness.

[Speaker 4] (22:49 - 23:06)

In other words, if I could get desirelessness... In other words, my hang-up is meditation. I can't quite get my mind to meditate.

[Speaker 1] (23:06 - 23:13)

That's not your hang-up. The hang-up is you've got desire. That's a better one.

Get rid of desires and you'll be there.

[Speaker 4] (23:15 - 23:16)

You don't have to meditate?

[Speaker 1] (23:17 - 23:17)

No.

[Speaker 4] (23:19 - 23:25)

I've asked who I am for so long that I'm fond of knowing who I am and the first time I asked it.

[Speaker 1] (23:26 - 24:32)

Get rid of desires. Completely rid of desires and you're totally free. Then you'll see yourself as every atom in the universe.

And the slightest thought you put in your mind instantaneously comes about. Don't you see a desire saying, I don't have something and making it so. A desire is a very negative thing.

Now when you're desireless, if you choose to enjoy something, you enjoy it a thousand times more than you did before when you had a desire for it. Because you're free. You enjoy with freedom.

Whereas before you were enjoying with a feeling of lack. Does that make sense?

[Speaker 3] (24:34 - 24:47)

Right. Everything's right here. This is where omnipresence is.

Everything. It's this realization that truly it's so. This is it.

There's no other center other than right here.

[Speaker 1] (24:48 - 24:50)

An I. It's the I that I am.

[Speaker 3] (24:51 - 24:52)

There's the I in everybody.

[Speaker 1] (24:52 - 24:57)

And the thing that pulls you away from it is desire. Something other than I.

[Speaker 3] (24:58 - 25:06)

Desire or I'd like to say problems. It seems like that's the opposite of desire. Yeah, but that's...

[Speaker 1] (25:06 - 25:57)

Aversion. But that thing within us is what I like to call heaven within us. And it's not within us.

It is us. It is I. It's not within.

It's not without. It just is. That's all.

It just is. And you can't say anything more about it unless you want to limit it. Anything you say about within or without limits it.

Can't you see that? It just is. Period.

And you can't say anything more about it. And it is the greatest, the most terrific experience you can ever experience. And now why don't you make that all the time?

[Speaker 3] (26:03 - 26:23)

I... Frank mentioned about meditation. Well...

When you're, you know... I don't meditate per se. But yet, you know, I always wonder, well, you know, what's the truth?

What's behind this?

[Speaker 1] (26:23 - 26:24)

Don't meditate.

[Speaker 3] (26:24 - 26:34)

This, you know... There's always this consciousness of this thing that, you know, and I really do let go and let this thing direct me.

[Speaker 1] (26:34 - 26:53)

See, meditation is fine for beginners. But you people are way beyond beginners. Meditation is just getting quiet.

Much greater than that is seeking your beingness. Seeking is way beyond meditation.

[Speaker 4] (26:53 - 26:59)

Oh, I think we do that all the time, don't we? I mean, isn't that just constant?

[Speaker 1] (27:00 - 1:32:08)

Well, you're constantly seeking the world, as came out before. If you were constantly seeking yourself, you'd find it in a maximum of weeks. It couldn't take more than weeks.

If you were seeking your sex, it would take you how long to find it? And that's how long it's going to take you to find you. You're doing it like that.

But I know you can do it in a matter of weeks. If you keep looking for you, and only keep looking for you in weeks, you'll discover you. And when you do, it's like that.

It's instant. Now, the reason why you don't discover you is you hold you back here and you're looking out there for it, and here it is. You're saying, I can't find it.

But the moment you do that, it's instant. The moment you look at you, you'll see. You'll see you.

But you're every moment looking at other than you. You're looking at the illusion out there. You're looking at the body, and you're saying, I, the infinite being, am this body.

And you're saying that every moment, except when you go to sleep. And sometimes you say, I, the infinite being, am a dream body. And then you'll play act of life in the night dream state.

But you're every moment saying, I am a body. See, this is the thing you've got to get to see. Now, what Harry described before was an experience of not being the body, of just being.

When he felt fulfilled, that total satiation, he was just being. He wasn't being a body. If he thought he was being a body, he couldn't feel that goodness of it, the greatness of it.

So examine these things, Francis. Look at it, and you'll see that you're every moment chasing after the world, thinking you're a body that must be pampered and taken care of. And the Bible says, take no thought for the body.

That's what it means. So the thing to do, like Harry did, experience it, make it more and more until it's only. You won't disappear.

Then you have a choice. You can take things instantly or like other people are taking them. And it doesn't matter to you which way you take them.

It's all the same. You achieve that state of sameness, equal-mindedness. It's a dream.

What's the difference whether you get it in a matter of years or instantaneously, once you know it's a dream? It doesn't matter. But the big difference is you're free.

If you can do it instantly. You've attained the peace and happiness that passes all understanding. You've let go of so-called miseries, unhappiness, difficulties, problems.

You have attained the goal. After the three-month period, I attended a metaphysical group just two short blocks away, Dr. Schaeffer's group. And he would call the students up to the front and ask them to give a talk to the group.

And when he first times he called me, I told him I didn't want to go up. And so he bypassed me. And then after he stopped asking me, I realized this is silly.

The only reason why I wasn't doing it was the old tendencies remain, but the effectiveness of them is totally gone. The compulsiveness is done away with, even though the tendency remains. It's like a burnt rope.

It looks like a rope, seems to be a rope, but it has no strength. You go to pick up a burnt rope, it just falls apart. And so seeing that, I volunteered to go up and give a talk.

First time in my life, here I am up in front of a group of about 60 people talking on frequencies and vibrations. And I got up there, and I was so surprised. I wasn't nervous.

I was looking at them. They were looking at me. And as I was talking, I had a second thing going on in the background.

Gee, this is easy. I never knew it was this easy. And that was my first experience in my lifetime of getting up in front of a group and talking.

That was probably 1953. The super sensitivity drops away because your ego drops away. Whereas before, I was hearing them all the time.

If I heard someone coming out with an anti-Semitic remark or anti-any other remark, I saw them, I had compassion for them. I saw them hating. So I just had a feeling of more love for them because they needed it.

The only one they were hurting with their anti was they themselves. They can't hurt anyone else with it. Unless the other one else wants to feel hurt.

And once I was on Madison Avenue or Fifth Avenue, I forget which, where the most beautiful and the very best-dressed women of the world go shopping during the daytime. I looked at them, looking in the windows of those very expensive shops. And I looked at them.

And I looked at the mannequin. And I looked at them again. And I looked at the mannequin again.

And I did it a third time. And I couldn't see any difference. I said, holy mackerel, and that's what I thought was beautiful.

They're just mannequins. They're interested only in the skin, the outer skin of their body, dressing it, pampering it, spending untold sums of money on it. And the only real beauty is they themselves, not the outer skin.

So what became beautiful to me was a person of high love, the soul of a person. And I remember an incident where I was saying to two fellows of a girl I had known, gee, isn't she beautiful? I could tell by their looking at me that there was something wrong.

And I said, well, isn't she? And they shook their head, no. And I looked again.

And I says, oh, I see what you mean. And she was, in their eyes, or in physical eyes, a homely girl. But she was quite spiritual.

That's a bad word. She was high in her capacity to love. And basically, that's what is behind all beauty, love.

Can you see it? So my concepts of beauty did a flip-flop. The ones that I thought were, oh, they're the most, they're the greatest, turned out to be like mannequins.

And others whom I would have thought horribly homely, turned out to be beautiful. I was so at home, anywhere and everywhere, that in Dr. Schaefer's classes where he taught, always the finest, everyone was so well-dressed, and so neat, so proper, that I had the nerve to come in with a beard, my hair not combed, and dirty slacks on. Of course, everyone noticed it, but very properly, no one said a thing to me.

But I sat there, 100% at ease, in spite of all them looking kind of dagger-eyed at me. I did it on purpose, to prove to me that I had no reaction, no ego left. I always held the maxim in the back of my mind, that I only know that which I can do, which is an excellent check upon oneself.

I only know that which I can do. And so I would do it, test it out. And if I did find any reactivity, if I did find anything not up to perfection, I immediately went to work to correct it, until it was the ultimate, and that particular thing was achieved.

I did everything to the extreme limit, to be sure I had nothing left on it, no more hang-ups on any particular thing. The trip to L.A. was for the purpose of proving what I had discovered and knew. And always with that maxim, I only know that which I can do.

I believe I went step by step from smaller to bigger and bigger things. That's what I was really doing. That was a big one, to walk out with any money and go to L.A. And so I packed my bag, walked out of the apartment with absolute full confidence that I was on my way to L.A., with no doubt that it would not happen. And so it did. And it's not a test,

it's a proving. Test implies doubt.

Any doubt would stop it from working. I went out without money because I wanted to prove that I could have anything I wanted without money. Well, you don't need money to...

When you demonstrate things, you never think of money. You never should think of money because instead of the thing, you'll end up with money. But thinking you need money to do things is a doubt.

Really, higher consciousness determines for lower consciousness. That's why people serve me. Yet it's true for everyone.

Whenever we think, every molecule in the universe moves to fulfill that thought. And I knew I was going into that movie. Most people think negatively and are creating that for themselves.

Most people think with very much limitation and create that for themselves. But I was thinking, I was thinking, I was knowing I was going into that movie. I was so absolutely convinced that it had to happen.

But there's only one mind, there's only one intelligence, and we are all in it. And so this man's mind was turned and tuned in my direction. Anyone who has the absolute conviction of anything causes that thing to come about.

Anyone who has the absolute conviction that he can be a millionaire can be a millionaire. This requires no subconscious doubts to it, because the unconscious doubting would get in the way. When you're up in tune with the universal mind in which everyone is in, your power of its use, your ability to use it, is greater really than others.

And it affects them that way in your direction. It's a high state of love. You're swimming in a high sea of giddy, punch-drunkness in which everything, and you love everyone, you can even go up and hug and kiss a tree.

And that goes over to other people and causes them to want to love you and do things for you. I saw that love was doing for the other one what the other one wanted. It was a giving without any expectation of receiving for it.

And here I was wanting something in return for my being nice. That was the reason why I was being nice. I wanted something.

When I first knew Virginia, she had gotten very sick. And I dutifully visited her and spent a lot of hours with her when she was not too attractive a condition. And she had thrown up on a chair.

And I sat down in it. And she was so horrified and apologetic about it. And I very gallantly

said, Oh, that's nothing at all.

I said, I don't mind it one bit. And I kept, just wiped my pants off and sat down. That was being nice to her to win her over.

And I knew it would, and it did. So I went back to the incident, this incident. And I saw that I was really very annoyed by it and very uncomfortable.

And then I just acted as though it were nothing, only to win her. And when I saw this selfishness, I resolved, uh-uh, this I dump, this I let go of. And I did.

And I changed the feeling right there and then of wanting to do this just to get her my way to one of just feeling love for her. Each time I would see these incidents, I would recognize, now originally I thought it was really love. I would first recognize that it wasn't love, and I would let go of that and then feel love for the girl or person.

Which is a nice feeling. You like and approve of that person the way they are. You accept them just as they are.

That incident was a little souring of the sweet love. Instead of, then I knew I had it, I think it would be better to say, this was good news to me because like in other things, I was able to carry it to the extreme. I could love people who were opposing me.

I struggled to keep the businesses going. But inwardly, I had lost interest. And I struggled because I knew that was the right thing to do.

You don't take a going business and walk away from it. I went into it to make money so I kept struggling. But at the time, I was not aware that subconsciously I lost interest in it because subconsciously I was not getting what I wanted.

I was seeking happiness. And when I was terribly involved in building up the business, I was so busy I didn't have to bear with my own inner thoughts that I could not stand. When the business became successful, there was time on my hands.

I wasn't plagued by the problems of it like when I was building it up. And there was always a relief when those businesses collapsed. I remember there was always a relief.

You see, at the time I wasn't aware of this happening. It was only after realization that I became aware that I was the cause of it collapsing. At the time, I thought they did it to me.

I blamed the hitching post on the war having started and business having dropped off for a period of time. I blamed the loss of the lumber business on the big operators dropping the price of lumber. But there's ways out of that.

And I didn't take them. I wasn't really wanting to. I wasn't interested.

But I wasn't aware of the fact at the time. If everyone were in harmony, there would be no waiting in line for tickets. There would be no one clamoring around a box office trying to get them.

When everyone's in harmony, there are enough seats for everyone and everyone walks right in without needing a ticket. You don't even have to pay for it. Nature provides in superabundance when we get in tune with it.

There would never be such a thing as shortages. There's unlimited, infinite energy available to us as well as a superabundance of everything we would want to use. That's when you're in tune with nature.

No effort is needed when you're in tune with nature. Effort's required when you're working against nature. You're not in tune with it.

This world was put here for our use and play. The idea of nature needing to be conquered is a very negative idea. What needs to be conquered is our negative ideas.

Then only positive things happen. The only way to feel love is to love. You can't turn it on like a faucet.

It's a process of dropping your hate. Hate and love are two opposites of a pole. The more hate you have, the less love you have.

To get to love, you've got to drop hatred. This concept, well, I'm going to love this one. You can't love any more than you've got no hate in you.

Agreeing with someone is more loving than disagreeing with them. That's all that means. But it doesn't show how to increase love.

Everything I say is required and helps one increase love. I communicate with them, talk to them. That helps.

That's lower level approach. For people, to increase one's love, communicating with people helps. Why?

Because first we recognize them. We're getting away from our self-centering when we do that. And then when we talk to them, we discover that they are like we are.

And that helps us better identify with them and identifying with them is love. And as we talk to them, strangeness drops away. And most of us fear the strange, the unknown.

So talking with people tends to do away with the unknown and the strangeness of them. And therefore we feel more affinity for them, and they for us. So communicating with people is one way of increasing one's love.

Changing a feeling I had in the past can help me now because when I review it and I see it was non-love, I feel love in that incident right now. So I'm converting what was non-love to love at this present moment. There's nothing about subconscious.

When I now review something that was not with a feeling of love, but right now I feel love, I am at this moment increasing my loving. I use those incidents again and again that turn on love and feel it and learn to love. In those former incidents, I was trying to get love and not feeling so good as I could feel right now when I feel love.

One can, if one wants to, become a millionaire. Every person can be a billionaire or a trillionaire or a quintillionaire. If that were as consciousness, that this truth that I speak of works.

If inner conviction does it, when your thinking does it, when your unconscious thinking that is negative on a thing is overwhelmed by the conscious thinking to the contrary that you can, then you can. Right now you're unaware of what you had for breakfast yesterday. But when I mention it to you, you start thinking on it, you start looking for it, and those thoughts come up into consciousness.

You remember it. I had bacon and eggs. A rash or a bacon.

Before I asked you the question, you were not conscious of the fact that you had a rash or a bacon for breakfast the day before or a week before. When I asked you that, it brought it from the unconscious into consciousness. I always had the idea that a draft would give me a cold, and it used to actually give me colds.

One day thinking on it, while I was sitting in a breeze enjoying it, I said, boy, this is the same thing that I call a draft that gives me colds. Here I'm enjoying the thing and not getting a cold. It's a cool breeze.

I said, that's silly to hold on to that thought that a draft gives me a cold. And after that, I never got a cold again from a draft. I changed that unconscious thought that drafts give me colds to one that a breeze, a cool breeze is nice and does not give me a cold.

That actually happened to me. Thoughts are the only things that dam up the infinite being that we are, but they don't necessarily have to. We can have large thoughts.

For instance, I'm a billionaire. I can be a billionaire. I am a billionaire.

I can fly like a bird. I can swim like a fish. Run like a deer.

But we're absolutely convinced in our thinking that we can't run that fast. So our thoughts are limitations and even a large thought is limited to the largeness of it. It's still not infinite.

You can always have more, can't you? And more and more and more. And that's what

would happen in thinking.

You can always have more and more and more and more and more. First you want to get a hundred thousand. Then you want a million.

Then you want more millions. Then you want hundreds of millions. Then you want billions.

Then hundreds of billions. And today we have trillionaires. And the trillionaires won't stop.

They'll try to become quadrillionaires. If they become quadrillionaires, they'll want to be quintillionaires. If they become quintillionaires, they'll want to be septillionaires.

I'm not sure of that one now. Octillionaires. Sept would be nine.

Okay. Yeah, the thoughts determine the amount of the infinity that manifests for us. So you drop thoughts of limitation and take on thoughts of less limitation.

I was so ill when I started. I had one foot in the grave. And when I saw that my thinking was caused by what was happening to me, I immediately saw my body from my chin down to my toes as perfect.

And instantly I knew it was perfect. I never even thought of the idea of checking it out. I knew the lesions and adhesions of my intestines.

Intestines due to perforated ulcers were undone. I knew everything within me was in perfect running order. And it was.

As I saw that the source of all intelligence was right behind my mind, that my mind was filtering through bits of it, I allowed more and more of it to come through. And digging for this wanting to know, what am I? And seeing myself revealed to myself more and more with less and less limits on it.

I wanted to go all the way on that. And I began to see that the only limitations I have are the ones that I accept. So looking for this unlimited being that I already had inkling of that I was, I got insights of this tremendous unlimited being that I am.

And on seeing that, I right there and then realized, well, I'm not this limited body that I thought I was. I am not this mind with its limitations that I thought it was. And I undid all body limitation and almost all mind limitation just by saying, I am not it.

Finished. Done. Period.

That's it. I so declared. It was obvious to me that I wasn't that body and mind that I had thought I was.

I just saw it. That's all. It's simple when you see it.

And I let go of identifying with this body. And when I did that, I saw that my beingness was all beingness. That beingness is like one grand ocean.

It's not chopped up into parts called drops of bodies. It's all one ocean, which caused me to identify with every being, every person, and even every atom in this universe. And that's an experience that's so tremendous, it's indescribable.

You see that the universe is, first you see the universe is in you, then you see the universe as you. Then you know the oneness of this universe. Then you are finished forever with separation and all the hellishness that's caused only by separation.

Then you can no more be fooled by the apparent limitations of the beings of the world. You see them as a dream, as an apparency. Because you know that your very own beingness has no limits.

And should you choose to express them, you can. However, you don't because of your compassion for others. And the fact that they cannot take it, you hold it in the background, you hold it away from them, rather than impose upon them.

And that's why the Masters rarely, rarely ever show their abilities. What they want is the other one to discover that the other one has all these abilities. Nothing is impossible when you get into that state.

There's only one mind and if we're in tune with it, everyone fits together perfectly. No one has to be told even what to do. When I saw that the mind was mine, that the body was mine, then I began to question who am I who has this body and mind?

And what I saw was that I was an unlimited beingness. That this beingness was the cause of everything and yet was not subject to whatever it caused or created. And this beingness being unlimited, the only limitation was created by the mind limiting itself or by my limiting the action of my mind.

Beingness is simply existence. Isness. Amness.

It's the I that I am. It's the I-ness of me. And that part is without limitation.

When you discover this, the first thing you recognize is that there's no need to be a victim of your environment, to be a victim of nature. That you can consciously create your circumstances to be the way you would like them to be. And from then on your consciousness consciousness is one of I have everything I need as I need it.

Everything is in perfect attunement. Everything is okay. Everything is good.

And because of that consciousness that becomes your world. Everyone makes his world

by his mental conceptions. Everyone sees the world in accordance with his ideas and conceptions.

You don't like the world out there? Change your thinking and your world will change. Now of course your thinking includes your subconscious thinking.

The thoughts that are in your mind that you're not looking at. And he thought I'm not looking at at this moment is unconscious. The moment I look at it we call it consciousness.

Or conscious. So the unconscious thinking is the stored up accumulation of all our past thinking that we're holding in the background and not looking at it for the moment because we don't want that. But it looks to us like a tremendous piece of work to hold in consciousness everything from the past.

And so we store it in the background and we call it unconscious. The unconscious thoughts are effective whether we look at them or not at the moment. And the only way to handle them change them is to make them conscious.

And then on a conscious plane we can change them. That's what I was doing while I was making this tremendous growth. I was freeing myself from all the former concepts of limitation that I had accumulated until I felt no more limitations.

Until I had no more or hardly any more thoughts of limitation. If you let go of all of them you'd disappear because the body is a limitation. The body would disappear, you wouldn't disappear.

The logs in the dam are the subconscious thoughts which when they're pulled out the infinity behind the dam can flow through you. The reason why people do not discover this is first, they're not looking for it where it is. They're unconsciously all looking for it in the thing they call happiness.

But they do not know that this happiness lies in their discovering that they are beings with no limits. And by force of habit they accept that they are limited to their bodies to their troubles. And the accepting of it is the continuing of it.

And as we continue it we make it better and better and better. So our problems and our difficulties get better get more and more and more. When they go to the extreme like they did with me it seems that only then are people shook up enough to re-question the entire thing.

Enough to see that the way that we are going is not the way. That our happiness does not lie in fame, fortune and in being loved. When things get to the extreme they realize that seeking those three things invariably end up in frustration and unhappiness.

And then when they hit the extreme there's only one way to go. Not the way that they were going looking for happiness and materiality. But to go within and question what is this all about?

Then they will discover what I discovered. Anyone can do it. If first, he hears of the way out.

And second, believes that this is the way out. And third, wants it so much that it becomes first in his life. More important than anything else.

More important than seeking the happiness the way he had been seeking it. Then he discovers that he is unlimited. That his joy has no limits.

That the real natural way of life is perfectly harmonious. That nature is harmonious. And that all he needs to do is get in tune with it and live it.

Why don't we who are all infinite beings who have all the power there is in the universe behind us know that we are that way? Why don't you know that you're infinite? You've heard it again and again and again.

You're inherently totally free. Perfect. All glorious.

All everything. You've heard it, some of you, for years. Why don't you see it?

Why don't you see it? Isn't it ridiculous? Isn't it stupid?

Why do infinite beings like you come to hear another being talk to you? Because in the first place you do not believe that you are. You will not accept that you are.

You think, yes, it sounds nice, but... There's always a but, but, but, but going on. And this but is butting you down all the time.

If you only wouldn't but it, if you would only accept it, from that moment on you would put all your effort, all your energy into seeing this terrific being that you are. I say you don't want it. You tell me you do.

And this is the important point. You don't want it. And until you face up to this, until you confront it, you can go on forever and ever and a year more saying, oh, this is what I want.

I'm on the path. I'm seeking freedom. And you can do this lifetime in and lifetime out forever.

Until you will actually accept the concept intellectually that I am infinite and therefore it is ridiculous and stupid to live the way people live in this world. You happen to be in the, I guess, the helliest hell there is in the universe. And fortunately so at the same time.

We're living in almost the most limited state possible until beings anywhere in the universe. We could go down lower. We could become animals.

And animals are beings who also eventually discover their limitlessness. But isn't it stupidly stupid to live a life with the extremists of limitations if you believe that your natural state is infinite? This is why I say you don't really believe that there are no bounds on you.

And you prefer to be an extremely limited physical body to be cherished, to be... Well, I don't want to get you women angry with me but I was going to tell you what you do. You know what you do all the time.

And the men are not far behind you. They're very vain. We put on nice clothes.

We dress ourselves. We scrub the body and we paint it in the morning. And men do these things too.

And we equip the lesser life part of it. And then we take it off to work. Why?

So you can maintain that extremely limited state of needing food and clothing in order to survive. Working is only a concept of limitation. I must work in order to live.

If we had the conviction that I must sleep eight hours a day in order to live and survive, that's the way it would be. You would just sleep and everything would come your way. Because whether you like it or not, you're unlimited beings.

Whatever the mind holds becomes so. The mind is only a creator. The only creator in the universe is you.

You think things happen. And you're happening everything that's you're meeting with every day. You have established this extremely limited state of being that's called a physical body.

And you're holding on to it for dear life. I'm trying to point up to you that you really don't want to be this unlimited being. You really don't want to be totally free.

You want to have this limitation and you want the limitation to be nice, delightful, entertaining. And it just can't be. And you struggle your entire life trying to make it so.

And you die. And you have a vacation on the other side where you're far better able to think and immediately have things happen. And then you come back into a physical body and you keep working through this physical body until you're able to free yourself from the physical body while you're in the physical body.

You can never get free of it anywhere else but from within it. So the thing to do is to recognize how much you don't want this. This state of freedom.

It's the first thing you must do. You've got to confront it. Because if you really wanted it, it would take you weeks, maybe months, to become totally free, to become omnipotent, omniscient, omnipresent.

So I've answered the question. The reason why you don't get it is that you don't want it. All right, now you're going to say to me, but I do want it.

And I'll say, yes, you tell me that, but you don't show me that. You say you want to be totally free. You don't want to be this limited vehicle.

And the next moment, proceed to be this limited vehicle. The next moment and every moment. It's very rare that you don't think, I am this body.

And being this body confines you to it. Change the temperature 40 degrees, it dies. Give it a chemical coat of poison, it dies.

Don't give it oxygen, it dies. Why do we want to be this terribly limited thing? You've got to confront these things before you ever let go of it.

Are there any questions on this point? I think it's a very powerful point. If you will get to see what I'm presenting to you, it'll only be a matter of weeks or months before you can and will be what you really are, totally free, limitless.

If you're asking me, I would say it's a conviction that I am a body that does it. And therefore, if I am a body, anything can hurt it. Therefore, I'm very fearful.

Somebody might hit me with a car or I might eat the wrong food or a little cool breeze might come on me and do away with me. It's a conviction that you're the body that makes you fearful. Now, being this has no form, no action.

It's a static, it's changeless. And yet this is the thing you're holding on to when you say survival. It's the I continuing.

That beingness is the infinity. But when it tries to be a limited vehicle and keeps its attention on the limited vehicle, it thinks it's that limited vehicle all the time. And this is what we're doing.

We're looking at this body every moment saying that this body is I. It's very simple. And what I'm suggesting is let it go and concentrate on discovering yourself.

If you would put your attention only on yourself, you would very quickly discover it. Weeks, months, that's all. Anyone can do it.

And the reason why we don't do it is because we don't believe it. We don't accept it. We hear it and we say, yeah, yeah.

And then the next moment we go all out in being a very limited vehicle called the body. To help you not fear so much, I can tell you you don't lose the body after realization. Christ had a body.

Jesus walked around. He had full realization. In fact, he had it before he was born.

When you get realization, you don't lose the body. You lose your concepts of limitation, of being only a body. In place of it, you first see that you are every body.

Then you see that you are every thing, then every atom. And then in the ultimate, you see that you are all beingness and that all energy and matter was an illusion, a fiction that you created and set up. And after that, you look at your own body the same way you look at other bodies objectively.

And the body can never again disturb you. It can never again disturb the deep, wonderful, profound peace that you are. So you don't disappear upon realizing who and what you are.

You don't lose a body. First you gain every other body in the universe. So I'm trying to bait you now.

Since you love the body so much, be a million bodies. And when you are a million bodies, you're close to seeing your ultimate state of pure beingness. But I hope I'm leaving you with a provocation.

I'm trying to provoke you into looking at yourself and recognizing that you really don't want this infinite being that you are. But you really want to play as though you're a limited body. And therefore, you're not quickly discovering who and what you are.

If there are any questions, I'd be very happy to help you if I can.

[Speaker 5] (1:32:09 - 1:32:16)

How did you arrive at your realization?

[Speaker 1] (1:32:21 - 1:33:11)

Because as long as you are a body, you have very strong convictions that you are a body, and you're holding it in your mind, and you'll always be a body again and again and again until you let go of the desire to be a body. See, so it's while you're in the physical body that you have to let go of all desire to be a physical body. Now that word desire is a very powerful word.

The only reason why we have bodies is because we desire them. The only reason why we are limited in any way is because we desire limitations. Become desirous, and you're unlimited.

[Speaker 4] (1:33:17 - 1:33:24)

Is it all that we can perceive, like we perceive we have to have a body because we always have?

[Speaker 1] (1:33:27 - 1:36:15)

It's a matter of choice. Whether you face it or not, you've chosen to be a body. If you will dig within you, you will discover this.

The real culprit is the thing called the unconscious mind. The unconscious mind is a storage closet of thoughts. We create thoughts, we put them back in the subconscious, and then we say we act as though they are not there.

Every subconscious thought is just as active as any conscious thought is, but we have created this mechanism of subconscious thinking. And the subconscious thoughts are only the conscious thoughts that we're not looking at this moment. And right now there's millions of thoughts going on in your mind.

You bring to consciousness a few of them at a time. But all those millions back there are active. And this is the greatest difficulty.

It was a very handy mechanism in the beginning. It was an automatic pilot. When we became more and more involved with thoughts, we put them on automatic and stopped looking at them.

And we are now running on automatic, called the subconscious mind. And this is your greatest difficulty. If you could make the subconscious conscious right now, you would be realized.

Because you would see all this limitation that you set in motion in the past that is now continuing invisible to you. And by making it visible, naturally you're going to drop all the limitation. Keep your attention focused on you.

If you would do this only for weeks or months, you'd get full realization. I say only, which means not stopping it and looking at, I am a body with problems. It would be very quick.

[Speaker 3] (1:36:21 - 1:36:22)

Are there degrees of...

[Speaker 1] (1:36:25 - 1:36:34)

No. There are degrees of letting go of self-imposed limitations.

[Speaker 3] (1:36:41 - 1:36:45)

Self-realized. Because it was...

[Speaker 1] (1:36:55 - 1:37:56)

You see, you're self-realized here and now. Holding on to concepts of I am not realized. So there is no growth into the unlimited state.

That is, there is an apparent growth of letting go of the self-imposed limitations. Letting go of self-imposed limitations. You'll never ever be satisfied living life in the world or in any other world or in the heavens.

There are heavens on top of heavens on top of heavens. We happen to be in the hell realm of the heavens. And you'll never ever be satisfied until you go to the ultimate.

[Speaker 5] (1:37:56 - 1:38:02)

Well then, from your statement, how can you know we're realized?

[Speaker 1] (1:38:08 - 1:39:00)

By being it, you'll know it. You see, now it's just semantics. When you're realized, you see no otherness.

There is only I or alone. It's a point of view that you will have that will be just that way even though that apparency of a body will be moving around on an apparent earth talking to apparent other bodies. But you'll know it as an apparency, as an illusion.

And you will see only oneness. But again, it has to be experienced. Yet, you can experience beingness.

[Speaker 4] (1:39:06 - 1:39:07)

But doesn't it get boring?

[Speaker 1] (1:39:10 - 1:41:42)

No. It's what everyone wants more than anything else in the world. It is the most satisfying.

It's the greatest satiation possible. You're looking for it all the time. And you're asking me, it's boring.

You're seeking it in everything you do. Every act is seeking this. You'd be surprised how simple everything is that seems to be complicated once you see the truth.

If we wanted the ultimate truth as much as we want to be a body, we would have it in a matter of days. That's how simple it is. The way you've been doing it, the track record is

can take almost forever because how long should it take to do a three-month job or three months or less?

In other words, you were not doing it. You were toying with it, playing with it, using it to better what you really want, the world. If you were using it to go to the infinite being that you are, you already would have been free.

Does that make sense? So what's missing is your want to. Your want to is the world.

And if it's the world, it's the opposite of your unlimited beingness. And each Sunday I've been trying to give you something really substantial to work with. Can you remember what the first one was?

Anyone here remember?

[Speaker 2] (1:41:43 - 1:41:46)

The first one was let go of the world and focus on freedom.

[Speaker 1] (1:41:46 - 1:42:56)

Right. That's step number one. And it's step number one of the method, isn't it?

You've got to want freedom more than you want the world. Let me change that around a bit. That's the way it was originally.

But it seemed to be meaningless to people, so we changed it to you must want freedom more than you want approval or control. Well, approval or control equates to the world. But I think it's better put, you must want freedom more than you want the world.

And if you do, then what's your behavior from there on? Turning your head away from the world and focusing it back on you. Doing that which is required to detach you from the world and allow your infinite beingness just to be.

So step number one is you've got to want freedom more than you want the world. What was the second Sunday on? Do you remember?

[Speaker 5] (1:42:57 - 1:42:59)

Freedom to fear death. Go for it.

[Speaker 1] (1:43:00 - 1:48:15)

Wasn't that the last time? Freedom more than once. Okay, the number one hold down is the wanting to survive as a body, which comes out as the fear of dying.

Out of that evolves every other feeling. If I get everyone's approval, I'm safe, I'll survive

as a body. If I can't get their approval, I want to make them approve of me, so I'll be safe and survive and that's control.

But because you're so fearful of allowing the feelings of the fear of dying to come up, you need to work with approval and control first. And when you release that appreciably, naturally up comes the bottom fear of dying for you to release. But I think you've done enough on approval and control to directly attack the fear of dying and work on that and work on that.

And when you get stuck, use the how-to and the method. Let go of wanting to change the feeling of stuckness. If it's a vague feeling, let go of wanting to change that vague feeling and it releases and then you can attack the fear of dying feeling.

That first little release will allow you to move up to the place where you'll discriminate and realize the fear of dying is only a feeling and that right now you're equating it to actual death and that's why you don't allow it up. If you didn't equate the feeling of the fear, if you didn't equate the fear of dying to death itself, you'd let it right up and you'd go free in a matter of a week or two. And it is pushing hard to get up and get out.

It's the most suppressed feeling we have. And you're doing a beautiful job of suppressing it and holding it down. So last time we did something that's been done for the very first time, focus in on the fear of dying feeling.

I generally avoid it because most people jam on it rather than carry it through. But I think you're ready. If you're committed as you say you are to allow the feelings of the fear of dying up and allow them to go out.

Did you hear that word allow? That's just the way it happens. Instead of holding it down, you allow it up and out because it's trying to push up and out all the time.

Every suppressed feeling is. So when you do it, it's easy. It comes up in waves and goes out until the waves stop and then you're finished.

I want to give you another very practical thing that will help you go free. And it is this. Whatever you do, whatever you want now, get it by releasing only.

Whatever you want, get it by releasing only. I'm underlining only. I might kill you because it's so easy.

It drops into your lap. I'll kill you. Is there anyone who has not experienced getting something with no effort through releasing?

So every one of you has experienced getting something just through releasing. No effort, no doing, just releasing. And it drops into your experience.

What's wrong with that? I mean, what's wrong with that? You've done it.

You've done it more than once. And all things are possible when you do it that way.

[Speaker 4] (1:48:15 - 1:48:18)

I just don't want an elephant to fall into that.

[Speaker 1] (1:48:21 - 1:51:13)

Okay, so the point I'm making now is from here on, everything you want, make it a point to get it via releasing. Do you think you ought to write that down? I'm afraid you'll forget it the moment I stop talking to you.

That means your life is going to be beautiful from here on. Oh, God. Oh, God is right.

From here on, get everything you want by releasing. Now, what will that do? It'll get you into the habit of releasing.

It'll get you to use it more and more and more until it's natural, like breathing. Now, your greatest prize is not going to be the getting of the things that you want, but in your state of beingness. You'll move into that high, high, high state.

Because when you let go, by releasing, it's letting go and letting God. Can God do it? You need money?

Does God have money? He could give you a trillion dollars tomorrow if you would let him. It's just a letting.

And basically, it's a letting go of the ego sense, I, me, my body, mind. Letting go of the ego sense is letting God do it. It's letting the God part of you, your beingness, do it.

That's simple, isn't it, what I've said so far? Okay, what you need is one of these electrical prods that the Chinese authorities used yesterday on the mobs in Beijing to try to break them up. Cattle prods.

Cattle prods. They're electric shocks. You know, it's an idea.

Okay.

[Speaker 4] (1:51:16 - 1:51:36)

It just reminded me that they used that idea on one Star Trek movie where the controllers, which were brains in a glass jar, controlled the population and they had hooked up to every person a gadget, and the person, if they thought a wrong thought, it would ting.

[Speaker 1] (1:51:39 - 1:51:40)

Find out where they bought them.

[Speaker 4] (1:51:40 - 1:51:48)

Okay. I think that would be very useful. I really do.

Home Depot.

[Speaker 1] (1:51:50 - 1:52:29)

Home Depot. Maybe that's what we need to set up here is a Home Depot with a capital H. H for heaven.

Highest. But this is an assignment. From here on, produce everything you want by releasing until it gets to be permanent.

When it's permanent, you're off the coast of being free.

[Speaker 4] (1:52:32 - 1:52:36)

I'm a little confused. That means we take no action physically?

[Speaker 1] (1:52:37 - 1:53:03)

No. No. In your mind, you take no action.

Okay. When you release and you let it happen, your body goes through the motions, but you have a sense of being not the doer. It's not me, but the Father who worketh through me is the sense.

It's letting go of I, me ego sense and letting God run the body.

[Speaker 4] (1:53:04 - 1:53:07)

That's what I do when I'm demanding for it.

[Speaker 1] (1:53:09 - 1:56:40)

You do it all the time. Things get to be effortless. You'll be surprised and it's almost like this.

Now to lift your arm takes effort. If you release, your arm floats up with no effort. And that applies to everything.

There's no effort. When you let go of the ego sense, there's no effort. And it drops into your experience.

When you do it enough, you'll learn to create instantly. That means materializing and

dematerializing things. Through this process, you'll learn to materialize.

Even gold. Of course, when you got the formula for making gold, you don't want to carry it around with you. It's heavy.

The only thing you think of is what you want, what you need. You produce things for use, not to store up. Storing up just shows uncertainty, a feeling I can't have, so I better build it up for the future.

How many pockets does Babaji have in his... ...loincloth? They never carry things with them. If they want something, they materialize it.

So again, starting today, we get everything we want through releasing. I suggest you put up a sign in your room. Get everything only through releasing.

I think you need to really put it up over your mirror when you look at least once in the morning, wherever it's obvious, put it up in a very obvious place. Because it's obvious that even though you've released more than once and achieved something dropping into your experience, you don't want to remember it. You prefer to do things the hard way.

You love to grovel. And this will take you out of your hovel of grovel and help you solve all problems.

[Speaker 4] (1:56:41 - 1:57:10)

The thing about we love to grovel, I had an awareness a couple of weeks ago. I was asking myself, why don't I let God do it? Why am I struggling?

And the answer came, because if God does it, then you won't get the approval. So that was a very good eye-opener. We don't want him to do it, so we get the approval.

Look what I did, look how I struggled to do this.

[Speaker 1] (1:57:10 - 1:58:02)

Every time you've released completely on something, no matter how impossible it was before you released, it became immediately possible when you released. No matter what it was. No matter what it was.

I'm saying that to dare you to think big. I've said so much, and what I've said to you so far, I feel like cutting it now and letting you stay with that. Do you have any questions?

[Speaker 2] (1:58:04 - 1:58:25)

I have a question about what the second week was. We covered the first, third, and fourth. How was the fifth week?

Just the fifth week, then. There were several things you talked about one of the weeks I was gone. I don't know when I was.

When was that? I went to California.

[Speaker 1] (1:58:26 - 1:58:33)

Were you there when we decided to release directly on the fear of dying?

[Speaker 2] (1:58:34 - 1:58:44)

Yeah, that was last week. So, I remember that. The question you were answering that week was how to get there faster, how to increase your want to.

[Speaker 1] (1:58:47 - 1:58:55)

And what was the answer to that question? Just do it.

[Speaker 4] (1:58:56 - 1:58:57)

The decision.

[Speaker 1] (1:58:58 - 1:59:00)

Oh, the decision. That was it.

[Speaker 5] (1:59:02 - 1:59:07)

I think you're the one that asked the question. Answered it so well, I totally forgot.

[Speaker 1] (1:59:10 - 1:59:16)

When you make the decision to go free, it comes rapidly.

[Speaker 2] (1:59:18 - 1:59:35)

Poetry. The other question I have is about releasing on the fear of dying. I understand you to mean that in our workshops that we should even go as far as instead of asking is that approval or control is that survival or is that fear?

[Speaker 1] (1:59:35 - 2:00:39)

Yes, under the approval and control the workshop leader, Hale, will then ask you to look at the fear of dying underneath it. The reason why you want approval or control is so that you'll survive. So, it's up to the workshop leader to lead you further down.

Now, if they jam, then release them on their feeling of being jammed. And when that's let go of, then they can confront again the fear of dying. If they jam, it's just running

away from the fear of dying as though the feeling is tantamount to death.

You can keep reminding them it's only a feeling. The fear of dying is only a feeling. And feelings don't bite, they don't shoot you, they don't hit you over the head.

[Speaker 4] (2:00:40 - 2:00:42)

They just keep you bound.

[Speaker 1] (2:00:43 - 2:00:43)

No, you do.

[Speaker 4] (2:00:44 - 2:00:45)

Once, and you do.

[Speaker 1] (2:00:46 - 2:01:19)

It's only a feeling like every other feeling. But the tendency to run away from it is very strong and very habituated. So, now you've got to make the effort to get it out and get it out.

And once you start letting it up and letting it out, you'll discover you don't die each time the feeling comes up. You survive so you can look at it again and again.

[Speaker 4] (2:01:20 - 2:01:46)

Something came to mind that Enrique said in one workshop that was very good. This guy was releasing on his neighbor, his feelings for the neighbor, and he couldn't do it. So, she said, well, release on this paper cup on the table.

And then he did, and she said, it's the same thing. It's just a feeling. It doesn't matter what it's on.

It's the same thing.

[Speaker 1] (2:01:46 - 2:02:08)

And then he released on the neighbor. Okay, that's one of the ways of a leader taking a person through a release. If you can't release on anything, you release on the wall.

Do you like the color? Don't you like the color? So, what you're telling me is that she's using a process that works.

[Speaker 4] (2:02:10 - 2:02:18)

So, if you use the same thing on death, when it comes up and it becomes overwhelmed,

you start releasing on something in the room.

[Speaker 1] (2:02:19 - 2:02:48)

Well, no. Now you're contradicting what I say. See, now you're going way down to the elementary way of releasing.

I'm trying to hold you up at the post-graduate level. I'm taking you out of grammar school, high school, college, and putting you into the post-graduate college work. No, release the feeling of stuckness.

See how you want to change things that I tell you?

[Speaker 5] (2:02:49 - 2:02:51)

Yeah, I sure do. Okay.

[Speaker 1] (2:02:54 - 2:04:08)

Release only the feelings of the stuckness or even the vagueness of the feeling. You might not even see it because you're trying to run away from it. Release wanting to change that vague feeling, whatever it is.

If that goes out, then you're able to approach the fear of dying again. Now, also needs to be thrown in the fear of living, which is the opposite side of the same coin. It also helps us to overcome wanting to die.

Because it is in a lot of us wanting to die to get away from everything. So wanting to live, wanting to die, fear of dying, fear of living. Those four things can be played with.

Maybe you ought to write them down or if you think you've got them. Now, this should have an astounding... I know, I needed to learn how to get out of stuck.

[Speaker 4] (2:04:08 - 2:04:11)

He installed those on me when I had that experience.

[Speaker 1] (2:04:12 - 2:04:48)

This ought to lead to an astounding change in every one of you. And it will if you carry it through. You're being asked to do that which will get you free rapidly.

You can do it here because you don't have the world telling you just the opposite, pulling you in just the opposite direction. Here you don't have the world pulling you. So you can stay with it.

[Speaker 2] (2:04:58 - 2:05:11)

Through. I was working on the fear of dying one time and I brought up a lot of heavy physical pain. So I must have been doing something wrong but it took a long time to work through it.

[Speaker 1] (2:05:11 - 2:05:25)

Instead of releasing it, you were expressing it on the body. You were making the body die. Pain is towards death.

So instead of releasing it, you were expressing it into the body.

[Speaker 2] (2:05:27 - 2:05:39)

So if I get into that again, I'd have to say I think that slowed down my releasing when that happened after that. I still haven't let go of where all of it was. So what can I do to get through that again?

[Speaker 1] (2:05:41 - 2:06:00)

Talk to the workshop leader and let him take you through it. Okay. Or keep releasing the stuck feelings.

See, instead of releasing the stuck feeling, you kept it going. You were stuck with the stuck feeling and you kept it stuck.

[Speaker 2] (2:06:01 - 2:06:02)

Stuck with pain.

[Speaker 1] (2:06:06 - 2:07:14)

Can you see how simple it is? It's really simple if you'll do it. All right, now you got me propping Hale and Hale will prop you and we'll all be proper in the future.

Which means releasing the fear of dying, getting everything we want via releasing only. Doing it without effort. Be not the doer.

Again, to aid your intellect, it's just letting go and letting God and I think you accept that God can do it. If he can't, I'll get you another God who can. But it's a let go and let God experience and it drops into your experience, right into your lap with no effort.

[Speaker 4] (2:07:18 - 2:07:42)

I have a question about the approval program and the control program. If we're wanting approval, if we can't get approval, then we want to control so we can get approval. Is that what you said?

Okay. How does that work when, okay, you're sitting in your room and there's an insect and you want to control that?

[Speaker 1] (2:07:42 - 2:18:20)

Why don't you answer these questions yourself? Why do you have to have me answer a question like that? Can you see why you want me to answer it?

You want my approval. You want my attention. A question like that you can answer.

See, now you're bothered because you feel maybe I'm putting you down. I won't approve of you. But all these little intellectual questions you can answer yourself and they get you nowhere fast.

They take the place of releasing. Instead of releasing, you're questioning things. The whys and wherefores of things never give you any answer.

They just satisfy the intellect, which is the thing you want to get rid of. So, please release only. Don't ask whys.

Why this? Why that? It's a dumb question in the first place because asking why, now why isn't it the way I think it should be?

That's all you're saying. Whenever you ask why, you're asking someone to explain so it fits in with your knowledge, which is lower than college. That's down in elementary school.

So try to get out of the habit of why questioning. Just do it. Throwing up whys is specifically avoiding doing it.

So get whys, kill the whys. Get w-i-s-e and kill the w-h-y-s. Okay.

I think we can end the session now. Don't do halfway jobs. You'll discover a free one does that naturally.

Whatever the free one does, he or she does it. To perfection. So it's a very practical tool.

Whatever you do, no matter what it is, you do it so that you're free in no time flat. How long should it take to be what you are right now? That's how much time it should take to go free.

You're free right now in your beingness. You're bound in your ego sense. I took out of Ramana Maharshi something I thought I'd give you maybe next time, but I'll give it to you now.

Work is no hindrance to realization. Doing things does not block you from realization. It is the sense of wrong identification that is the source of all your trouble.

Get rid of the false identification. And what's the false identification? That you are the doer.

And you've all experienced from releasing that when you're released it happens. You're not the doer. As I told Alan, like when Yogananda was sitting in a bed, it was very high, he didn't try to get his balance, raise his hand, it went up effortlessly.

When you're not the doer and you want your hand to go up, it just floats up with no effort in everything you do. The same thing happens. No energy, no effort is necessary.

So being in action is no hindrance. The hindrance is identifying as being the limited body-mind. As identifying with the ego.

If you tried to do no action, you wouldn't succeed because your karma is driving you now into action. So if you tried to do nothing, you wouldn't succeed. Whatever your karma is, you would do.

So trying to do nothing doesn't help. Only releasing helps. And only releasing will get you all the way, as fast as you will do it.

So the action, rather than being a hindrance, is really a help because as you're in action, you're being pushed by your feelings which bring up more feelings while you're in action for you to release all your feelings. So you must do it in the world. You must do it in action.

You cannot do it isolating. When you isolate, you'll just escape. So the next major point to write down on your slips or whatever you got is whatever you do, do it to perfection.

That's behaving like a master. Behaving like a master brings up the objections to it while you're releasing. If you don't do things to perfection, it's because actually your destructiveness, your non-constructiveness causes you to do it not to perfection.

But if you make it a point to do it to perfection, up will come these feelings that are anti while you're releasing. So make it a point to do whatever you're doing very successfully. That word perfection might not be understood.

Success might be better understood. Whatever you do, you should be successful in doing it. Okay, I think I gave you enough for today.

These points are so potent. Any one of them that we've had will extremely expedite your going free. They're very practical.

They write down to earth how to behave in your everyday life. You'll be doing in your everyday life the things that get you free rather than what you're doing now. What you're doing now keeps you bound in the round and around and around you go.

You're on a merry-go-round. But if you do these things, you'll get off the merry-go-round. You'll stop spinning.

The following session was recorded June 4th, 1989. Okay. I could give it to you from here on every time I meet you if you won't kill me.

I could always keep pointing out things that you're doing that keep you going in the wrong direction of limitation.

[Speaker 2] (2:18:22 - 2:18:38)

Well, I'd like to... Why don't we try that? I don't know if anybody else is in agreement, but you always talked about it in the days when you were giving ego presentation.

People grew rapidly. So why don't we try that? Is that something that would help us grow?

Oh, I'm glad you brought that up. I don't think so.

[Speaker 1] (2:18:40 - 2:19:04)

Because what happened before was that every one of them stopped growing. Stopped dead. There's a whole gang that was out there.

They didn't have a release technique either, did they? Right. They didn't have...

Yes, they did. I gave it to them one-on-one all the time without putting them through the formal course.

[Speaker 2] (2:19:04 - 2:19:11)

And yeah, they all had it before we broke up. Yeah, before, but not long before.

[Speaker 1] (2:19:11 - 2:19:13)

Okay, they could have released.

[Speaker 2] (2:19:13 - 2:19:14)

That's true, yeah.

[Speaker 1] (2:19:15 - 2:19:53)

They didn't. Now, I know what happened. After it happens, I can see the cause of it.

If I give you ego presentation more than you wanted, you unconsciously build up a resistance to hearing anything I have to say after a while. You stop growing, period. So there's a delicate balance.

I can do it lightly. The way I'm doing it now is not as heavy as the ego presentation used to be.

[Speaker 2] (2:19:58 - 2:19:59)

But I'll try it.

[Speaker 1] (2:19:59 - 2:20:00)

Let's see what happens.

[Speaker 5] (2:20:03 - 2:20:05)

I'll need a little workshop.

[Speaker 2] (2:20:11 - 2:20:22)

That's what you talk about, trying it, but I have to say over the last month or so you've definitely turned the heat up from what you had before. So where's it coming out of you? See, that's another problem.

[Speaker 1] (2:20:23 - 2:23:15)

That's another problem I have. I think I'm going to do something. A higher power says otherwise.

When you go free, your thinking mechanism is overridden by the highest beingness called God. What were you going to ask? Ask yourself this.

Who is I? Is it a higher self or God? Bottom line, it's you.

Ramana Maharshi says at times, there is no God, there's you. Show me God. Anyone here can show me God?

Have you ever seen God? Ever get a letter from him? Ever shake his hand?

So he says, there's no God, but there's you. And in your beingness, you are that God that you're conjuring up. Your beingness is what the world calls God.

And when you release your ego sense and drop into your beingness, you're all-knowing, you're all-powerful, and you're everywhere present. Isn't that simple? Isn't that nice?

What a present I gave you. You're a God, you're a God, you're a God, you're a God, you're a God, you're a God. God damn it.

I couldn't get on there. But you can see why I can talk that way. Is there a God?

Sure. I'm looking at him. And that's what you're looking at all the time, saying otherwise.

See, I can condemn him to hell. Wish him every bad thing there is. But not really, because it's me, my beingness.

So when I voice it to you, I really don't mean it. Anything derogatory. Is there a God?

Yeah. Thou art that. From the East, from the West, I am that I am.

I'm still not sure if that's the only capitalized sentence. Come in. That's God.

Get him to close the door.

[Speaker 2] (2:23:15 - 2:23:16)

Hey George, he burns.

[Speaker 1] (2:23:16 - 2:24:37)

Close the door. Just want to prove, God is one. Not me and George Burns.

He's just acting like one. Sure trying to hold on to his eternality through the physical body. He's in his 90s now and he still gets on stage on special shows.

He still gets up, talks, sings, dances. At least he thinks he's dancing. He just about moves.

Anyway, God is the one single infinite beingness of the universe. Therefore that must include us. It's the part of us that's our beingness.

It's a car coming. It's a motorcycle.

[Speaker 5] (2:24:41 - 2:24:43)

You've been driving badly for all those years.

[Speaker 2] (2:24:49 - 2:24:51)

So I got thrown off.

[Speaker 1] (2:24:54 - 2:25:16)

I don't want mopeds around here. Dopeheads, we have enough. We don't have to have any mopeds.

I was thinking how to stop outside people from coming in with the proper sign out of the cattle cart.

[Speaker 2] (2:25:16 - 2:25:18)

End your radioactivity.

[Speaker 1] (2:25:19 - 2:26:11)

What about beware of the dog? Whoever talks and says I am the dog. Why don't we put up an electronic system?

Put up a sign beware of the dog and if they walk in they break an electronic beam which plays a very loud barking. You have to get a real dog on tape. Anyway, someday we'll have to have a receptionist out at an entrance point when the traffic gets heavier.

[Speaker 2] (2:26:13 - 2:26:24)

We could easily put up an electronic gate and a little voice thing that you have to intercom and press it if you want in. Otherwise people that know could get in easily without even getting out of the car.

[Speaker 1] (2:26:26 - 2:26:30)

Maybe that's a better idea than give it to Frank and his people.

[Speaker 2] (2:26:31 - 2:26:37)

It costs four or five hundred dollars for the gate. Well the way we like to waste money I don't know.

[Speaker 1] (2:26:39 - 2:27:24)

Too low? What did the two Indians want last week? They never came back.

My scalp is my own then. I've got to lift that Nancy told me yesterday or the day before insurance cannot be granted unless that paper is lifted. So when I get back to town I'll go to work at it and try to lift it.

But I sure can shift from the top to the bottom. What were we talking about? God?

[Speaker 2] (2:27:25 - 2:27:29)

God of the doors. Yeah, is there a God?

[Speaker 4] (2:27:30 - 2:27:32)

Yeah, I'm looking at it.

[Speaker 2] (2:27:32 - 2:27:35)

But I look at you and I see God.

[Speaker 1] (2:27:35 - 2:31:00)

You say, no Lester, you're a liar. I'm an extremely limited carcass. If my temperature goes up ten degrees I die.

If I get a chemical in me I die. If I don't put in vegetation to ferment it and make garbage out of it I die. This is what you're saying.

No, I am not the unlimited being. I'm a carcass and someday you'll see you imaged it in your mind needing all these little limitations. So what do you need to do?

I summed up the four days sessions we had before. The first one was you want the world more than you want freedom. And with it you should take all your joy from yourself, from within by releasing.

That was session number one. Session number two was you must make the decision to go free and then do it. However, if you make the decision to go free you will do it.

It's that simple. If you're not free you have not made the decision to go free. Because once you make the decision everything you do after that is orientated toward going free.

The prime thing of it is making releasing constant. The third session was go directly to the fear of dying and release it. Release directly the fear of dying.

As you know underneath approval and control is the fear of dying. So get rid of the bottom motivator and you're finished. The fourth one was get everything you want from here on by releasing.

I guess that is the most practical of the four. How successful have you been? Or are you still doing it mostly ego-wise?

Remember when you do it by releasing it's effortless. If you're making an effort that's ego-motivated.

[Speaker 2] (2:31:04 - 2:31:13)

So I get confused about the action part of it. You're just saying it's effortless. You still body acts to get it.

But it's without...

[Speaker 1] (2:31:13 - 2:32:00)

Yes, it's without effort. It's like floating through the air. Floating through the thing.

As I explained if you wanted to lift your arm up it takes no effort. It just floats up. No energy is required.

So effortlessness is when I say I am not the doer and I let it happen. Another way of

expressing is is letting go and letting God. But your actual experience is no effort.

[Speaker 2] (2:32:02 - 2:32:11)

That makes it a lot clearer because we could actually go through the body could go through all the actions of the day doing things and yet be effortless if we stay released. Right.

[Speaker 1] (2:32:12 - 2:37:32)

That's it. I think last time didn't I read something that Ramana said Action doesn't stop one from realization. Identifying as the doer does.

So bottom line it sums up to I am my beingness. And when you come from your beingness you'll just watch the bodies float around including your own exactly as you would watch them on a movie screen. And when bodies on a movie screen start shooting even bullets and wiping each other out you know it for what it is.

Just an imagined thing. There's no death. You can imagine image a death.

Actually there is no such thing as death. Get rid of the imaging get rid of the imagination get rid of the mind and all I'm saying to you is very obvious. And again you'll never stop struggling until you do go all the way to freedom.

These four sessions the first four sessions are so powerful I decided not to add to it. I could go on with more things like that. I think it'll get to be maybe a little more confusing.

And if I leave it as it is it's simpler to understand and do. So we can go on talking about things related to this rather than new things. I don't want to overcomplicate it because that's one of your serious problems.

You've got everything overcomplicated right now. Life is simple. It's eternal.

It's perfect. It's whole. Isn't that simple?

Why pile things into the head and take you away from what I just said? Every thought is a limitation. Every thought is calculated to keep your body surviving.

Every thought keeps you bound and around. So you must stop thinking How? Release the fear of dying and you don't have to struggle for survival anymore.

Release the fear of dying and you discover you are eternal. And all that misery you conjured up was ridiculous. Okay, I feel like stopping it right there because again I'm saying so much to you.

Making it so simple telling you you are it and you can't do anything about that and telling

you to stop looking otherwise, elsewhere but into your own beingness. Maybe we ought to take off where we left off last night. You guys got some deep realizations.

I don't know whether you're aware of it. And it's... If I have it, it could be put aside.

If I talk about it, it'll probably come out different anyhow than it did last night. It was real good. Ask the guys, they'll tell you what it was.

It was... Don't tell me. Oh, be not the doer.

Who wants to be a doer? So I say, be not the doer. You can see to it.

[Speaker 2] (2:37:32 - 2:37:32)

Okay.

[Speaker 1] (2:37:40 - 2:39:58)

You can see the light through the window. And in general there was a lot of question on what does it mean, be not the doer? So I think I start off by saying, well, I told you to release, to get everything you want.

When you are released, you have no sense of doership. Everything falls into line, right? That's it.

When you are released, you experience the sense of being not the doer. So that ought to connect for every one of you. When you're completely released, it just happens with no effort.

And so you sit back and watch it happen. It's the experience you go through. That's being not the doer.

Now, you can't stop action. You cannot go into inaction because of your karma. But you should use the action to grow by the action.

And one of the big biggies is be not the doer. Watch it happen. Your sense is, you're sitting in a theater watching a show go on when you be not the doer.

Do the newer ones to this idea have any question on it? I think the three of you last night had a real good experience of what it means to not be the doer. The three of you, do you have any question on the sense of being inaction and being not the doer?

[Speaker 3] (2:40:02 - 2:40:04)

I don't know why I have a question.

[Speaker 1] (2:40:05 - 2:40:07)

Because this is what I was working on last night.

[Speaker 2] (2:40:11 - 2:40:12)

Stealing my show, huh?

[Speaker 1] (2:40:14 - 2:40:28)

Maybe I was hearing your show from afar. You could. But I got to the point where, and this is what confused me, where even my will seems senseless.

It is.

[Speaker 3] (2:40:31 - 2:40:33)

But at that point...

[Speaker 1] (2:40:33 - 2:46:06)

If you can be not the doer. But if you cannot be not the doer, then will is usable. Will is effort.

Efforting to undo the effort. But there is a power in you. It is a will power where you can decree.

If you will. And now willing is good. Because you could will out the whole thing if you so decided.

I have yet to see the first one do it. Okay, so what is your question now? You just answered it.

See, with Alan I was able to explain it in relative to something that was going on. He wanted to make a preparation for somebody to do something that he would like them to do. And he asked me if I'd call that party and I said no.

Well, in his idea you had to get ready for it. My concept was in a matter of 30 seconds I'll have the whole thing completed when I see this person. Because I'm not the doer.

It happens right away. If I continue to be not the doer. If I am the doer then I've got to make preparations, I've got to do convincing, I've got to do asking.

A lot of roundabout stuff. But when you're not the doer it's the sense of letting go and letting God do it. You actually sit by and watch the body action go on.

Just as you would a moving picture of your body. I think you've all experienced times when you were not the doer and you saw things happen. Right?

So you've all experienced it. And experience is the main thing that we need to use to

learn. We cannot learn intellectually through the mind, through the head.

The mind is the enemy. The mind is the obstacle. The only way we can learn is through experiencing.

And each and every one of the six of you has experienced being not the doer and watching the thing fall into line without effort. All right, now the thing to accomplish is to have that happen all the time. When it did happen, was it miserable?

But every time you effort, you're unhappy. You're striving, you're struggling. Every time you effort, you're not happy.

But the moment you let go of identifying yourself as being the body, things are effortless. As you add body-mind, the opposite sides of the same coin, the mind and the body. The mind says the body is there.

All right. So experiencing is something you should know, the difference between the intellect and experiencing. Everything you accumulate even now in the intellect, you're going to have to drop.

To get that intellect, that mind totally quiet. Everything you've learned in your lifetimes, you're going to dump. After which, you're omniscient.

After which, you're in touch with your beingness, which is omniscient. And what thinking would omniscience require? If everything is known, what is there to think about?

So you shift from using your head, which is your block, to quieting that head, so you just remain as your beingness. And everything is effortless. Everything falls perfectly into line, and you're in the perfect happiness that there is.

That's really your basic nature. Don't think you're shooting at me. Ah!

[Speaker 5] (2:46:08 - 2:46:13)

Ah! It's a pause. It's a pause, right?

[Speaker 1] (2:46:16 - 2:46:57)

The applause caused a pause. You know, I feel like stopping there. It's such an important, powerful point.

I feel if I talk on further, I just dilute it. So let's stick to that as being the point of this meeting. Could you keep a record of what the major topic was of each meeting?

You've got the first four, have you not? The first five. And make this number six.

Because someday we'll want to do it again.

[Speaker 2] (2:47:02 - 2:47:08)

It did a section. We missed most of it.

[Speaker 1] (2:47:09 - 2:47:09)

No, I had the summary.

[Speaker 4] (2:47:10 - 2:47:15)

The end, where it says, I think I should stop here. Then the tape recorder.

[Speaker 2] (2:47:20 - 2:47:20)

Okay.

[Speaker 1] (2:47:23 - 2:49:12)

I remember in the early days, they'd put a tape recorder on, and I'd say, oh, I wish that weren't on. Now it would go, and when I'd replay it, it was blank. Nothing out there but your picture.

And for some years, when anyone took a picture of me, I wasn't on the picture. And if it was a crowd, everyone would come out but me. Until Nevadel came to town and had a national conference here.

She kind of put me up high and, oh, I must be in the picture. So I said, oh, Lord, let it come out this time. From that time on, my picture comes out now when people shoot it.

But it's just another example. There's nothing out there but your consciousness. I know what did it.

Oh, I'm not that body. That body's just an imagination. So it didn't come out on the negative.

Nor on the positive. Nor on the positive. Okay, so, I'm going to turn it off.

Well, I have a question. This is going to sound like a funny question, but what do you, how do you get yourself into the place of not being the doer? Me?

I just say I'm not the doer and that's it.

[Speaker 5] (2:49:13 - 2:49:14)

And you, how do I do it?

[Speaker 1] (2:49:15 - 2:52:10)

Practice. Of course, the very best way, as I said before, is releasing when you're released. You're not the doer.

That bothers you sometimes. Well, it seems like things happen. That's it, things happen.

You don't have to do them. They just do you in. But the senses, that release sense, you let go and it happens.

The sense of letting go and letting God. You don't have to do a thing. You just watch it happen.

You're not the doer. Did that answer your question? It's experiential.

You're not going to get it in the head. You're going to get it in your experience. I'm dead.

So you get it in the experience, not in the head. If you want to understand it, come back in a million years and you still won't understand it. Well, I don't understand it, but I have experienced it, so I'll just keep going with it.

That's it. It's the experience. I had to tell you a friend told me that she said, it's understanding.

I said, no, understanding will keep you from being free. Boy, did she look at me. This was two times ago, so yesterday she said, I think I understand what you mean.

She wasn't positive, but she thought so. Anyhow, understanding is in the world of duality, in the realm of maya. I understand something.

When you're in the realm of beingness, there's no understanding. Everything is known. That needs to be known.

But what needs to be known? One thing only. One thing only.

How long would it take you to know one thing? That you are your beingness. That's all you need to know.

That you'll just only be your beingness. That's the experience that covers everything. And you say, oh my gosh, I've always been omnipotent, omniscient, and omnipresent.

You are so right now. So spread your wings and be not the doer. Just fly high.

[Speaker 2] (2:52:14 - 2:52:27)

Any questions? I did. It was just the sense of, it feels like, I try to make myself be the doer.

But that's still ego-motivated.

[Speaker 1] (2:52:28 - 2:52:43)

Control? The mind will control you. So let go.

It's not a make yourself. So it's a sense of letting go and letting it be. It's experiential again.

You've experienced it.

[Speaker 2] (2:52:46 - 2:52:47)

Just walking over here.

[Speaker 1] (2:52:48 - 2:54:26)

See, trying to explain an experience would be like trying to tell you how to fly an airplane. Or even drive a car. You've never been in an automobile.

I say, just put the key in, put the shift into drive, step on the gas, and you go. You want to go right, you turn the wheel right. You want to go left.

Could you drive? I've told you everything you need to know just now about driving a car. But could you drive it?

No. You need the experience. A little stronger would be an airplane.

I can tell you how to fly an airplane. Go up there and down here quickly. Experience is what counts.

You can do it on a bicycle. I can tell you how to ride a bicycle, but you'll never know how until you experience it. And once you experience it, you can't intellectually transfer an experience to someone else.

They must experience it for themselves. So there's a distinct difference between experience and intellectual understanding. The intellectual understanding will not give you the ability to experience.

It will lead you toward the experience, but it will not give you an experience, because it isn't. It's in the head, it's thinkingness, it's not experiencing. I have a question.

[Speaker 2] (2:54:28 - 2:54:48)

I've been recently just looking at all the concepts I have up here, including the spiritual ones, like I'm not the body. And one way of working on it, to make sure I'm going in the right direction, is even letting go of that belief. Because when I let go of the belief, I very often get more of an inner experience of that concept, as opposed to just the concept.

[Speaker 1] (2:54:49 - 2:55:50)

I am not the body. Is it admitting a body? Isn't it?

That's the trickiness of the mind. The mind will just trick you, prick you, shove you, keep you believing you're an infinitesimal body. The function of the mind is limitation.

So when you let go of the mind, what's left over is your beingness. And that's it. And it's there right now.

Unlimited. Maybe we need a banner, unlimited on it, and leave it.

[Speaker 2] (2:55:53 - 2:56:23)

One of them says, I'm not the doer. I didn't do it. He's the doer.

I'm not the doer, he did. He's a katydid.

[Speaker 1] (2:56:25 - 2:58:50)

At this point in time, give you any more. I'm giving you too much. How do you feel about it?

How do you feel about what I gave you so far? Well, here's the points. The first one was on you want the world more than you want freedom.

The second, take all your joy from within by releasing. Next, make the decision to go free and then do it. Next one, release directly the fear of dying.

Now that's a tough one for you. Because you think if you release it, you'll die. The next one is get everything you want from here on by releasing.

Now I think that's the one I like best. Practically, it'll do more for you than anything else. Can you see why?

You'll be releasing every moment. Because you're overloaded with wants, want and wants. How successful have you been on getting everything you want from here on by releasing?

Is it working for any of you? Everything you want now, you let go and let it come into your experience. Who's experiencing getting everything you want by releasing?

Anybody? Everything. Everything means everything.

What? I said you something?

[Speaker 4] (2:58:51 - 2:59:02)

Kevin said, say it, Zora. I would have to say, pretty much.

[Speaker 1] (2:59:08 - 2:59:28)

It just seems like things just happen. Because if you do that, you're not the doer.

[Speaker 2] (2:59:33 - 2:59:34)

Be not the doer.

[Speaker 1] (2:59:46 - 2:59:49)

You let go and you be not the doer.

[Speaker 2] (2:59:51 - 2:59:52)

It's rough.

[Speaker 1] (2:59:53 - 2:59:55)

It's releasing wanting to be the ego.

[Speaker 2] (3:00:03 - 3:00:04)

That's why we have it open.

[Speaker 1] (3:00:04 - 3:00:06)

The doer goes out the door.

[Speaker 5] (3:00:10 - 3:00:14)

And the gentleman's off to his journey.

[Speaker 4] (3:00:32 - 3:00:39)

There's another one. Just behave like a master. Whatever you do, do it to perfection.

[Speaker 1] (3:00:44 - 3:00:53)

Can I borrow your pen? Was that a full session or just part of a session?

[Speaker 2] (3:00:56 - 3:00:58)

It was a full lesson with a summation.

[Speaker 1] (3:01:06 - 3:01:38)

Make your behavior that which a master would do. Is that correct English? Make your behavior that which, any way you understand it, a master would behave like or do.

[Speaker 4] (3:01:38 - 3:01:44)

It's easier just to say, behave like a master. Whatever you do, do it to perfection.

[Speaker 1] (3:01:54 - 3:02:27)

Instead of behave like a master. Yeah, behave like a master and sing songs. I'm a silly guy, but the way I give it to you, yeah, it's direct.

Make your behavior, should I say, like that of a master? Yeah.

[Speaker 2] (3:02:49 - 3:02:59)

Yeah, well, that's the way a master does things.

[Speaker 1] (3:03:00 - 3:03:30)

That's one of the things I would apply to doing it as a master would do it. The more imperfectly that we work, the lower down the scale we are. No matter what the thing is that we are doing.

So the one you like best is, which one?

[Speaker 4] (3:03:31 - 3:03:34)

I didn't say I liked it best, I just said that was one thing.

[Speaker 1] (3:03:34 - 3:03:35)

You're using most.

[Speaker 4] (3:03:35 - 3:03:39)

The one I use most is give everything to releasing.

[Speaker 1] (3:03:40 - 3:03:42)

I like that the best.

[Speaker 4] (3:03:43 - 3:03:46)

Because it does make it more possible.

[Speaker 1] (3:04:09 - 3:05:26)

So today we're going to have releasing 102. The first time it was releasing 101. If you've gone to college, you know what that means.

I don't know whether they did it in your college, but... Yeah. Even back...

Even back in my days, the first course was 101, and the second course 102. They never let go of it. So today, releasing 102.

That means by next time everyone has to release 102 times. Or gets put back one grade. Can you suggest anything that would keep you reminded of that dictum?

Get everything you want by releasing...

[Speaker 4] (3:05:26 - 3:05:28)

Electric probe.

[Speaker 1] (3:05:28 - 3:05:29)

Electric probe.

[Speaker 2] (3:05:32 - 3:05:33)

I like the banners better.

[Speaker 1] (3:05:35 - 3:06:12)

Do you all have in your room the sign? It is a most effective way of going free. See, you got a spy here now.

Make sure you go free. All right, now is it working for all of you that you're getting things without effort?

[Speaker 2] (3:06:14 - 3:06:16)

It's stepped up.

[Speaker 1] (3:06:18 - 3:06:32)

The effort stepped down, but you're getting it stepped up. Yes. Was there any time you got it effortlessly?

[Speaker 2] (3:06:35 - 3:06:42)

Yes. No effort at all, it just dropped into your lap? It's not constant.

[Speaker 1] (3:06:44 - 3:07:42)

Okay, now that's the experience of being yourself, for the capital S, of being your beingness. It has to be effortless when you're being your beingness. But recognize these things because it will help you and encourage you to do it more so until the whole world drops into your lap effortlessly.

See? Wouldn't that be nice? And now once that gets to be your habit, then you discover you can create anything by mere effortless thought, and it drops into your lap.

[Speaker 2] (3:07:48 - 3:07:49)

Yes. You have to get a bigger lap.

[Speaker 1] (3:07:54 - 3:08:32)

Well, we'll set out a pad out here where everything can drop into. We got lots of acreage here. Big lap pad.

Well, we better call it a lap pad so we can lap up the world. Okay. It's a tremendous, it's a tremendously delightful experience when you do it that way.

Have you noticed that?

[Speaker 2] (3:08:35 - 3:08:38)

It brings up more feelings too. Yeah.

[Speaker 1] (3:08:40 - 3:19:59)

Because as you go free, your resistance to allowing the rest of it to come up gets less. As you get freer, your resistance to allowing the remaining garbage to come up gets less. Until someday, all the fear of dying will come up and run out on its own push.

But you have to open the door press the button, ask it to come up, because every piece of suppressed feeling is under pressure to expend itself. So the higher you go, the less you're resisting the remaining suppressed energy, Agfat, and the more it'll come up. But when it starts coming up, please let it go.

You could sing that song, let it go, let it go, God bless it. You catch these things, you might complete the journey, which consists of getting right back to where you are right now, which means you'll really stop journeying away. You'll stay in the nice place all the time, the best place.

It would be a nice world if you didn't have to work and scratch for a living and depend on air, water, food. Just sit back and be, and be, and be, and be. So we will be the four B people.

We will just be, and be, and be, and be. When Shakespeare, who was a very high individual, said to be or not to be, that is the question, he had it upside down. To be or not to be is the answer, and the answer is to be, and be, and be, and be.

And that's the ultimate state, you're just being, which you're doing right now, but using tremendous effort to look away from it. And trying to be a limited body-mind. So mind

you, let go of the mind, let go of the body, and just be, and be, and be, and be.

If you hear the buzzing, that's the om sound. It won't bumble, it'll be nice and smooth. Now I feel as though I ought to stop here, because what I'm saying is so deep and so powerful, and you're feeling it.

And for me to talk further would just take you away from your just being, and being, and being, and being. And that's where the word being comes in. That's where bingo comes from.

When you're just being, bingo, that's it. So I'm going to conclude with saying keep it up until you can just only be, and be, and be, and be. There's nothing you have to do to be totally free.

How do you like that? Why? Right now you're totally free.

You're all-powerful, you're all-knowing, you're everywhere present. You're whole, complete, perfect. Right now.

There's nothing you have to do for that. So, says I, why all this effort to be unfree, limited, and miserable? Why, oh why, oh why, oh why?

This completes side 3B. This completes side 4A. All you need to do is let up these suppressed energies, I am limited, I am in bondage, I am miserable.

By letting up and letting out approval, control, security, you've done it. But why don't you do it all, and be done with it? You'll be in a happy state that you never dreamed existed.

You've never tasted the ultimate state yet. You don't have to do a thing to be free because you're already free. You have to stop this asinine conviction that you're a suffering body that's going to die, and you've got to keep trying to keep it alive until it dies.

You draw a blank. You don't win. So let go of all this concept of I'm a limited carcass.

How long should it take? A month or two, if you carry out the six steps. I think the steps that you're lacking most are not the very first step.

Anybody know what the first step is? You've got to want freedom more than you want the world. None of you want freedom more than you want the world.

Were it so, you'd be free. It's that simple. To be what you are is so easy.

But if any one of you wanted freedom more than you want the world, you'd be free. So you're out on step one. You can't get over the first step.

You go the next five. But when the hurt is enough, you release enough to get rid of the hurt so you can try going on looking to the world for your absolute security, which you will never find in the world, which you will only find in you. So get smart.

Be what you are. Why all this effort and misery to be what you are not? There's a 100% loss in the direction you're in.

Where are all these bodies going to be a hundred years from now? Everything you're doing is trying to keep the body going. And if I were to wish you a curse, the greatest one I could think of is to be a physical body.

I think the only other one who says that is Ramana Maharshi. That the worst curse would be to condemn you into being a physical body from here on. It's like condemning you into being in a straitjacket from here on.

So I try to give you in all those first meetings we had when we started this project very practical things that can get you free quickly. And the last one is such a powerful one, I think I'm not going to give you any more practical things to do because it'll confuse and jumble what you've already gotten. What have you gotten?

Those signs in your room. Get everything you want only by releasing. Does it work, Kevin?

Are you getting everything now? But everything you do want you should get by releasing. Do you have that in place?

Okay. When you have everything in place you have the sense of not being the doer. When you're getting everything by releasing you become a witness whereas before you were a doer of it.

You just witness your body going through its motions. With a complete sense of non-doership which should be spelled with a T instead of a P. See, that makes it effortless.

When you're not the doer there's zero effort in it and it happens harmoniously and immediately. What are the other three or four signs or four steps I gave you before that last one? Do you remember?

Success. Be successful. Yeah, now these are practical things.

Be successful in whatever it is you're doing. It's digging a hole or pulling up some rocks. Whatever it is be successful in whatever it is you do.

What was another one?

[Speaker 2] (3:19:59 - 3:20:08)

The first one was you must want to be the doer of the world. Again, all your happiness and joy from within. Yeah.

[Speaker 1] (3:20:10 - 3:25:18)

Recognize that all the joy you'll get is from getting your mind quiet by satisfying a desire and just being your beingness. There is only one single joy that's when you're being your beingness. But you set up a rack a want, a desire to agitate the mind and when you fulfill the desire the mind goes quiet and you're just being and that's the joy you feel.

There is no other joy. So get all your joy from your beingness. Is there still one more?

Fear of dying. What? Fear of dying.

I'm just wondering if that isn't too forceful bringing up the fear of dying. That'll do it for you if you'll do it but you're not free now so you didn't do it. See all the suppressed fear of dying right now is trying to push up and push out.

You just stop holding it in. On its own it will all go out pronto. But I'd still recommend using it to the degree you can use it.

When you have no more fear of dying your mind goes quiet you're identifying with your beingness and you're free. Nice and simple. Nice and easy.

The only difficulty is trying to be a limited carcass. That's where all your difficulty is. All your misery.

Everything you do not want is involved in trying to be a limited body. So discriminate, my son. Yudhisthira said to Yogananda when he left him after his return recognize the world as a dream.

That's all it is. You're dreaming this whole thing. Exactly like you'd be dreaming a night dream.

Wake up and see it for the dream that it is and be infinitely happy. Are there any questions on what I just went through? It's really giving you the very top knowledge in the most practical way you could ever get it.

Those different steps are very practical. Of course, being out here is another one of the steps. Living with people who release.

Living with people that you can express on and both of you release. As I said again and again I'm convinced you'll never go free in the world. The world is too powerfully pulling everyone down into the worldly way of things.

You need to get away from that pull. Work together as a group. Use your expressing for

releasing.

In the world any one of you go out there you have to suppress otherwise you'll get killed. You express your anger to the wrong person they'll shoot you if not beat you up. It gets better that way every day.

I got hundreds of policemen in California patrolling the streets to stop the gang slayings. Yesterday there were three killings by the gangs in Los Angeles. You can't stop it out there.

But you have a wonderful opportunity here of expressing, releasing and moving onward and upward. Again, any questions on anything I've said? Now that you all understand it so well when I come back next week expect to see two, four, six, eight free people.

Or else.

[Speaker 2] (3:25:21 - 3:25:24)

I'll be gone. What? I'll be gone.

[Speaker 1] (3:25:27 - 3:25:44)

You know what the word gone means in the language? What? Gone.

Toss. Okay, if there's no more...

[Speaker 2] (3:25:44 - 3:25:54)

There is a question. I know that you can get to it but I see that you have a shortcut to seeing this as a dream. Just to remember it.

[Speaker 1] (3:25:57 - 3:28:04)

Well, the shortcut is simply this way. It's only your mind that says there's a Lester here and a Stuart there, right? Well, let me just back up a little bit.

When you're in a night dream you don't sense the materiality but in a day dream things have form. Touch them. You have form in a night dream.

You've got your body. You've got other bodies. But it doesn't feel like I have an image of it in my mind but I don't feel like I am the material.

When you're in a dream state you're in a dream body. Of course you're not in the physical body. You're not in that state.

But this is what you're saying. That's why I have a problem with seeing this as a dream state. No, you do wake up from the night dream.

You do not wake up from this day dream. This is the problem. Because you're so convinced that this day dream is real that you're in it and won't let it go.

Release it. Then you'll see the dream nature of this physical world. Release it.

If you're holding on it for dear life like you are you're not releasing it. You're doing the opposite. That's why you don't see it as a dream.

The same in a night dream. You're struggling for your life and a dream is going on. It's real.

It's only after you wake up from the dream that you know it's unreal. You've got to wake up from this dream by letting go of your tight holding on to it by releasing it. Then it'll be very obvious to you that this so-called waking state is exactly as real as a night dream is real.

But you've got to wake up.

[Speaker 2] (3:28:11 - 3:28:14)

Release the back part of it.

[Speaker 1] (3:28:16 - 3:28:59)

It will remain permanently. Or release one thing, the fear of dying. That'll take care of everything.

One thing only you've got to release. One thing only. The fear of dying.

But don't do it. You'll discover your omnipotent omniscient. You can have anything you want from mere effortless thought of it.

You can materialize, dematerialize. You can teleport. You can telepath.

You can tell anything you want.

[Speaker 2] (3:29:04 - 3:29:13)

That seems like it's in direct opposition to being doable which I'm releasing towards being not doable.

[Speaker 1] (3:29:24 - 3:29:44)

Say tomorrow morning I wake up and I'm going to say I can't say I'm going to be a witness to Arcanum. You can't say it, you can be it only. See, to be your beingness, the top state's being your beingness only.

You can't say it. Anything you say is in duality, is in a dream.

[Speaker 2] (3:29:47 - 3:29:59)

In a day-to-day action then I might be in process of witnessing. There might be some goal that I might release on totally and it may, will come in without my...

[Speaker 1] (3:29:59 - 3:31:36)

Yeah, you're letting go of your attachments and aversions to the world bit by bit by bit by bit which means a big bite instead of a bit of a bit. So you use what you're doing for releasing. See, the only effort you need is to get rid of your effort.

This is what you're doing in the world. You're using effort to get rid of the effort. But in your beingness you need no effort.

Things materialize and dematerialize instantly. But if you're trying to figure it out in your head, you cannot because your head, your mind, your intellect is the obstacle. It's an accumulation of concepts of limitation.

So you can't figure it out in your head. You can be your beingness. You are being it right now.

But you don't have to be a limited carcass. And this is what you're releasing as you work and go through the day. You release all attachments and aversions by getting rid of the emotion connecting you to it.

Did I answer your question?

[Speaker 2] (3:31:37 - 3:31:54)

Yes. I don't feel like I'm trying to figure it out but I can see I can't jump in front of it. You did answer it.

You can't figure it out. That's pretty much what it is.

[Speaker 1] (3:31:54 - 3:43:30)

Right. Releasing approval control is also shortcutting it. Instead of going through all those emotions below approval control.

When you have no more either approval or control, all the emotions below that are gone. But you'll still have approval or control until you release the fear of dying. The only reason why you want everyone's approval is so you'll be safe and survive.

And if you can't get that you want to make them approve of you so you'll be safe and that's control. But when you let go of approval or control all the feelings underneath it are out. Then left is just approval or control which is let go of by letting go of the fear of dying.

But when you're that far it's easy to let the fear of dying come up. You reach a point where it'll just push up and push out and you'll sit back and watch it complete itself, discharging itself. And you'll laugh your head off.

What a silly joke you played upon yourself to think that you were limited when you never were. Okay. Any other questions?

Okay, so we'll call it a day of eternity. The basis of our philosophy is very simple. And is each one of us has no limits whatsoever except those that we hold on to mentally.

If we release the mental restrictions, limitations, bondages, we discover we have always been unlimited. We have always been all-powerful, all-knowing, perfect. And because our basic nature is perfect there's nothing we can do about it.

Except look away from it all the time. Where is it? Where is it?

Who am I? Who am I? We're like a bunch of drunks trying to discover who and what we are.

However, the part of us that's blinding us from seeing this unlimited being that is inherent and natural is what we call our mind. Which 24 hours a day unconsciously is looking for the absolute security out there in the world where it is not. So everyone's engaged 24 hours a day subconsciously in the wrong direction looking for what am I?

Who am I? Where am I? Where's my security?

In a 100% hopeless, fruitless, but very frustrating direction. If your basic nature is whole, complete, eternal, why do you spend every day scratching for a living? Well, the kind word would be ignorance of the factual stuff that I gave you just before this.

Any smart one would say, gee, if I'm all that, I'm going to be that pronto. It doesn't need to take time to be what you are. It takes zero effort to be what you are.

But to be what you're not, to be limited, takes endless effort, struggle, unhappiness, frustration, etc. Now all of you have probably heard what I said. How many smart ones do we have in this room who have let go of struggling for it where it is not and have just allowed the infinite beingness that you are to be so that you have an effortless, extremely happy life every moment?

How many of us have done it? You're preferring to be miserable. You're preferring to be, in my eyes, as stupid as you can be.

If you could have anything for a mere effortless thought, why all the struggle? I'm calling you stupid because I think it might help you. Is there anyone here who does not want to be smart?

So get smart. If you need the world, work it by effortless thought. Allow it to drop into your lap.

Let go of all your misery. It's easy. It's simple.

And it's quick. If you do it. If you don't do it, it's complicated, extremely unattainable, frustrating, miserable.

But the choice is yours. You could be the being that you are right now, whole, complete, perfect. Or you can choose to look away from it all the 24 hours of the day.

So what are you going to do in the next month or two? Be smart or be stupid? I'm going to give you the answer.

I hope I'm wrong. I think you're going to be stupid. But I cannot figure out why you choose to be stupid.

Because the first thing I recognized in me was when I was looking for the answer that I was stupid. But I said it not once. I said, Lester, you are stupid, stupid, stupid.

Three times. And I meant it. So you hear me talking about stupidity.

I didn't want to be stupid. And that was the bottom line of turning me around. And of course the next thing is looking in the right direction.

I know it wasn't out there. I spent 40 some years trying to get it out there. Ended up at the bottom.

So there was only one way left to go. Inward. What am I?

What's this world? What's my relationship to it? What's it all about, Alfie?

And without the method the answers came to me. However, after it was over I could see the steps I took. Packaged it into the method.

Which is a very effective technique. But you use it partially, minimally, instead of fully, maximally. If you used it maximally it would only take you a few months and you would have no more suppressed feelings.

The only thing between you and the ultimate happiness is suppressed feeling. So it behooves you to make the decision to stop being stupid and getting smart. And releasing all these suppressed feelings in a month or two.

I don't think I could give you a better message than that. I could say you could do it in a century or two. But why not now?

You are this unlimited being right now. Why not just let go of, release all the blinders

which are all held together in the feelings. Okay, are there any questions on what I've said?

I'm terminating what I have to say to you right there.

[Speaker 2] (3:43:31 - 3:43:42)

So you said people act blind because they are spiritual rather than being spiritual. Do you have any sense of what you mean when you say that?

[Speaker 1] (3:43:43 - 3:46:00)

Yeah, I walk around with a nice smile on my face and everybody I meet I give a hug. And I say I belong to a spiritual organization. It's all that acting, it's pretense.

You'll find it almost solidly throughout the metaphysical community. Sedona is a good gathering place for that community. But you have it everywhere.

It really comes under one word, pride. Metaphysical spiritual people get hung up in pride. I know more than the others.

I have a closer tie to God. I know where the vortexes are of energy. And that's wrong.

The vortexes of all energy is in the eye of you. I asked somebody to take me to the Bell Rock Vortex. I'm walking around with Zora here and I say well where is it?

She says you're on it. I said where? She says the rock.

I said oh my gosh. I wanted to experience and I couldn't get any feeling of any lift from the rock. I said well you've got to have rocks in your head to believe that.

And it's true. All the power in the universe is in the eye of you when you say I am. Don't give it away to rocks.

You'll be between the rock and the hard place. Did I answer your question?

[Speaker 2] (3:46:02 - 3:46:22)

You know I just think about the difference of God loving us. After having been releasing for only six months.

[Speaker 5] (3:46:23 - 3:46:31)

I think about how that was before for me in terms of how I thought about loving. And I can see a big difference I'm pretty sure after.

[Speaker 2] (3:46:36 - 3:46:39)

So the releasing has been.

[Speaker 1] (3:46:41 - 3:48:29)

Releasing your non-love feelings. Your basic inherent nature is Christ-like. That's the nature of every one of us.

And it's covered over by the veils of non-love feelings. Everything about love is a non-love feeling. So you must let go of all those feelings and what's left over is pure love.

You don't need a PhD to understand it. Actually the thuds become duds because you're trying to get it via the head. And the mind is the obstacle.

It's the mind that holds all the limitations. But in your beingness you're unlimited. I say are you?

You say yes. I say that's it. Why all this trouble?

Being an extremely limited carcass. Did I answer your question now? Any other question?

Don't release it. Don't release it. You see what I'm doing to you Alan?

You should have released it. Why didn't you release it?

[Speaker 5] (3:48:30 - 3:48:34)

I guess because you surprised me. Or because you didn't tell me to release it.

[Speaker 1] (3:48:36 - 3:48:49)

Okay, you want to be miserable and hold on to feelings. God bless you is the only thing I can say. But that's the answer.

Whatever question you're going to ask. And now ask me.

[Speaker 5] (3:48:50 - 3:48:52)

But actually that's the answer to the next question.

[Speaker 3] (3:48:53 - 3:49:03)

I was thinking about the... Sometimes the wording just... My mind grabs it and I don't release it because of the wording.

[Speaker 1] (3:49:03 - 3:50:40)

The words are in your way. Talking about it is in place of doing it. And this is what you

are about to do.

So I said don't release. Suffer. It feels awful.

Suffer. He smiles at me and I say suffer instead of getting angry and wanting to kill me. Because he knows what I mean.

It's a choice. To suffer or to be in the ultimate happiness which is your basic nature. Your beingness is God beingness.

God's infinite beingness of the universe. Therefore it must include your beingness. So when you identify with your beingness you are identifying with the God part of you.

And that being God. Can God do anything you wish? Perfect.

Got a secret for you. He's got a big bank.

[Speaker 2] (3:50:42 - 3:50:43)

Bigger than the Fed.

[Speaker 4] (3:50:50 - 3:50:53)

Just talking about that goes back to my original question.

[Speaker 2] (3:50:53 - 3:51:00)

Because I spent a long time affirming my true being. Who I am.

[Speaker 4] (3:51:03 - 3:51:15)

And coming from that place of I am. But doing so from my head. Doing so from an intellectual standpoint.

Because I didn't know how to do it from the other way.

[Speaker 1] (3:51:16 - 3:51:19)

You've had the release technique?

[Speaker 2] (3:51:20 - 3:51:25)

Just recently. I'm talking about 25 years ago.

[Speaker 1] (3:51:25 - 3:51:27)

When did you finish the course?

[Speaker 2] (3:51:27 - 3:51:28)

In January.

[Speaker 1] (3:51:29 - 3:53:15)

Okay, you should have been free by now. I say it should take you three months or less. If you carry out the six steps.

I know that because it took me three months and I didn't have the six steps. They evolved as I went through it. I think I could have possibly done it one month's time.

Had I the six steps to begin with. That's it. End with.

Doesn't need to take time because you are that. Unlimited being. Where is it?

It's your beingness. Yes, but I'm totally involved in being a body. Use a method, get the mind quiet and yourself obvious to yourself.

As to the fact that you are unlimited. It's only the feelings. That gather in the I cannots.

Our affirmation is trying to program further. Good stuff on top of bad stuff. Give you more programs to get rid of.

Doesn't work anyhow except for maybe 5%. Has it worked for you?

[Speaker 2] (3:53:16 - 3:53:22)

It did for physical healing. I used it all the time. I never went to a doctor for 25 years.

[Speaker 1] (3:53:24 - 4:07:51)

Okay, well physical healing of course is better than physical ailment. But what are you dealing with? The most limited vehicle possible in the universe.

A physical body and validating it and keeping yourself imprisoned. So that affirmation work was excellent to keep yourself bound and around. And then around and around you go.

Release in the body by a mere effortless thought will be perfect. If you want a perfect body. The body is an exact copy of the mind.

The mind is something you set up. It's a sum total collection of all your thoughts and feelings. So rid yourself of all your feelings.

Your mind goes quiet. And you will remain in the infinite beingness that you are. Conscious of it.

Simple. Easy if you do it. If you don't do it, it's impossible.

Any other question? Okay, so the sermon is over. The vermin remains.

And all we have to do is release it. I thought maybe a summary of what we've been through. Where we're going.

And what there is at the end might be a good idea for the last talk of this series. I really don't know how we started, at what point. But the way I like to look at it is that everyone is seeking happiness.

Full and complete. With no taint of sorrow. That that happiness is our very own basic natural nature.

Which I call the Self, with a capital S. And because it's our basic natural nature, is the reason why everyone is seeking happiness. And in the end we see that happiness with a capital H, God with a capital G, turns out to be the same thing.

The mistake we all make is that we look for this happiness in people and in things. And it is not in people or things. The happiness or the pleasure that we feel is the eliminating of the pain of the desire for something This desire is an original lack which we assumed.

Being infinite beings, we never had any lack. We assume this lack, we create a desire for it. When the desire is fulfilled, our thoughts stop.

And when our mind is still, our basic nature, the Self, shines forth. The literal things I've been saying and trying to accomplish have been trying to get you to see this yourself. Nothing should be accepted that I say, nor that anyone else says, until you can prove it out for yourself.

The uniqueness of this science, which is a science, someday you'll see it's the science of all sciences, is that this is a subjective science. We have to seek it within. We can't put it out on a table in front of us and examine it.

We can only examine it within our own mind, within our own being. Also, the intellect does not avail it to us. The intellect can get us in the right direction to find it.

And the right direction is by stilling the mind and by experiencing this truth, this knowledge. So only by experience can we get to know this. It is good in our daily life to be not the doer, be not the agent, just be the witness.

It is not I but the Father who worketh through me attitude, which several in this group already have, is the main conduct of life that we should strive for. The more we become the witness in life, the more we become non-attached to the body, the more we become our real self. So there's two things I'm suggesting.

One is the quest, who am I? And the second is, in life itself, be not the doer, be the witness. Let things happen.

Allow it to be. Because that's the way we are in the final top state. And the best behavior in life is that which is characteristic of the top state.

There are many other things which I'm sure you're aware of, of humbleness and so forth, goodness, kindness, honesty. All these things help. But the greatest aid is be not the doer, be the witness.

All right, now when the self of us presents itself to us, it's a tremendous experience. It's a very difficult one to contain. We feel as though we're going to burst because we recognize our omnipotence, omniscience and omnipresence.

But just seeing it once doesn't establish us in that state. However, once experiencing it, you'll never let go until you reestablish it. So you'll continue to try, and we should continue, to try to get back into that state.

The next time, it'll last a bit longer. Third time, still longer. Until finally, we are in it 24 hours a day.

When we attain this top state, we are not zombies, but we are all-knowing, everywhere present, everything falling perfectly into line without us. We move in the world, just like anyone else moves, but the difference is we see the world entirely different from the way everyone else sees it. We see our body as our body, and we see every other body equally as our body, every animal as we, everything.

Now that seeing everything as I, gives us that singular oneness throughout the universe, which is called God or the self. We see our own body moving through life almost like an automaton. We sort of let it go its way.

And since we are not that body, nothing that happens to that body can affect us. Even if we're crushed, disintegrated, it wouldn't mean a thing to us, because we are fully knowing that we are not that body. We know our eternal beingness.

Someone who has attained the top state is difficult to distinguish from anyone else. He'll go through the same procedures of life, whatever he was doing before, he might continue to do. But his outlook on life is entirely different.

He's completely egoless. He has no concern for his own body. He is interested more in others than he is in himself.

He is interested in all humanity. Whatever he does has absolutely no ego motivation. His body will continue to live its normal span in the eyes of those who are not fully understanding, and usually goes out the same way most bodies go out, by a so-called death in coffin.

But the one who was originally connected with that body never sees any of this death.

He sees this entire world as an illusion that was created mentally, just as we create scenes, cities, and worlds in our night dreams. And when we awaken, we realize there never was such a thing.

In the same way when we awaken from this waking state, we see that the whole thing was a dream, and never really was. That the only thing that ever was, was the absolute reality, infinite, all perfect, all knowing, all perfect. All powerful, omnipresent.

Any questions on this? You cannot be the doer of the plan, don't you do everything normally, or is it bad? No, the right way is not to plan because everything is perfect.

Let it happen. You'll be guided intuitively. Instead of planning up here, at the right moment, from moment to moment, you will do the exactly right thing.

Perfectly. There is a situation where somebody might take a position of that kind when he hasn't really felt it, and, for example, say, I'll just wait, I'll stay in bed until I'm moved. In the meantime, his money's been paid.

So, he'll have to move. If we assume that we are there, and we are not, we are soon awakened to the fact that we are not there. Bob, I'm putting out the top state map, the perfect state, where everything is in absolute harmony every moment.

Then, you never think, except this very moment. And at this very moment, you know from within just what is the right thing for you to do. So, you're guided intuitively each and every moment, and everything falls perfectly into line.

All right, now, if you're not there, of course, you have to think. You have to plan. But this is the goal to strive for, the one that I'm speaking about.

This is the top state. You're there, you don't have to plan, you can instantly materialize a palace of gold. Well, in practice, and probably in the beginning, a combination of the two, where things go very easily, sometimes you have a hump in which you plan, you plan it out, and then other things.

I suppose that would be the practice itself, yes. Use that which is available to you now. If we are in a thinking realm, of course, we have to think.

But strive for this top realm. In striving for it, we will sooner or later attain it.

[Speaker 2] (4:07:52 - 4:07:58)

Great. Would that be the difference between doing by thought or doing by knowing?

[Speaker 1] (4:08:00 - 4:08:11)

Definitely, yes. In the top state, you do by knowing. You just know from moment to

moment.

It just feels like... I know it, it's just the way it feels. There's no thinking to it, I know it.

[Speaker 2] (4:08:16 - 4:08:46)

But we... I know from my own experience, I slip back and lay out a plan. But sometimes that plan comes very easily and quickly to me, and other times I have to struggle like the devil to work it out step by step, and I don't know what's going to happen.

And other times I just lay out a plan and I know what's going to happen, but I still lay the plan out, but I know what's going to happen, I have no difficulty with it. This is what happens to me.

[Speaker 1] (4:08:48 - 4:13:52)

The word know, as you use it, is the key. You know how that word feels when you say, I know it. There's no doubt, not one iota of doubt there, and it happens.

That's the key. That's the realm of knowingness. Make that all the time.

Keep working for it until it comes. The quickness in which we attain this is determined by the intensity of the desire for it. The more we desire this top stake, the sooner it comes.

Everyone makes it eventually. I'm convinced the majority of people on earth today will probably take two million years, even more. But any one of us who are consciously seeking the way out can do it this lifetime.

The so-called grace of God is always there also. All those who have made the top grade before us, with their consciousness of perfection being radiated to us we have tremendous grace being actually pushed our way all the time. However, they have no right to impose themselves.

We have to open ourselves to it in order to receive it. We need this grace because of the state of affairs today. Man is relatively low.

We are very strongly convinced that we are a limited body and by long habit we are trying to hold on to it. So it's not easy to let go of this body. And because of that we need the grace of the great ones who in our eyes have passed on but in their eyes they're still here.

When we recognize that they're still here we can see them and talk to them the way we talk to each other. Or if we accept them partially we can talk to them in sort of a dream or a vision or see them in the way in which they're transparent you can see through them. But the way we meet with them is determined by our acceptance of them.

If any one of us believed that we could go down to a restaurant here and have a cup of coffee with Jesus the way you believe you could do it with me you had that much acceptance then you could do it. Now some of us know that he came into this room several times. He gave a sign proportionate to our degree of acceptance.

If he were to suddenly appear in the room it would be too much for most of us to accept. Therefore he doesn't. But the way he comes to us is determined by our acceptance of him.

He gave signs here. He gave signs to some people here and I don't think they even recognize that he gave a sign. But all the signs were not say like me touching you on the shoulder if I came over and touched you.

It wasn't that way. But that's only because you can't accept that that could happen with him. The point I'm trying to make now is that we should open ourselves to the help of the great masters.

Jesus wants to see each and every one of us know our perfection. He can't force it upon us. But his hand is always extended.

It's good to keep this in mind. Then we open ourselves more to the help. We have to be accepting of Jesus as being alive just as much as we are.

Capable of meeting with you the way we meet with you. Then it can happen. We have to be open to the help.

The help is always being sent to us.

[Speaker 3] (4:13:53 - 4:13:55)

Are there words to say to us, Gary?

[Speaker 1] (4:13:59 - 4:14:52)

Yes. But I can't give them to you. That's up to you.

I give you the general principle. Acceptance of him. The way he is.

Don't expect him to be not Christly because he won't be that. However, he can appear as a very humble human being in form. Being omnipresent.

At any moment he can appear to anyone and speak with them.

[Speaker 4] (4:14:56 - 4:15:00)

But he will be as Christ. It won't be in disguise. Will he be a beggar at the door?

[Speaker 1] (4:15:01 - 4:19:06)

No. I don't think so. The only disguise is the one that we put on him.

He will never disguise himself. He wants to be recognized as Christ. And when I use the word Christ, I mean the principle Christ.

That's not his name. His name is Jesus, the Christ. The man Jesus had the Christ consciousness.

We have to accept him in his consciousness, which is extreme humility, simplicity, no Hollywood glamour. Did you find humility? Yes.

The greatest humility is through surrender. Not I, but thou. It is not I, but the Father who worketh through me.

Everything I do is God's work. I am not doing it. It's surrender of the ego.

The ego being the sense of individuality. You've got to surrender yourself as an individual. And that's complete humility.

Surrender yourself as an individual. How about the other person? Does that matter?

Saying, I think you mentioned once before, the other person we recognize as ourselves and we're treated. And so we're just saying who is this other person and who am I? Why the humility when we have all power?

From where you stand now, the other person should not concern you. The only thing that should concern us is what we do. It matters not what your attitude is toward me.

You could hate me with every cell in your body. But it's of extreme importance what my attitude is toward you. Why you're hating me?

I should love you fully and completely. Then you'll understand the answer to all questions. See, when you separate and then ask what's up here, it just doesn't fit.

But when we love and only love, we are using the most formidable power in the universe. No one and no thing can harm us. We can never ever be hurt, unhappy, if we would only just love without any hate.

You can never be hurt when you love. Now this is in a sense that the love is full, complete. It's divine love.

It's just love with no, not one bit of hate in it. Turning the other cheek, giving the past a max, loving your enemy, that's the kind of love it takes. And that's the way we all are, naturally, before we distorted this thing.

When you love, you understand the other one fully. It's understanding, it's identifying with the other one, being the other one. Coming down a step, it's wanting the other one to have what the other one wants, loving the other one the way the other one is.

[Speaker 4] (4:19:09 - 4:19:10)

And who's our enemy?

[Speaker 1] (4:19:13 - 4:19:46)

In reality, we have only one enemy, that's ourself. No one can do anything to us, no one can do anything for us. Someday you'll see this better.

We, in our consciousness, determine everything that happens to us. That's just our idea of ourselves, isn't it? Right.

Which could be made better. Yes?

[Speaker 3] (4:19:47 - 4:20:13)

When you say understanding, do you mean understanding in a logical sense, of understanding the things that move them, or do you mean understanding in an acceptance of them, without question of the reasons they're doing things as good or bad, just acceptance of whatever they are in an entirety?

[Speaker 1] (4:20:13 - 4:21:44)

Yes, it's acceptance in an entirety, but the real understanding requires knowledge of what the universe and the world is. When we see someone doing wrong, we have to know that this is a God being misguided. He's looking for God in the wrong place when he's doing wrong.

Am I making sense? Yes. That's the understanding.

He's looking for happiness the way he sees it. Even a Hitler in his mind is doing right, and therefore should not be hated, but should be loved, wanting him to be what his real basic nature is. Now this doesn't mean approving of his program, it doesn't.

But whether we approve or not of his program, loving and hating are two different things than approving of a program. So we love everyone, see them as misguided beings, and forgive them for they know not what they do. They're like children, misguided.

Lester Levenson Beingness

[Speaker 1] (0:00 - 0:02)

I don't know what to talk about.

[Speaker 6] (0:04 - 0:35)

Let's start on this dream delusion that we're walking around in all the time. I keep thinking, son of a gun, if this is a dream delusion, then what am I doing this for? And I have all sorts of questions that keep coming to mind.

Why, if I'm dreaming this, what the son of a gun am I dreaming that's an effort program? And then I keep thinking, well, when am I going to wake up? And I don't even wake up when I go to sleep, so I don't know, waking up, what it means.

[Speaker 1] (0:37 - 1:07)

Or, why not dream just what you want? You know, angels and... You know, that's the basic difference, I think.

Before and after. You people think I'm seeing the same thing you're seeing. It's not true.

And no matter what we do together in the shop, I never see what you see. This is queer, isn't it?

[Speaker 6] (1:10 - 1:12)

I'd rather see what you see than what I see.

[Speaker 1] (1:14 - 2:17)

Please, be my guest. But why don't you see it? After all this time, you've had a direction pointed how to go all the way, and none of us have really gone all the way.

We've all gone to the place where life is nice and easy, comfortable. We're satisfied, but not totally, but satisfied enough not to go all the way. Is it that what I promised would be there isn't enticing enough?

I guess it wasn't made promising enough, was it? Why should you go all the way?

[Speaker 10] (2:17 - 2:27)

I'd like to go all the way, but it's always over the next hill. I get to this point and it's not there, then I get to that one and it's not there.

[Speaker 1] (2:27 - 2:48)

Not really, it's right where you are. Over the next hill is where it ain't. Right where you are, where the eye of you is, is where it is.

See, everyone is infinite, all-powerful, all-knowing, right now.

[Speaker 6] (2:50 - 2:52)

How come we don't know it easier?

[Speaker 1] (2:53 - 7:20)

Yeah, how come? That was a good question. Well, what is the answer?

I say certainly not to, because once you do, you'll never ever have a moment of unpleasantness ever, ever again. It's impossible to be unhappy. And if there is a problem, it's just not showing how happy you are.

What's wrong with that? Why don't we do it? I would say you don't believe me.

You don't believe it. You don't believe that you have no limits. You don't believe that life can be every second ecstatically happy.

You don't believe that it can be totally effortless. You don't believe that you can do things mentally, even build apartment houses mentally, like that. Now, if and when you find out, you're not going to do it because the others of you would be too shocked.

And so as not to impose upon them, if you do it, you do it in your privacy, so to speak. But what's wrong with that, mentally doing things? I'm really asking, why don't we want to go all the way?

And I'm saying if we do want to go all the way, we do it. We all have exactly what we want. We all have the sum total of our thinking.

I think we as a group accept that. So again, why don't we go all the way? What's bothering us is that we're afraid we're going to lose the body.

We're going to lose our homes. We're going to lose our families. It doesn't happen that way.

I'll brag to the point that I'll say I did go all the way. I still got a body. I'm still here.

And I got a big, big, bigger family now. Really hundreds. I didn't lose anything.

I got more. You don't disappear. The happiness gets more and more intense the more we move toward total freedom.

Until it reaches a point you just can't contain it anymore. And then you resolve it into a

very beautiful peace that is never ever again disturbed. And that peace is really far more delicious than that intense joy was.

And then when you choose to be in the apparent world, you'll never ever lose that background that you feel all the time. And you can do anything in a world. You can act angry, scared, poor, rich.

You can do anything you want. You don't disappear. The world can never, never touch you again because you see the truth.

Now I can't help always see this world just the way you see a moving picture of this world. So when I hear about Vietnam and killing and so forth, it's really the same as it is to you when you're watching a moving picture that has a story in it that there's a war going on and people are being killed. Why don't you come along?

[Speaker 6] (7:21 - 7:31)

I'm not strong enough to just say, well, this isn't it. I'll do it the other way. Because then I cross my fingers and I say, what if it doesn't work?

[Speaker 1] (7:32 - 7:35)

You expect it not to work if you say that.

[Speaker 6] (7:35 - 7:46)

Yeah. But that's where the hang-ups are. Maybe it's the lack of faith.

Not that it hasn't worked for you, but whether it'll work for me.

[Speaker 1] (7:46 - 9:04)

Right. You don't take the direction. You look at it and stand still.

Get to the place where no one and no thing will disturb you. Would have taken you all the way. Be totally selfless.

Totally selfless? Be interested only in others. Have no interest in you yourself.

If we would be totally selfless in our behavior every day, act not for ourselves but for the other ones. Try to help them get what they want. Do what they want you to do rather than what you want to do.

This would do it rapidly. I'll give you another one. Get to the place where you have no more desire.

Keep letting go of desires until there are no more. That's it. If anyone would carry that

through until there's no more desires.

And it's just letting go of them as they come up. You go to the top.

[Speaker 6] (9:09 - 9:42)

But why haven't we used these things? That's what really I'm earnestly trying to decide for myself. This is ridiculous.

All this intellectual knowledge that I've acquired and what little I've actually done with it. It's alarming. What will this do?

How many people have their own private master in their family? And then you've given us all this stuff and then I say, well, it's my responsibility what I do with it. Why haven't you?

[Speaker 1] (9:42 - 10:48)

Your private master is you. And is in your family. Oh no, it's you.

On your stuff there. Now this is important. Your private master is you.

When you see what you are, you'll see no more otherness. You'll see everyone as you. That's the way you're approaching it, with squinty eyes all the time.

You won't look at a full view wide open. Because you're afraid you're going to lose something. You're afraid you're going to lose your body, number one.

[Speaker 6] (10:49 - 10:51)

Well, not consciously I'm not afraid.

[Speaker 1] (10:52 - 12:36)

No, but it's subconscious and it's effective. You're afraid you're going to disappear. So what you have to do is to dig down within, pull it out on a table and see it.

Once you see it, you'll naturally let go of it. You're really afraid you're going to lose your personality, your individuality. And the individuality is something you'll never, never lose.

It's with you through eternity. The I that I am never, ever is lost. What happens, we just expand it to include more and more until it includes the entire infinity.

But I say you're afraid, you're afraid of losing yourself, your body, your mind, your family, your business, all your little things. You're afraid you're going to lose them, subconsciously. And if you were conscious, you'd laugh at it and you'd be a fully realized being.

Because you're afraid if you do, you're going to disappear. Does anyone feel that, that you'll disappear if you go all the way?

[Speaker 15] (12:38 - 12:41)

No. That's exactly what you have to do. No.

[Speaker 6] (12:43 - 12:45)

That's truth in reverse, Bob.

[Speaker 1] (12:45 - 17:11)

You actually do lose your mind and then you struggle like hell to reestablish it so you can communicate. It's far more difficult to reestablish the mind than it was originally to let go of it. Because the mind itself is such a clamping down of you.

You don't want to come back to it. But you will. You'll start thinking again.

And the only difference in the before and after picture is now you're thinking through compulsion, motivated by subconscious thoughts. In the after picture, there is no more subconscious mind. So every thought is a totally free thought.

If I think walking up the stairway and you think walking up the stairway, it's the same thing. But in my behavior I'm free only because I've undone the subconscious mind. It doesn't motivate me anymore.

Whereas you still have subconscious thoughts motivating you, actually enslaving you into being very limited. I never used to talk about the miracles much, did I? See, I'm more back in the world now than I have been in the past 18 years, 17 years.

So I can brag more. I don't feel as though I'm imposing on you now as I used to feel if I were to talk about miracles. But when I first moved out to Sedona by myself, everything was done by thought.

I just sat. And whatever I thought would be, I might have told you, it even happened with others. I must have told you about that teleportation incident.

This one was a cute one because it involved two others. One who was accepting of this path and a third one who was totally non-accepting. This fellow Dimitri, son of Tony, you all know Tony, wanted to come up to Sedona from Phoenix and asked me if I would take a walk with him.

And I said, yes, when you come up I will. The day he came up I was physically exhausted for no reason at all except I felt that way. We started walking and naturally he would choose a path going up a hill.

We walked a few miles uphill, it was Francis, Dimitri, and I. And when we got to the top, the end of our trip, I said, okay, let's drink the water now. I told them not to drink until we get up to the top because coming down is easier than going up and once you start drinking water you want more and more and more.

So we only had a pint of water for three of us and we drank it up. Then we started walking down. We walked only a short distance and we were thirstier than before we drank that water.

And we had a little tiny bit of water, maybe an eighth of an inch of water in the bottom of this canteen. But the three of us were thirsty and I let go and I feel everything is perfect. You want a drink, Francis?

Sure. There were small cups. There was a small cup.

We put it over the top of the thing. I gave Francis a drink, Dimitri, I, we kept drinking. We each had seven drinks until everyone was satiated.

I looked back in the thing, the same amount of water was in there as was originally, just about an eighth of an inch on the bottom of the canteen.

[Speaker 15] (17:12 - 17:12)

I just thought.

[Speaker 1] (17:16 - 22:37)

Then we took some more steps and I felt as though I couldn't walk anymore. And I just let go and I said, well, there must be a better way. And I said, well, of course, everything is perfect.

And as I said perfect, we, the three of us, had one step up there and the next step was down on our grounds with Quarry Hill between my house and where we landed. So as not to make it obvious to Dimitri, Francis caught it and said, Lester, we teleported. I said, oh, you're crazy, Francis, and you're imagining it because Dimitri's mind was, he had a frown and a consternation.

His head was hurting him. And so I had to say, it's your imagination, Francis, and I shut her up. And we went back, I went back to the ranch house and the two of them went to the cottage.

The next day when Francis came in, I wasn't sure that she knew because it's so smooth, it's so perfect. This is the point I want to make. When you're in tune, everything is perfect.

Dimitri doesn't know that it even happened. Francis knew. When she came back, I said,

what made you think we teleported?

And she laughed again. She said, don't you remember on the way up, Dimitri and I were collecting rocks and in several places we put it on the left-hand side of the road. See, the road was cut into the side of the hill.

And I wanted to pick up those rocks on the way back and we bypassed every one of those places. Now to do these things, it's a mere effortless thought. You let go and you have a thought with no push, drive, or anything to it.

It's the easiest thought you could have. And it happened. Now when I first moved into Sedona, into the ranch, I was living this way all the time.

I couldn't see it. To me it was so natural. Whatever I thought I expected is just as natural as the way everyone lives.

Now it's really meant for us to live that way. Although if we did it in our present society, we wouldn't fit in very well. So when you see these things, it doesn't matter.

So you go the way of people. Miracles are just this dream world shortcut. And miracles don't necessarily mean spiritual development because the majority of people in the universe use these things.

They use them on other planets. And they're not spiritually advanced. It's their way of life.

They think things and things happen. On some planets they'll have in-between states where there's calculators, computers, and they feed some of the data in like we do, and some of it they feed in mentally. They're in the in-between state.

But the easiest way to live is purely mentally. Mentally do everything. You people should be able to do all this.

Why don't you want to? Why do you want to do things the harder way? I think it's because you're afraid you're going to disappear.

I'm saying, look, I did these things. I got a suit and a tie on it, and I got a body here. I didn't disappear.

I'm trying to entice you. When I first moved in with the trailer, someone said, how often do you change the, refill that little butane bottle? I said, every month.

I said, gee, it was eight months ago. That's how I put gas in it. When I was trying to show Frances how to conserve water, I let her fill my 55-gallon drum, out of which I took a shower every morning and took care of all my needs.

And the reason why I wanted her to take care of it, I wanted to show her that you can live on five gallons a week. But I lost track of time. And when I brought it to her attention, she laughed at me.

I think it was four or five months I let go by before I mentioned it to her. And so I kept using water, and my tank wouldn't empty out. If I remember right, when we opened it, it was still full after using it for months.

It never would have emptied out if I had not let go of it. Undone it, undone it.

[Speaker 13] (22:37 - 22:39)

You thought again about being a limited thing.

[Speaker 1] (22:40 - 22:57)

No, I choose to live like people live. Because if I live that way, I'm out of communication, I scare people. I'm telling you, it scares people.

[Speaker 6] (22:57 - 22:59)

If Mark was the vice president, it would probably be fine.

[Speaker 1] (23:02 - 23:09)

See, when I first hit it, I was in New York City. Now, quite a few people wouldn't come near me because of these things happening.

[Speaker 6] (23:10 - 23:12)

Maybe it's because you didn't use any water.

[Speaker 10] (23:13 - 23:15)

Ha, ha, ha.

[Speaker 6] (23:21 - 23:26)

Isn't he clever? Not fair. I would have done something about it.

[Speaker 1] (23:27 - 24:23)

He's right. Not only did I do it without water, I did it without food in New York City. It's just a thought.

You can take your energy directly. What's wrong with all these things? Why won't you take them?

They're yours. I'm trying to bribe you now. Look at the difficulties you go through to make a living.

To all of us. On the other planet, they don't work for a living. They let nature serve them.

That's why they can zoom from there to here in one second.

[Speaker 13] (24:24 - 24:29)

That's true. I work for the fringe benefit. Can you guarantee fringe benefit?

Ha, ha, ha.

[Speaker 1] (24:30 - 25:20)

I think we're all on the fringe because we're really objecting to all these limitations. Aren't we kind of fringy people today? But I do think it would be a good thing for you to work on to ask yourself, why don't I go all the way?

Why don't I take things directly, just by the thought for it? Why don't I express my total freedom? And maybe the answer will come up and you'll see what you're doing to hold yourself down.

[Speaker 16] (25:43 - 25:44)

That's true.

[Speaker 1] (25:44 - 26:14)

Your habit of thought runs you. This is what I'm saying. But the way to undo all habit of thought, which is subconscious mind, is to see what you are.

Take a full look at yourself. And you, by looking at yourself fully, you will automatically scorch the entire mind.

[Speaker 12] (26:16 - 26:23)

This is what you do. Tell us a little more about scorching that mind, which I have found out.

[Speaker 1] (26:23 - 27:57)

See, you got a realization just recently that the one who's going to do it is you. Right? And yet you didn't carry through on it.

With that realization, you could have gotten quiet and said, yeah, only I can do it. And look at me. Boy, I am infinite.

And with that infinite power, you just pass your hand over the mind and it's finished. It's just a mental wipe-out, which you do. And that's it.

And how long it takes? Less than that. Less than a second.

When you get your realization, it's instantaneous. You play around with a little bit less limitation, a little bit less limitation. This goes on and on, year in and year out, until you decide to let go of the whole thing.

Then you've got full realization. It really comes instantaneously when it comes. You really will it.

See, will is your power. You turn on your will so strongly you just undo the whole mind. And that's your only enemy, the unconscious mind.

[Speaker 6] (28:00 - 28:12)

This just doesn't make any sense at all. It's just like you're handing me all the money in the world and say, here. And I'm sitting there and saying, why don't I take it?

Yeah. What's wrong with me?

[Speaker 1] (28:12 - 28:26)

What is? That's the big question I'm presenting. What is wrong?

I know you all believe that this is possible. Otherwise you wouldn't have listened in the first place.

[Speaker 14] (28:26 - 28:28)

The intellect is in the way.

[Speaker 1] (28:29 - 28:33)

Well, why not wipe it out? This is it. Well, why not...

[Speaker 14] (28:34 - 28:35)

I don't have intellect.

[Speaker 6] (28:38 - 28:40)

Is that the apathetical dumb or the...

[Speaker 14] (28:41 - 28:42)

I don't...

[Speaker 1] (28:42 - 30:33)

The intellect is the mind. It's the mind we have to undo. We have to see that we're not the mind.

When we see we're not the mind and it is out there, then we just make it ineffective. Just like that. That's the way you'll do it.

See, I always think that way. I myself, I never ever move. Honest.

So help me God. I never ever move. But I'll send Lester and this body around and make it appear to be doing things.

Now, after I got the realization, it took me years before I could use the word I. People would laugh at me. I'd talk about Lester.

I'd talk about him. And sometimes I'd say it. Lester.

Lester he. I couldn't, even though I was being corrected every time, I couldn't say I. Why?

I was not this thing. I could talk about this thing, but the conviction was so obvious and glaring. I couldn't say I was this thing any more than you could say you were the floor.

Or you were your car. Your car carries you around. This might be a better illustration.

You're driving around and would you call yourself the car? The same way you'll look at this body sometime. This is a car case.

Carcass. I say you're silly not taking all that money, Ken.

[Speaker 6] (30:37 - 30:39)

I think there's a stronger word than silly.

[Speaker 1] (30:41 - 31:45)

It's really stupid. He made me say it. He made me say it.

It's so stupid to go through life with anything but extreme contentedness and joy and peace and loveliness every moment when that is your natural state. And it takes no effort to be what you are, but it takes extreme effort to be what you are not. A body with limitations and troubles and sicknesses and needing this and needing that takes effort to be what you're not, but to be what you are takes as much effort as you women need to be female, as much effort as you men need to be male.

It takes no effort to be what you are, and yet you persist in using effort to be what you're

not.

[Speaker 6] (31:46 - 32:05)

It's really stupid. Well, I persist in using effort to try to be what you... I keep working at this thing of being effortless.

Does that make sense?

[Speaker 1] (32:06 - 32:06)

No, does it?

[Speaker 6] (32:07 - 32:08)

Not to me.

[Speaker 1] (32:08 - 32:10)

Right. There's something wrong there.

[Speaker 6] (32:11 - 32:12)

What did I say?

[Speaker 1] (32:12 - 32:20)

You're using effort in trying to make yourself effortless.

[Speaker 6] (32:20 - 32:21)

Yeah.

[Speaker 1] (32:21 - 32:49)

Impossible. You can't go up by going down. It's a contradiction.

You've got to stop using effort. You've got to let go and let be. That's what they mean by let go and let God.

You're it. You're the God. Let go and let yourself be.

[Speaker 6] (32:51 - 33:06)

If I could arrive at the dreamer instead of the dream, then I'd have it made. That's what I've been trying to think. Where's the dreamer?

Whose dream is it?

[Speaker 1] (33:08 - 36:16)

The truth is it's the dream dreaming the dream. But to make it a little more intimate, I, the infinite being, am dreaming that I am a limited body. Now while you're in that night dream and you think you're a body in that night dream, it persists, that body, if you don't wake up.

And the body's real. The same thing with this waking state. We're dreaming we're bodies.

We have to wake up to the fact that we are infinite. We have to stop dreaming that we're bodies, that's all. Stop dreaming.

Let go. Let be. Surrender is the word.

If we would surrender this moment, that would be it. Not I, but thou. Not my will, but thy will.

What will be, will be. This is surrender. We could do that.

Right now, that would be it. But no, we've got to be a busy body doing something. That's an excellent way to look upon the body as a robot.

That's what it really is. There's an automatic pilot on the body called the subconscious mind. We've said that every subconscious thought at one time had to be conscious.

And so it's like an automatic pilot running the body, running things. We have lost sight of the fact that we set it on automatic, and we don't even know that we've done it, except that we're being told that we've done it. But I think we've all seen how we automatically run ourselves through our subconscious mind.

And I'll tell you something else. If you believe me and what I've said so far, you'd go home and you'd forget everything and you'd sit down until you saw this. Because this would give you everything, just for the thought.

If you believe me, you'd go home, determine to sit until you see this. And if you did that, you'd see it. Just like Buddha did.

He could have left his throne and fortune, sat under a tree, wouldn't get away from there until he saw the answer, and he saw the answer. When I say believe, you do believe it, but not nearly enough. If you believed it enough, then you'd go home, and you wouldn't get up until you saw this truth.

And you know how long it would take you? No time, really.

[Speaker 2] (36:21 - 37:26)

Do you want me to talk on karma? Well, karma means action, the Sanskrit word, and it's the law of compensation. Whatever we give out comes back.

That which we sow, we reap. It's a natural law, and it's absolute, so to the last ounce. But the main thing to know about karma is that it's created in the thought.

It doesn't matter whether we carry out the deed or not. The thought sets the seed for the reaction in the future. This is what Christ meant when he said, a man who thinks has lust in his mind has committed lust or something.

[Speaker 1] (37:31 - 37:43)

But there's no end to karma because you can't work it out. As you're trying to work out one piece of karma, you're creating the exact same thing for the future.

[Speaker 2] (37:46 - 37:49)

To every action there's an opposite and equal reaction.

[Speaker 1] (37:49 - 37:54)

So it's really impossible to work out karma.

[Speaker 2] (37:56 - 38:18)

This is a mistake that, I guess, most of the metaphysical world makes. Well, does the saint quit making karma? No.

He quits karma. He quits karma. To put it in a better way, he transcends karma.

[Speaker 1] (38:20 - 38:37)

See, karma is a thing of the body-mind, action-reaction, right? When you know you are not the mind-body, you are no more subject to karma. It has no effect upon you anymore.

[Speaker 2] (38:47 - 38:50)

You are no more this body.

[Speaker 1] (38:53 - 39:16)

You become the all. To put it another way, you become the beingness only of the body. You become the essence of the body.

Take the concept of beingness, I am.

[Speaker 2] (39:18 - 39:29)

Does that imply body? It shouldn't.

[Speaker 1] (39:31 - 39:46)

The way I'm using it. See, beingness... Your beingness is not your body, right?

That beingness is the real part of you. The body is a mental creation.

[Speaker 2] (39:50 - 40:34)

When you know you are beingness, as it really is, you see yourself as all beingness. Beingness has no action in it. It just is.

Only. So, when you recognize that your real state is only being, there is no more action and reaction. There is no more karma.

I'd have to really understand this to tell you better. It's brilliant. All right, that's from the top.

[Speaker 1] (40:37 - 41:05)

The right thing to do is to recognize you are not subject to karma. From that moment on, it doesn't touch you. Now, in the illusion of being a body, there is, in this illusion, the action and reaction.

That can be modified by consciously doing good.

[Speaker 2] (41:07 - 41:09)

We reap only good.

[Speaker 1] (41:12 - 41:53)

And when bad is done unto us, we don't react with bad, but we react with good. So, in the future, we have only good coming at us. Now, this is good, in that it allows one to be more in equipoise.

It allows one to meditate better, contemplate better, to better see one's real self. If we have nothing but bad karma affecting us, the body is sick and we can't pay the rent, it's not easy to keep our eye in the right direction.

[Speaker 2] (41:55 - 42:46)

When the physical world is easy to us, then we can better contemplate. But not necessarily so. When life is too easy, that's a disadvantage, because almost everyone is directed into the right direction through adversity, through wanting to eliminate pain and sorrow.

So, to sum it up, we should transcend karma. And if we can't, we should try to change bad karma into good karma. Now, karma can be worked out mentally, it doesn't have to be worked out physically.

[Speaker 1] (42:48 - 43:09)

If we could take all our bad thoughts from the past and bring them to consciousness, we could then change every one of them, and we'd have no bad karma. Thinking determines. If you have a consciousness of poverty, even what you have is going to be taken away from you.

[Speaker 2] (43:11 - 44:37)

If you have things, it's because you have a consciousness of abundance, and you keep getting more and more and more. When the depression hit, in spite of the thirties, some of the millionaires who lost everything came back within a year or two, because they had only the consciousness of abundance. Well, how about karma and nonviolence?

How far can you take nonviolence? You should, as far as you can, take it. Every time I hit you, I'll be hit.

Every time I oppose you, I'll be opposed. It's better to have someone beat you up, if you can have the right attitude. See, attitude is the most important thing.

It's not what you do as much as what your attitude is. You see, if I have nothing but love, and I strike you, by the way, this eliminates karma.

[Speaker 1] (44:40 - 44:45)

If there's no emotion, if there's only love in the act, it's not karmic.

[Speaker 2] (44:48 - 48:41)

Of course, love has to be the love with a capital L. See, nothing but nothing happens to us that isn't caused by thoughts prior to that act. Thoughts in our mind.

This is something, of course, you're going to have to realize on your own. Once you see it, then you'll be convinced that nothing happens to us that we don't cause in our own thinking at some time prior to it. No one dies without consciously setting that.

And even when you're very damaged physically, you make a decision to leave the body. You say, oh, I can't handle it anymore. To heck with it.

You'll leave it. On the battlefield, men running sometimes have their heads taken off and they keep running. Did you hear this?

Yeah, averted legs also, boys. Fellas would walk around with no legs from here down

until they realized it and then they fell over. I was told of incidents of bodies during charging.

Their heads would go off and their bodies would keep running. It's because the individual operating that body won't let go. You can operate your body from outside of it, but then they reach a point where this is ridiculous.

I can't keep this body going without the head. And then they leave it and the body falls over. But everything happens in accordance with our thinking.

We've been dying. You don't have to age. You don't have to die.

But we have been convinced of this over the last hundreds of thousands of years that we must age and die. And so we do. The moment you decide to get out of this silly round of physical bodies, you're out of it.

There are many mansions far more beautiful than this physical body. Yet all the bodies look alike. They look like this.

And astral to astral is physical. Say that again. Astral to astral is physical.

If you and I were in astral bodies and we started punching each other, it would be just the same as punching each other in the physical body. In most of the universe, bodies don't grow old the way they do here. They keep them youthful.

In the astral realm, they also keep them youthful. Everything is by choice. We leave by choice but unconsciously.

We unconsciously do the leaving whereas a master does it consciously. And because we do it unconsciously, we have to come back until we learn how to consciously leave the body.

[Speaker 1] (48:45 - 48:47)

Then we don't have to be born anymore.

[Speaker 2] (48:51 - 52:07)

Move up into so-called heavens. And what is heaven to us, to those in it, isn't heaven. It's all relative.

The only full satisfaction is when we return to the infinite beingness that we are. That's the full satisfaction. As long as we have the least amount of separation from the all, and the body implies that, we will never be fully satisfied.

This whole thing of looking for happiness is looking for that infinite being that we are. So we're never fully happy until we discover the fullness of our infinity. How?

The method is simple, but not easy. The only thing that's beclouding our seeing the infinite being that we are is a thing called mind. The mind is a thing that we create in order to separate ourselves from the all.

First we get the concept, I am a little bit separate from this infinity, the all. Then, in order to reflect a separateness, you have to set up I and other than I. And then you have to relate the partly separated being that I am to the thing I'm separated from, and that's mind.

So the way back to seeing the infinity that we are is to take away the cloud of thoughts. Every thought is a concept of limitation. When the mind is still enough, that infinite being that we are right now, and always have been, becomes self-obvious to us.

The mind is just like a tremendous noise covering up this infinite being that we are. So the only way, now this is a word that most people don't like, if there's any place where we can apply only, the only way of recognizing God, the infinite being that we are, is to still the thoughts.

[Speaker 1] (52:07 - 52:08)

And that's where it is.

[Speaker 2] (52:09 - 57:18)

It's right behind the thoughts that it becomes obvious. Now the more we still the thoughts, the more we're capable of seeing this. The more we see this, the more we will undo thoughts.

And someday we just drop the whole nonsense of thoughts, mind, and body, and remain infinite. So the way is really stilling the mind, which requires turning your direction inwardly, taking it off that world out there, turning it within, and asking, who and what am I, until the answer comes. And of course there's a lot of auxiliaries that can be used that are conducive to it.

But the only way is eliminating the mind. Actually, to get into this apparent mess we're in now, we've come down in stages. We actually started off as a full infinite God, and we came down, and we're now in the lowest state possible.

But it started by playing a game of limitation. I won't be this infinite. I'll be just a little bit not it.

And then we had to set up a mind to do that. The mind had to set up separateness, a body. And the ego sense of separation has to set up a mechanism of separation.

The mind. And the mind creates the body. The mind is only creative.

We couldn't have these physical bodies unless we had a concept of not only a physical body, but of a chemistry. Everything that goes on in this body is done by us subconsciously. We're now operating on a whole body with all that chemistry and physics and biology.

You know more than our greatest scientists today know consciously. But you know it subconsciously. Now, to undo the body, these things will become conscious someday.

And you can consciously control your heartbeat, heal your body, live without breathing, do things like that. And then a step above that, you let go of that body. Essentially the sense of individuality is being separate from the all.

See, we will never lose that sense of being an individual. The I that you use, you will never ever lose. What happens is that I becomes the all.

Like you say, when you say I, when you say, I am this body, you're saying, I, the infinite being, am this body. And then believe it. But that I, that sense of I, is the infinity.

It's the beingness of you. But you have learnt wrong concepts of saying, I, the infinite being, am this body. And having done it tens of thousands, if not hundreds of thousands of times, it's deeply rooted in us now.

And this is the extreme difficulty of the path. The habit of thinking we are a limited body is so strong, it takes a superhuman effort to undo it. So this world is a dream illusion.

And if we want to awaken out of it, we have to assume this until we see it. And take that attitude toward it that it is a dream illusion.

[Speaker 1] (57:20 - 57:35)

Drop the fear of dying. One thing, and you're free. You'll fly, and you won't die.

[Speaker 4] (57:40 - 57:44)

Just keep doing what we're doing. We're doing it faster and all the time.

[Speaker 1] (57:44 - 57:53)

Do it completely. Not all the time. Do it completely.

You can do it here and now. You can drop the fear of dying if you so will.

[Speaker 9] (57:56 - 57:57)

But keep it simple.

[Speaker 1] (58:01 - 1:01:22)

When you so resolve to, you'll do it. You've got to want freedom more than you want anything else in the world. You've got to make it constant.

What greater separation is there than you from your body? It's helpful. Yes, it's helpful.

It's not as direct as letting the fear of dying to come up from your subconscious into your consciousness and letting it out. It's doing it in smaller steps when you let go. But it's good.

So you're letting go of approval and control. It's also letting go of the fear of dying because the reason why you want approval is so that you'll be safe and won't die. Letting go of control is letting go of wanting everyone wanting to make everyone approve of you so you'll be safe and survive.

So all those things are working on the basic fear of dying but to a lesser, lighter degree which you can handle now. And the reason why you can't handle the others is just only you say you cannot. And I know you can't.

Because all that suppressed fear of dying is trying to push out with tremendous energy and force and you're using that much energy and force to hold it down but you're relegating it to the subconscious so as not to look at it. But if you want to look at it you'll see it and it'll come up into your consciousness and you'll let it go but right now the chances are you'd suppress it. But if you let it go you'd discover it's a tremendously wonderful feeling each time you let go of any amount of the fear of dying it's a wonderful feeling.

And if you keep it going in a matter of a week or two there's no more left. And it's only a feeling. Right now you equate it to death itself that's why you don't allow it up.

But it's only a feeling. It is not death. If anything it's more aliveness allowing the feeling of fear of dying up it's more aliveness than it is dying-ness you will get by experiencing it.

[Speaker 9] (1:01:25 - 1:01:29)

What is it, the memory of all the bodies that died and frightened you?

[Speaker 1] (1:01:29 - 1:01:46)

Yes. It's the number one trauma that we have been through again and again and again and again in the past. So we try to avoid it from happening again by not looking at it.

[Speaker 9] (1:01:48 - 1:01:49)

It doesn't work.

[Speaker 1] (1:01:53 - 1:02:15)

But I tell you, if you allow it up you'll see how easy it is because it's pushing with the greatest of energy to get out. Every suppressed feeling is trying to extend itself. And the fear of dying has got more energy pushing to get out than any other feeling.

[Speaker 9] (1:02:18 - 1:02:20)

You call that the pain?

[Speaker 1] (1:02:23 - 1:02:25)

Yeah, the pain just before death.

[Speaker 9] (1:02:26 - 1:02:27)

Physically.

[Speaker 1] (1:02:27 - 1:02:33)

Because when you die there's no physical pain anymore there's a sense of relief. Right.

[Speaker 9] (1:02:34 - 1:02:37)

But all that fear and all those moments just before that?

[Speaker 1] (1:02:37 - 1:02:57)

Just before, yes. It's all recorded and held onto. And you're trying to prevent it from happening again by not looking at it.

Like an ostrich. We put our heads in the sand.

[Speaker 9] (1:03:08 - 1:03:08)

Right.

[Speaker 1] (1:03:12 - 1:12:04)

They release the fear of dying they don't have to breathe. Not you will breathe if you're released. You can choose or you can choose to breathe but you don't have to when you release the fear of dying.

So be an ostrich. Try it. It doesn't hurt.

It feels wonderful when you're released and you allow the fear of dying up and allow it out. Try it. Do it.

Determine to do it. Resolve to do it. The releasing is a natural process without which

everyone would go crazy.

But what we give you is an open avenue to expedite the releasing and a map on how to go all the way. The releasing is a natural process. At one of the lowest points in my life in New Mexico I was building and selling homes FHA homes for a price around $8,000 where the city prodders who had control of this town of Socorro, New Mexico were selling them for $12,000, $14,000 and they wanted to get rid of this stranger in their midst, me and they sent in a discharged soldier chapter 8 discharged the mental thing and he came in with a gun and in my kitchen he sat on the other side of a table about this width and he dropped a .48 down and he says, I'm going to kill you and I see his finger go like that well slow motion came into being it seemed like a long period and I said, he can't kill me this isn't real even if he does shoot it would slide off my shoulder and I felt good as I saw that finger squeezing that trigger I released I didn't know what I was doing but I released completely I really had no choice except to I didn't have to release and immediately there's a tremendous banging on the front door and he orders me with the gun to answer the door and tell them to go away I go to the door I open it and I wanted to say go away, I'm busy it was my next door neighbor big fella but he pushed me on the shoulder pushed me away went right into the kitchen and said this guy's name was Leslie Les, what the hell are you doing with that gun and he pulls it right out of his hand now all that was caused of course he used to give me migraines in those days trying to figure it out made no sense but my releasing caused that to happen because when we are released we're in our beingness we're not ego, mind-wise trying to control it anymore and in our beingness is where all things are possible where death is impossible but back in my days I could never figure it out I'd always get migraines trying to figure out these unusual things they made no sense how did my next door neighbor know I was in this situation why did he disregard my wanting to tell him to go away push me aside go right into the kitchen he couldn't see this fellow in the kitchen from the front door in the living room but he went right in there he took the gun away from him how did he know all that and to me in those days it was impossible so I couldn't figure it out I'd get a headache over it and drop it but the greatest thing that happened to me in my lifetime was being told I was going to die man's extremity is God's opportunity but the important thing now is to get rid of any suppressed feelings but your taking responsibility does help and does help you release also, take responsibility for causing it somewhere deep down in your subconscious mind back in the early days I used to use that I remember when some kid in Hollywood Boulevard was only going about 25 miles an hour suddenly coming in the opposite direction at a corner made a left turn right in front of me by the time I hit my brakes I hit him as I get out of the car someone said it's his fault it's his fault I said no it isn't, no it isn't they looked at me they thought I was delirious but it was me taking responsibility and when I got away from it I remembered the day before a very silly thought in me I was in Los Angeles with New Jersey a place that expired in another day and I said well now's the time to have an accident before it expires but the originating thoughts used to come up in me by taking responsibility and

allowing me to release that thing so it wouldn't happen again but I added on another thing okay you've done so and so you did this make it worthwhile and I said it is done the kid was shaken up I asked him do you have insurance I don't know I gotta call my mother he called his mother she said yes he gave me the name I went to them they said get three bids I got three bids and the place I go to the place I went to not only fixed up to the one fender that he caused but I was living in New York City at the time and all the other three fenders were bent living in Manhattan in those days it was common I got the other three fenders fixed and I got the whole car painted and I had money left over from the lowest of the three bids I went to not to the one to them but to someone else I took responsibility for causing the accident I could take responsibility for making it worthwhile so I'm adding something on to you you could use the responsibility and make it the way you wish but more value now is releasing the suppressed fear any other questions? we're really into the deep feeling arena

[Speaker 9] (1:12:05 - 1:12:17)

isn't that where you get to that point where you take

[Speaker 1] (1:12:20 - 1:23:26)

when you have no fear of dying like he had he made the decision now is the time to let go of this body straight jacket and he walked out of it in the greatest of glee with a big smile on his face the man who caught him Jim Slavos was a Greek furrier from New York City who couldn't understand it and I went through it with him because Jim saw death whereas Yogananda saw a much liver way moving in with his old friend Guru Yukteswar and that's what he did he joined Yukteswar in a far less confined body a very subtle body and if you're interested Yogananda said he'll be back in about 400 years in another physical body to continue what he was doing here in California recently but I wouldn't wait I'd go free last time I tried to give a general picture of what we are doing here what our goal is and the general way to approach that goal but I don't think I completed the picture I believe the only reason why I should be here is to help that if I can't help there's no reason for my being here I believe every one of us has been with the path quite some time I wouldn't like to be in a position where I'm talking about the subject talking about the subject is an obstacle on the path what should happen here is that each one moves forward and very definitely moves ahead if that doesn't happen I see no reason for my being here because we can all read almost everything I'll say you can read it in books it's down somewhere there's nothing new on the subject of truth it's eternal it always was it always will be the same so the thing that's different or I hope is different is that there is something affected here that something will happen to give us more realization than we had before we came here I believe the general approach to the subject that I have is called Advaita or in English non-duality which can also be translated as oneness and that there's only one singular method of growth that that one method of growth is letting go of our ego now egoity is a sense of separation I am an individual and once I become an

individual I am separate from the whole or the all this sense of egoity is what starts all our trouble or our delusion so we must get back to the place where we again see that we are the only one with a capital O in truth there's no such thing as growing into full realization and that is because we are now we always have been we always will be that infinite being called God or the Self that's one thing we cannot get away from we are that I am then I am that's the changeless part of us we cover that over with a sense of being a separate individual so growth consists only of letting go of our ego and I hope that through these meetings we do that more more so than we have done before we are that infinite being here and now we are blinding ourselves to it by saying I the infinite being am a limited ego I the infinite being am separate from the infinity we must change those concepts let go of them I hope to bring out ways and means of sensing the ego operating in us ways and means that we can use to point out to ourselves when we are being ego motivated and each and every time that we are if we let go of it we are letting go of a bit of ego if we keep this going from here until the end we eventually get to the place where there is no more ego left and where the ego is not there God is there the infinite self is left and it is pure pristine beingness so all we do is remove the cover the cover created by the ego if we lose our sense of egoity in the state we are in now we save ourselves millions of years of growing on the higher planes to be in a higher astral realm or a causal realm or the highest of realms we still need a sense of separation a sense of egoity we need a sense of a higher body and one of the greatest and most wonderful things about the state we are in now is that it allows us to go all the way back home right to the very top even the gods with the small g the angels cannot do what we can do we can go all the way by completely losing the sense of being an ego I try to bring out the very highest of teachings I like to start from the top if we ever expect to know the truth we must start with the truth and reason from there we can't get to the truth from the falsity, the lie the reality of the world as most people see it if we try to grow from this world up to the truth it just won't work because we're starting with the lie and trying to reason from there we must start reasoning with the truth now the truth is the absolute one the changeless that which never changes is true if it changes it wasn't true in the first place, it changed so we define truth as that which never changes so if we reason we should start with the one infinity as being the all and reason from there now as we go on I believe the various methods of seeing our ego will come out and the general method we have used has not been my talking as much as my answering questions and if I answer a question I always try to answer by letting the answer come from within and if I do that it will bring out the ego behind the questioner or sometimes we'll put the question right into the self and very often the answer is put in such a way as to provoke thinking rather than answer the question unfortunately we all know that questions can't really be answered for us that each one must answer the question himself or herself so my method of answering questions very often might seem kind of odd in that it's not direct it's roundabout or it's provoking but the purpose is to make obvious to the one asking the ego motivation or the ego so that he may see it and if he chooses let go of it

[Speaker 3] (1:23:30 - 1:23:37)

talking about the highest teaching something happened at the beginning of our very first meeting

[Speaker 1] (1:23:41 - 1:24:09)

which I believe some of us did not recognize a point there which is really deeply significant I just sat here and waited I guess 10 or 15 minutes before I spoke and although I said nothing everyone was perfectly at ease not only at ease but unusually calm most of the people in the room had their eyes closed were in meditation

[Speaker 3] (1:24:11 - 1:24:19)

that's connected with what we call the silent teachings which are the very highest of teachings

[Speaker 1] (1:24:19 - 1:26:54)

it's something I don't think that's ever been used very much in this country in India the real sadgurus use it with their disciples they get together they meet the disciples sit around the guru and nothing said but the teachings go on and these disciples get full realization now the method that they use I think I have been made aware of when I come in I sit down I just know I have the conviction that thou art that and to the degree that I have this conviction to that degree I help you be in that mood in that state now when we are in that state we should recognize it we should get to know that that is a very high state and we shouldn't try to relate that to our ego world it just doesn't relate to it it's a calmness, it's a peace it's a very delightful state and there's no sense of doing this, having this when we are in that state it's just being this but that is the experiencing that we need to establish more and more until that is full and complete and only and that's what's called full realization another point about our teachings is we like to get all the mystery out of it because it is basically so simple thou art that stop trying to be not that is the basic teaching so since this little incident of silence came about I thought I ought to mention it to you that the power was here we were in it I really didn't want to start talking because of it and that when we are in it we should recognize that that is a state

[Speaker 3] (1:26:55 - 1:27:02)

that is a natural state not the state of talking doing having and so forth

[Speaker 1] (1:27:06 - 1:28:24)

if we can recognize that state for what it is we will get to the place where that remains and then we automatically do have, talk and so forth and we no more associate ourselves with the doing this, having this and so forth but the silent teachings are the

most effective of teachings and this is the teaching that all the gurus give this is one reason why they're they're mostly not embodied because when they are embodied most of us attribute egoity to them because they have a body to us and they eat and they sleep and so forth when they don't have a body we give them more credit that is due them and they try to teach us via the silent method and to the degree that we can accept it to that degree we receive it from them

[Speaker 3] (1:28:24 - 1:28:34)

I think I ought to make a point about loyalty

[Speaker 1] (1:28:39 - 1:31:17)

loyalty is good and loyalty should be understood loyalty is loyalty to the one loyalty to God as we know truth is one and the sages speak of it in different ways but it's all the one truth and there's only one real teacher the outer guru comes only to push us toward the inner guru our inner real self which is the only real teacher any master would want us to listen to any and every other master they see no difference I believe the reason why we're impressed with loyalty is to stop us from so called window shopping trying this, trying that just going from one to another expecting each one to so called pass the wand over us and give us realization and no one can give it to us we have it and only we can take the blinders off ourselves no outer guru can force realization upon us it's only the inner guru who's going to give it to us it's the self with a capital S it's the filling of the whirlpools of thought it's quieting thought when there is no more thoughts that is called realization all thought is motivated by the ego when there's no more ego there's no more thought it's the ego that being separate from the all thinks it needs things when we are the all there's nothing we need if there's a desire there's something we don't have that's the ego

[Speaker 3] (1:31:23 - 1:31:26)

so it's the ego we need to let go of

[Speaker 1] (1:31:33 - 1:31:34)

if we want

[Speaker 3] (1:31:35 - 1:32:01)

to be the infinity that we are we must let go of desire in practice what does that mean?

well when we see there's something we desire first we have to have the wish to let go of that desire we have to have the conviction that

[Speaker 1] (1:32:02 - 1:33:09)

that is not good for us then there's two approaches we try to let go of the desire or we try to become the all and then there's no nothing to be desired by a constant doing of this we will finally attain it I ought to put a little extra in there now it's all correct knowing although it could be all knowing also I think it would be better if we approached it from it's all correct knowing this but it is all knowledge even knowledge in the world as I said with our missions we know more about physics than the greatest physicists today more about chemistry than the greatest chemists

[Speaker 3] (1:33:10 - 1:33:34)

more about biology than the greatest biologists right down the line then if the objective is to be the all then it's also knowing all this or knowing all it isn't a blankness you see you're frightening with blankness no Bob I never do you do well that's the trouble I'm having yeah Bob I have said

[Speaker 1] (1:33:35 - 1:34:00)

ten times twenty times thirty times just the opposite and you still say I'm trying to give you a blankness I'm trying to take away the things you have I always say no Bob it's the opposite I'm trying to give you more I'm trying to give you the infinity the all but you have a conviction and I have nothing to do with it that let's just try to take these things away from you and you hold on to it

[Speaker 3] (1:34:03 - 1:34:22)

that if you go into our missions you're going into a blank that's all right but when you use the word all all means nothing our missions all knowing all is every atom in the universe but when you use the word infinity it means nothing because I don't know what infinity means I'm defining it every atom in the universe

[Speaker 1] (1:34:23 - 1:34:31)

is that enough? you understand every atom as being you

[Speaker 3] (1:34:34 - 1:34:48)

and aware of all things our highest knowingness as I said once if you want to know a cow be a cow how could you better know a cow than to be a cow now this I can understand to know the universe you become every atom in it

[Speaker 1] (1:34:49 - 1:35:05)

first we become every other person every other human being and then we'll see ourselves as every living being including the entire kingdom of life and then we'll see that we are

[Speaker 3] (1:35:05 - 1:35:22)

every last atom in this universe now this I can experience if somebody says I oppose you and I say God opposed me and there's no opposition the opposition disappears and I'm and I'm saying this but that's about as far as I can go

[Speaker 1] (1:35:22 - 1:35:28)

well that's good consider that and so that includes everyone

[Speaker 3] (1:35:33 - 1:35:40)

but you see I say there can't be any opposition because God is all there that is good is all and all is harmony then there's a problem

[Speaker 1] (1:35:40 - 1:35:45)

there is only God and I am it do you have that last sentence in there there is only God

[Speaker 3] (1:35:45 - 1:35:59)

and I am it and any opposition doesn't even exist in oneness there can't be any opposition

[Speaker 1] (1:36:01 - 1:36:17)

if I am the all there is nothing to oppose me I am everything what is there left to oppose but when you say there's only God

[Speaker 3] (1:36:17 - 1:36:36)

I think if you would add I am it to it it might help you a bit but if somebody says that to I am it I think it might sound limited instead of that thing there's only God including me somehow then I am not to limit that in fact if I am it I am it

[Speaker 1] (1:36:37 - 1:36:42)

that's a wrong concept that God includes me

[Speaker 3] (1:36:46 - 1:36:50)

you have helped the top statement is I want that or I am that I am

[Speaker 1] (1:36:55 - 1:37:04)

not that the I am includes me I am that I am this we must get to see

[Speaker 3] (1:37:04 - 1:37:17)

in everything anything that speaks to me I am it

[Speaker 1] (1:37:17 - 1:42:07)

in truth you are it in the illusion there is separation on ways to recognize the ego desire is one way if we desire something anything it's the ego that desires so we must attain to the state of desirelessness and that's called full realization another thing we can use we should try to get to the place where no one and no thing disturbs us if no one and no thing disturbs us that too is full realization the only thing that can be disturbed is the ego so if something disturbs us we should sit with it think on it and try to let go of this bit of ego if there are no desires there are no disturbances so every time we have a reaction to anyone or anything it's an opportunity to grow to let go of the bit of ego there is nothing that happens in life that cannot be used for growth and we must be with this subject all day every day we will never get realization until this is the number one thing in our lives something we never forget during the day no matter what our activity is we can use every act in life to grow by and we must do it if we expect to get full realization and there's no reason why anyone cannot get it in one lifetime as I said last time how long does it take an infinite omniscient omnipotent being to know that he is that I'm tending to offset some of the readings that say we need many many lifetimes on the path in order to attain realization I refute it by saying how long does it take an infinite being to know that he is infinite we are all infinite beings all we need to do is to be what we are and to stop trying to be what we are not it's really simple it's not easy but it's simple all we need to do is to remain as we really are and the state of quietness that we feel is the state of the self the one thing that's most indicative of mastership is

[Speaker 3] (1:42:07 - 1:42:15)

quietude peace serenity there's no better yardstick

[Speaker 1] (1:42:15 - 1:42:22)

than peace and if you want to test yourself you can always test yourself

[Speaker 3] (1:42:22 - 1:42:27)

on your peace in the most adverse situation

[Speaker 1] (1:42:34 - 1:44:23)

just look at yourself in adverse situations and if your peace is there you have attained it and if it isn't try to establish it so we should try to get to a place where no one and no thing can disturb us what I feel like saying is what would you people like? what would you want?

what are your objects your goals what would you like to achieve? I know what Bob would

like to achieve he tells us all the time what we all want is the ultimate happiness we've all been given the way to it but why don't we have it? that's the big question as I see it why aren't we all in this room fully realized beings?

why don't we instantaneously get anything and everything we want? why don't we transcend death? you say I don't find it simple if you find it it's simple see what you're saying is I don't find it really so apparently I'm not working well I know I'm not doing as much time as I should how much time every day do you give to it?

[Speaker 7] (1:44:25 - 1:44:40)

I go in spurts and then I get disturbed because I'm trying to harness my mind are you giving me your answer now?

[Speaker 1] (1:44:42 - 1:46:35)

you just gave it to me it's simple but what you're doing is very complicated and very difficult you want the dream illusion of the world because you spend all your time working at it if you wanted bananas you wouldn't work at eating apples it's as simple as all that when we want something we work for it we work at it don't we? I'm not working hard enough at it well what percent of the time do you give to it? maybe one percent so you're giving 99% of your time to X and 1% to Y you're going to achieve X you give most of your time to it that's what you'll have but you also said we could do it like that right it's simple it's easy it really is easy when you do it you'll see it's the easiest thing you've ever done does that take 99% of your time too?

yes if you put 99% of your time in that direction you'd get it then you'd discover the difficulty would be just as difficult as it is for you now to start searching for what sex you are how much time would it take you to discover that you're a female?

[Speaker 7] (1:46:36 - 1:46:37)

why not that?

[Speaker 1] (1:46:38 - 1:49:14)

how much time would it take you if you just dropped the knowledge and started looking for it? takes no time right? that's how much time it takes to discover your real being doesn't take any time but you gotta look for it you gotta dig for it you gotta do those things that will take you away from the opposite let's take one word and work on it the top state I'll give you a good one the top state is total selflessness how much are we selfless?

if we're at the top we're totally selfless alright now you can take a gradient scale on it selfishness is the bottom and selflessness is at the top where are we on this scale of

selflessness? whom do we live for? what do we live for?

are any of us totally selfless yet? do you wanna have everything just for the mere thought of it? just be totally selfless if you don't believe it you believe the opposite direction is the way and you get caught up in a thing called difficulty you'll be selfless the moment you decide to be selfless I'll give you an easier word the top state is desirelessness have you undone all your desires?

do you work everyday undoing desires? anyone who's desireless can instantaneously materialize anything he wants if you believe that wouldn't you do it?

[Speaker 7] (1:49:16 - 1:49:33)

well if you were desireless then you wouldn't want anything anyway so what do you mean you never know if you could or couldn't do it not necessarily did you ever eat when you weren't hungry?

[Speaker 1] (1:49:36 - 1:50:13)

you ate without desire so that's eating without desire has anyone ever tried to become desireless? has you ever made a point of it keep letting go of desire more and more and more until there is no more that makes for very rapid growth and if you're working on letting go of desire you have to also let go of aversion which is the same thing

[Speaker 4] (1:50:13 - 1:50:15)

attachment and aversion

[Speaker 1] (1:50:15 - 1:51:13)

attachments and aversions you know if you have a desire and attachment you want to hold it in here if you have an aversion you want to hold it out there away from you attachments and aversions are the same thing but the direction is different when you want to have it you pull it into you when you don't want it you want to keep it away from you why don't we work on some of these things like desirelessness you can have anything and everything you want just for the mere thought of it by becoming desireless and you've heard me say that when you're desireless then you can enjoy by far more than you could when you had desire

[Speaker 9] (1:51:13 - 1:51:18)

you don't believe me

[Speaker 1] (1:51:18 - 1:51:39)

you've never tried it or you tried it for a certain amount and then let go of it forgot about

it but these things are simple Francis become desireless and the mere thought of anything you can have it instantaneously

[Speaker 4] (1:51:39 - 1:52:04)

I think we've always been increased in thought projection and things happening be it a parking place or you know, whatever so every time we have to do it set our sights a little higher and bring us into being too

[Speaker 1] (1:52:04 - 1:52:07)

yeah, why don't you stop why don't you go all the way

[Speaker 4] (1:52:11 - 1:52:13)

I don't know there must be a missing link somewhere

[Speaker 1] (1:52:20 - 1:52:29)

you're the master you haven't shown yourself yet you don't think it's so you don't think it can be so

[Speaker 4] (1:52:30 - 1:52:35)

no, I know if all things can be so I mean, I as a man think it I guess

[Speaker 1] (1:52:35 - 1:53:08)

intellectually, theoretically you expect it so if you really bought that you would never let go until you became desireless and then you would instantaneously materialize anything and everything you need why would you do it the hard way the way you do it now why work for a living why a bunch of time clocks why have difficulties in life in a way you do you have to go to work right

[Speaker 4] (1:53:09 - 1:53:15)

yeah, I probably have about the freest situation with a lot of people quite a bit and free almost as free as you

[Speaker 1] (1:53:15 - 1:53:23)

freest is not free no, freedom is really freedom is really not in what you're doing

[Speaker 4] (1:53:23 - 1:53:35)

all of our income is basically one of concepts of what we feel we can have or should be able to be sustained without

[Speaker 1] (1:53:39 - 1:53:44)

yeah, life in most of the universe is lived the way I'm speaking about

[Speaker 4] (1:53:46 - 1:53:48)

robins still go out and scratch for their work

[Speaker 1] (1:53:51 - 1:54:07)

he's like we are only not nearly so bound he's far freer never worries about making a living but he's in a physical realm too he's in the slowest densest realm there is

[Speaker 4] (1:54:08 - 1:54:09)

the hardest one

[Speaker 1] (1:54:09 - 1:54:29)

making a point here of why don't we go all the way and have things happen instantaneously have a constant state of joy with never any sorrow why don't we do this

[Speaker 4] (1:54:32 - 1:54:47)

in my case I've got a family that's I can go so far myself and I can't I'm not gonna go to the point of leaving my family and pursuing this life solitarily on my own

[Speaker 1] (1:54:47 - 1:54:55)

no one ever said you had to in our company did they

[Speaker 4] (1:55:00 - 1:55:02)

if you ask why and I'm sure

[Speaker 1] (1:55:02 - 1:55:10)

so you assume that in order to do it I have to leave my family that's not true you can do it right where you are

[Speaker 4] (1:55:15 - 1:55:16)

well

[Speaker 1] (1:55:20 - 2:01:35)

I'm trying to bring these points out because if you see them the chances are you'll let go of these obstacles that you're setting up for yourself you'll do it someday you're trying to do it you know every actor always trying to get things done more easily better more of it

and so forth but you've got to see you're not wanting it before you let go of your not wanting it this is the point I'm trying to make if we did not not want it it would very quickly be but we're holding on to not wanting it all the time that's why we're not getting it does that make sense we're holding on to the not wanting of it of this perfect way of living by seeing that we are limited and therefore cannot have things instantaneously even a little worm they cut it in half what is it a blow worm cut it in half and it grows the part of the body that you cut away from from it you know we all have to learn how to do that before we gain our immortality we have to learn to be free from this body before we are not compelled to come back in a body through the womb through nine months incubation and then starting off as a totally helpless infant there's a prime example of probably the grossest stupidity in this universe for an infant for an infant who is basically unlimited to be that incapacitated how silly can we get but we do it again and again and again and if you remember back to your first days of life you'll find it extremely uncomfortable oh yeah you can't get up you're totally unfree and we've all done it this lifetime made ourselves totally incapable of doing almost anything except when food put in our mouth we take it now what I'm saying is face these things confront these things and maybe you'll let go of them and go all the way and you'll do it very quickly because you're unlimited right now you're assuming all these limitations you see I guess the thing I'm trying to get into you is the desire to go all the way because our growth is directly proportional to our desire for it if we had a real if we desired to be unlimited as much as we desire to be limited in the world we'd get it very quickly the desire to be in the world is very intense I don't know what I brought out in this group but I've said that if you want to find out how attached you are to this body how would you feel about throwing it in front of a automobile then you'll discover how much you think you are this body but you've got to confront these things you've got to look at them if you hold these things and you don't look at it you'll never see it I'm trying to help you pry loose these bondages and limitations that are so extreme as much as you as much as you've heard the entire way oh my gosh you've heard it a thousand times you persist in being a very limited physical body only because you don't confront this fact that you consider yourself a limited physical body so if I can get you to see this if I can get you to go to work and dig it out when you don't see it it's subconscious dig it out of your subconscious look at it you'll let it go you'll remove the obstacle or the obstacle to going all the way unfortunately most of us use adversity to prod us to move forward you're going to have it soon well maybe it'll be a godsend maybe we'll do it then what you see out there in the world just gets more and more and more so look back with your feet and think the last war life is getting more difficult more tense more miserable

[Speaker 11] (2:01:36 - 2:01:37)

more complicated

[Speaker 1] (2:01:38 - 2:06:38)

the world never had so much as it has now we've got everything in this country and we were never so unhappy, right?

we get less happy as the years go by this will keep on going until we rip ourselves apart I'm taking the world as a unit right now in this process you might be able to use it to force yourself to confront yourself to see that you're trying to hold on to this precious awful body which is the extremist limitation you've ever assumed and I guess that's the reason why we arrange these things that are about to come about I guess it takes a head-on collision to wake us up but when it comes you can use it however what I'm suggesting is do it now and when a collision comes you'll laugh and you'll laugh all the time when you let go of the bondages you can't be unhappy you can only be extremely happy all the time the only thing that causes unhappiness is a limitation so dig out these reasons pull them out of the subconscious and confront that I want to be this body I think I'm this body and this body is great and then when you confront it then you're able to do something about it until then you're on automatic and you can't change the automatic pilot you can use some of the suggestions I mentioned before become desireless work at it until you achieve it you achieve that and you'll discover that you're totally free but again basically the reason why we don't make it is because we hold on to these limitations to these bondages to this body as being me the only difference before and after is when you look through your body after you no more see yourself as one body you'll see yourself as every body every atom and you go a step beyond that you'll see that you're not any body you were never limited that you never moved that you were always omnipresent how can you move that the play of bodies was just an imagination an illusion and after that you move in the world but you don't get caught up in thinking you're a body you know the substance of the world as being just a dream and you'll see the Vietnam War just as much a war as the moving pictures of wars are these stories that they make up they have them on the TV every day they have war stories those war stories on TV are exactly as real as the Vietnam War is real and the Vietnam War will bother you as much as a moving picture of a war would bother you this is the before and after picture I'm trying to give you you'll let your body run its course I'm trying to give you a little bait by saying don't worry you're not going to lose the body anyhow after your realization it'll go exactly as long as you predetermined it to go it'll go through exactly the same things it would have gone through had you not gotten realization what your body's going to go through it will go through anyway so that should never be a deterrent in getting realization when you know that it isn't

[Speaker 4] (2:06:55 - 2:06:55)

right

[Speaker 1] (2:06:55 - 2:07:20)

that's a bondage good and bad you have to see as being equally in the illusion it's a

dream if you do good you have a good dream if you do bad you have a bad dream now you can't have one without the other if there's good there must be bad if there's bad there must be good

[Speaker 4] (2:07:20 - 2:07:24)

I mean if the mind equates that

[Speaker 1] (2:07:25 - 2:07:32)

no one goes with the other it's like attachment and aversion just the other side

[Speaker 9] (2:07:32 - 2:07:32)

of the

[Speaker 1] (2:07:32 - 2:08:09)

coin attachment is holding on to something this way aversion is holding it that way good is part of the dream illusion I like bad is part of the dream illusion I don't like bad but they're both one in the same thing you can't have good without bad all words are necessarily relative one relates to the other if everything was all good all the time there'd be no such

[Speaker 11] (2:08:09 - 2:08:10)

thing as

[Speaker 1] (2:08:10 - 2:08:10)

goodness you couldn't

[Speaker 11] (2:08:10 - 2:08:11)

understand it

[Speaker 1] (2:08:11 - 2:08:13)

you have to have badness to know what goodness

[Speaker 11] (2:08:14 - 2:08:15)

is you gotta have a

[Speaker 1] (2:08:17 - 2:08:32)

bad stake in order to appreciate a good stake if you're born into good stakes and had good stakes all your life you wouldn't know what a good stake is there wouldn't be any

such a thing as a good stake you gotta have bad stakes to know what a good stake

[Speaker 11] (2:08:32 - 2:08:33)

is

[Speaker 4] (2:08:37 - 2:08:41)

but you see

[Speaker 1] (2:08:41 - 2:08:43)

what goodness is now don't you harry

[Speaker 4] (2:08:45 - 2:08:45)

yes

[Speaker 1] (2:08:47 - 2:08:58)

what is this part of you that is this ultimate stake if you're always that you're that right now right what part of you is unlimited

[Speaker 4] (2:08:59 - 2:09:01)

my being right

[Speaker 1] (2:09:01 - 2:09:45)

that's it my being your beingness is the unlimited part of you now the limited part is trying to be some thing all form is necessarily limited trying to be a form a body causes us to be limited bodies so if you're choosing to be don't choose to be a body choose to be all bodies then choose to be every atom and then you're a hairline away from seeing that your real state is only beingness

[Speaker 4] (2:09:48 - 2:09:54)

I know the realization let's say

[Speaker 1] (2:09:54 - 2:09:59)

yeah but why why doesn't everybody become unlimited the mere thinking you can have anything

[Speaker 4] (2:10:00 - 2:10:04)

that seems very contradictory when you say that

[Speaker 9] (2:10:04 - 2:10:05)

why

[Speaker 4] (2:10:05 - 2:10:17)

you're saying being desireless if you are desireless you can have everything but it seems like you're baiting us to get out there to have everything and really you want us to have nothing

[Speaker 1] (2:10:18 - 2:10:22)

no I want you to have the all no I want you to be the all

[Speaker 4] (2:10:22 - 2:10:26)

this thing is it evaporates it's like a mirage

[Speaker 1] (2:10:26 - 2:10:28)

no you're evaporating

[Speaker 4] (2:10:28 - 2:10:35)

you think you're going to have everything but when you achieve this state you have everything and you don't want anything these are your

[Speaker 1] (2:10:35 - 2:10:36)

words not mine

[Speaker 4] (2:10:41 - 2:10:44)

I'm not you become

[Speaker 1] (2:10:44 - 2:10:48)

the all you become every atom as I said before

[Speaker 4] (2:10:48 - 2:11:08)

but it isn't you can't we're right now we're sitting here taking worldly values in other words of having things and equating having everything you know yeah I'm talking about it

[Speaker 1] (2:11:08 - 2:13:56)

you've got one body now you can have an infinite number of bodies I'm talking what you call a worldly thing by becoming more and more and more you become less and less limited and then when you see that you are every atom in the universe then it's just a

tiny step to the ultimate so I'm suggesting you take on more be a millionaire be a billionaire be a trillionaire and go on and on and delimit yourself well it's not what you have it's your attachment or non-attachment to it that determines your happiness people have things and because of attachment they're miserable we were far happier in the twenties as a country than we are today even in the thirties we were happier and you can check this out by the songs that we had in the thirties so it's not whether you have or whether you don't have it's your attachment or non-attachment to what you have or don't have that determines your happiness but it's true I'm trying to bait you into taking me all to take it with ease to take it without struggle to take it if I'm merely thinking of it if you wonder why I don't do it it's because of you people it would be an affront to you if I lived that way in front of your eyes I've had it when I was living alone up in Sedona I've had it and people started coming in and I had to keep letting go of it letting go of it letting go of it until this past year I've let go of the major major part of it I'm just almost as human as anyone else now the way I live got involved in business got involved in everything so it's not to affront you people if you saw me doing things instantaneously you'd resent it when you think you wouldn't it doesn't change it I know you would I've been through it the only people who can accept these things are those who themselves do it those who don't do it resent the other one doing it subconsciously if not consciously can I bait you anymore? but this is true everything I say what do you say?

[Speaker 4] (2:13:57 - 2:13:57)

what do you want us to do?

[Speaker 1] (2:13:58 - 2:13:59)

go all the way

[Speaker 4] (2:14:00 - 2:14:02)

in the world be a millionaire

[Speaker 1] (2:14:02 - 2:14:24)

to full realization no that's the bait part play the game of getting things without money of having anything everything you want take all you want take the best and then move on

[Speaker 4] (2:14:25 - 2:14:38)

relatively speaking from Ohio I you started

[Speaker 1] (2:14:38 - 2:15:30)

you started this process Howard I know you're living far better with much more happiness than when I first met you you've used it but now I'm saying go all the way

you'll still be here you can still do the exact same things you're doing the only difference will be you'll be totally free you'll have a joy and peace that's imperturbable you will have accomplished what you're trying to accomplish to what you're doing now and not accomplishing and the thing is called mainly happiness our subject is basically

[Speaker 5] (2:15:30 - 2:15:30)

you

[Speaker 1] (2:15:30 - 2:16:48)

the object the goal is the ultimate that is obtainable by any one of us and the subject matter pertains to the ways and means of getting there everyone in the universe every living being is seeking the exact same goal unaware of the fact that each and every one of us is doing just that most of us call it happiness those of us who are a little more aware call it the spiritual but yet it's the same thing that everyone is seeking

[Speaker 5] (2:16:55 - 2:16:55)

if

[Speaker 1] (2:16:55 - 2:26:45)

one discovers exactly what is this thing called happiness he discovers that it is nothing but his very own beingness his very own essence and that through forgetfulness or through ignorance of the fact he seeks his own beingness his own essence in external things in the world and never ever get satisfied seeking it in the world the world can never be a place of utopia the world can never ever give us what we want and we go through lifetime after lifetime trying to achieve our goal in the world and in very silly-like fashion refuse to see that we never get satisfaction in the world and intellectually it's very simple because if we were able to get satisfaction every time we got what we wanted we would be satisfied and it would be the last time we wanted that particular thing whether it's as big a thing as food or sex were we able to be satisfied we never would want anymore right and here we go on trying and trying and trying to get satisfaction in the world a chain everything that's attainable in the world fame and fortune reach a terrible disappointment when we get it wouldn't it the field of show business the people who get the greatest fame the highest of fortune they commit suicide if they don't commit suicide they go generally in offbeat directions trying to discover happiness elsewhere other than their fame and fortune and yet we who see them achieve it and not get satisfaction we try to repeat their gross errors even after we're told all about it most of us still look for satisfaction in the world again never finding it so what to do the most recent song of uh the Beatles is entitled let it be let it be number one don't get involved in the world why getting involved in the world is getting involved in the wrong direction is getting involved in the problem it's not the world that

needs straightening out it's the trying to straighten out the world that needs straightening out the world is in the wrong direction and when we discover what it is through the right direction it turns out to be an apparency an imagination in our mind because the only place we can see and cognize the world is in our mind and this is very obvious when you go to sleep when you put your mind to rest where is the world it's gone if you never awaken again there never is a world again for you and yet you go on so the way to understand the real reality the truth of everything is only in one direction and that is in the direction of discovering you by taking your attention off this world and putting it wholly and totally back upon you with the question who and what am I until the answer comes and the answer will come it must come if we are interested enough in getting the answer if our interest is more on chasing after the world looking for our happiness in the world we will never ever discover our inner self our unlimited capability each and every one of us has no limits except those accepted through our concepts of limitation of ourselves if you could drop all your thoughts of limitation right now you would immediately discover that you are unlimited but we persist in holding on to these concepts of limitation we hold on to the concept that we are this extremely limited body and that is about the biggest lie there is in the universe that we are this limited body when one turns his attention back upon himself and keeps it there he discovers that he has no limits that he is infinite that he is perfect omnipresent with all power all we think we're a body that a temperature of 50 degrees could destroy or an inner temperature from 98 to 108 of 10 degrees we falsely believe could destroy us and this is how limited we appear to be to ourselves now and there is nothing we need to discover who and what we are except ourselves you need no books you need no teachers you need nothing but you because you are an infinite being the only necessity is the desire for it and to the degree that we have a desire for it to that degree is the quickness of discovery of our self

[Speaker 8] (2:26:46 - 2:26:47)

our self

[Speaker 1] (2:26:53 - 2:27:33)

now everyone in the world is seeking this and in every act he calls it happiness and when you go into it you discover that this happiness is just we being ourselves it's so so simple why don't you do it you people who have been at it quite some time why don't you do it

[Speaker 8] (2:27:37 - 2:27:38)

should i answer

[Speaker 1] (2:27:38 - 2:30:31)

you don't want it enough of course you want it otherwise you wouldn't waste time

listening to someone like me but far more you want the illusion the material of life this body is nothing but carbohydrates and minerals and yet you identify with it as though it were you how can you discover this infinite being you are when you want to be a tiny batch of chemicals you can't and this is why you're not recognizing you in a matter of minutes second i started for those who were here for the first time and i moved right into those who have been here before but we all fit the same identical pattern we all think we're different and every person is different from every other one we have different directions and ideas and so forth but it isn't true every one of us is almost identically the same an infinite being acting almost totally limited pretending to be when he or she is not now discovering you you discover everything there is because you are that unlimited being that you are seeking you are that total happiness with no sorrow that you are seeking in the world you are the alpha and the omega if you have any questions about this i would be very happy to try to answer them for you if i could

[Speaker 8] (2:30:53 - 2:31:17)

you see a problem with myself a lot i'm trying to acquire some mind but i find out in order to acquire some mind i need a thought to acquire some mind now sometimes i find out by trying to study the thought you know

[Speaker 1] (2:31:25 - 2:31:29)

what a thought is did you ever have a thought

[Speaker 11] (2:31:34 - 2:31:35)

right

[Speaker 1] (2:31:37 - 2:31:55)

there's nothing you know better than thought because you have them all the time but i think what you're asking really is how to acquire the mind and how to use thoughts to acquire some mind

[Speaker 8] (2:32:14 - 2:32:19)

mind is

[Speaker 1] (2:32:19 - 2:36:37)

nothing but all your thoughts together in some total of all your thoughts is called mind the thoughts you don't look at now are the don't are called your unconscious mind the thoughts you do look at are called your conscious it's as simple as all that but the mechanism of mind starts this way originally we were all infinite beings in a passive state of infinity we decided that we would like to change that and be infinite beings in a positive state of knowing that we are infinite and so we had to start limiting ourselves to

discover that we have no limit we are the infinite all in that state there is nothing to experience it's only a state of being being the all and so we created the first instrument of thought after the first desire to be separate not to be the all i am an individual separate from the all in order to do that i have to have such things as concepts of separation and i do that through a thought i am not the all i am not the all is a thought then we use the thought to materialize in what we call the physical world the physical is the aftermath of the thought we think up i am a body then we materialize it so we set up this mechanism of thought in order to imagine ourselves to image ourselves as separate from the all and we continue this process on down from the very top state down to the lowest state possible the state we are in called the physical world and we believe that we are these bodies now this is the lowest one may go we are now on the way up and out of this state most of us will graduate from a dense physical body to a lighter more subtle body to a still lighter still more subtle body before we return to the state of no limitation whatsoever a body necessarily must be limited so we started out with concepts only to imagine ourselves as separate from the all we started with one thought and then there was two and then there was a million and

[Speaker 8] (2:36:37 - 2:36:37)

then there

[Speaker 1] (2:36:37 - 2:37:52)

was hundreds of millions and right now there's probably hundreds of millions of thoughts in our subconscious mind active this moment now this is why the problem seems so difficult we have plagued ourselves with millions of thoughts and we won't even look at them we call them unconscious we operate every cell in our body I think there's billions of them that takes billions of thoughts alone and so by acquiring more and more and more of thoughts we came into a more and more limited state until we got into this present state of greatest limitation did that answer your question? the thing to do now is to reverse it go back home

[Speaker 5] (2:38:00 - 2:38:30)

to reverse it and to stop creating thoughts apparently uh James when he was asking me to stop creating thoughts and to do that I almost realized how he created thoughts otherwise you know you can stop it but if you stop it a moment accidentally you never have awareness it's unconscious

[Speaker 8] (2:38:30 - 2:38:37)

I never heard of anyone stopping it

[Speaker 1] (2:38:37 - 2:38:37)

accidentally

[Speaker 11] (2:38:37 - 2:38:40)

but I

[Speaker 1] (2:38:40 - 2:39:26)

hear very much of the opposite well see the key is in understanding how it began be the all seek the all seek the entirety seek the infinity and the mind is totally gone when you see it seek yourself when you're able to see yourself you can recognize that you are not the thought and you can drop them all it's possible to drop your mind just like that

[Speaker 5] (2:39:28 - 2:39:29)

well

[Speaker 1] (2:39:31 - 2:41:24)

feeling moments of it is not dropping your mind you're momentarily moving away from it you do it every night when you go to sleep you do it beautifully moving away from it but not undoing it there's two ways of undoing thoughts which are the really only two ways of growing one is what I call negative gain which is positive I call it negative because it's a process of eliminating thoughts one by one a process of eliminating ego which is the motivation behind thoughts working to eliminate your thoughts is a very very slow process seeing what you are is a very very fast process discovering you is a process that would last weeks or months if you did only that but we don't do only that we do that for a short while and we feel good and then we try to express it in the world and go in the opposite direction

[Speaker 5] (2:41:26 - 2:43:00)

hmm? back in thoughts anyone why? now this is a point this is again a point that's a bright point I am seeking and then I am seeking and I am seeking and I am and I and I am seeking and I am seeking and I am seeking and I am seeking and I am seeking and I am seeking and I am seeking and I and I am seeking

[Speaker 11] (2:43:16 - 2:43:17)

and I am seeking and I seeking seeking

[Speaker 1] (2:43:22 - 2:43:33)

that that thinking is just an excuse not so but if I do I will lose something you don't lose you gain

[Speaker 5] (2:43:34 - 2:43:41)

so you lose your self in your own interest sometimes legitimately in the world and then you

[Speaker 1] (2:43:49 - 2:44:25)

All right, if I get interested in the solar system, do I lose my interest in the world? The world is in the solar system, right? If I get interested in the galaxy, am I still interested in the solar system?

I am, because the solar system is in the galaxy. As you take on more, you don't lose what you have, you gain more, right? So why do you tell me you might lose?

[Speaker 5] (2:44:27 - 2:44:43)

Well, the conscious thinking structure is aggrieved, because what is this? I'm feeling something, or some unconscious thought, or something is holding back a pattern, and I'm trying to analyze what it is.

[Speaker 1] (2:44:43 - 2:45:49)

Because you believe this extremely limited way of living is the way to do it. That to be just this body, that's it. This is what I'm saying, this is your belief.

Rather than what I'm suggesting, that you believe that you are infinite, and you falsely consider one the opposite of the other. If I thought I was this body and every other body in this room, I don't move this body, I just gain every other body, right? This is what actually happens.

You identify with all beings. You become every body. Not only the body you formerly identified with, but you will identify with everybody.

[Speaker 5] (2:45:53 - 2:45:56)

You identify through state of consciousness.

[Speaker 1] (2:45:57 - 2:45:59)

Through recognizing that you are.

[Speaker 5] (2:46:00 - 2:46:20)

Which is a different set of functions than when I identify with the body. My body is my attention. And you do seem to disconnect yourself from senses when you come closer to the identity.

That is true. And this is a...

[Speaker 1] (2:46:20 - 2:46:26)

Your narrowest method of perception is through the senses.

[Speaker 11] (2:46:27 - 2:46:27)

Yes.

[Speaker 1] (2:46:28 - 2:47:27)

See, looking through the senses is like looking through a pinhole at the world, at the universe. And you say, all I see is that much, and that's all there is. And someone comes along and says, uh-uh, you're infinite.

Just drop your blinds and don't look through the senses. Look through your omniscience. Discover it by looking at it, by looking at you.

The eye of you. Not the physical sensations. And by putting your attention back on you, on the eye of you, you discover that you have no limitation.

Sometimes.

[Speaker 8] (2:47:29 - 2:47:30)

But you won't do it.

[Speaker 1] (2:47:31 - 2:47:48)

You'll do it for a short while. You'll do it for a few hours. And then the majority of hours you proceed to do all those things which assume the opposite.

Right?

[Speaker 8] (2:47:52 - 2:47:57)

How long does it take you to discover you? No time.

[Speaker 1] (2:48:00 - 2:48:22)

But we are so plagued with thinking that we are these bodies, that we just don't let go of, I am this body, long enough, even for one second, to see what we really are.

Lester Levenson Fireside Chat

[Speaker 11] (0:03 - 0:18)

The following recordings were made by Lester Levinson in 1974. He's talking about freedom, so listen with your heart.

[Speaker 1] (0:20 - 25:48)

It's a good starting point to warn you on this point. There are seven sheaths, or rather five sheaths that they talk about in the Eastern teachings. The physical body sheath.

Five sheaths that cover our infinite being. There's the physical sheath, there's the prana energy sheath, there's the mental sheath, there's the discriminative aspect of mind sheath, and the last sheath is called the bliss sheath. Do you want to close that door so we don't hear that phone?

Now in all my years I've seen everyone fail to get through the bliss sheath. It's called the Ananda sheath. They get to a place where life is nice and easy.

Their relationships with their friends become nice. Their businesses are all good. And then they say and they feel, well, I'm going to really keep it going this way.

And you can't. When you try to keep your joy coming from the world, you're going to reach a point where you feel as though the whole sky and world is falling on you. There was a whole group in California that some of you know, who reached this bliss state where everything was roses and honey, everything was going beautifully.

And I warned them, move above this now, and they wouldn't. They try to keep it coming, and the vast majority of them went through terrible catastrophes since. There is no such thing as an all good world.

If it's a world, it cannot be good. We have to transcend this world. And I'm giving you a warning now that when you get into this Ananda sheep, this bliss sheep, where everything falls into line so beautifully for you in the world, do not stop there, but just go the next step beyond it, and then you're free.

And all your joy is only in your being. Your joy is not coming from the world anymore. The world is no more a beautiful, heavenly, harmonious place for you.

You are the joy. You are the happiness. You're not taking it from the world anymore.

You've got to break through that bliss sheep to the point where all your happiness is only you being you. And if you don't break through that, you get trapped back into the world like everyone has so far in my experience. Had any one of dozens and dozens and dozens of these people just taken one step more, they would have been free forever.

Then it doesn't matter what you do in the world. You can do anything. You can be a king or you can be a beggar, and it's all the same to you because your joy is only you being you.

Because your beingness is infinite. Your beingness is the ultimate. Your beingness is what you and everyone else is seeking.

The ultimate state where you are only pure beingness. It's the I of you. I amness.

So, again, I warn you, be careful. When you hit that bliss state where the world is so beautiful and everything is nice, do not stop. One step beyond it.

Get free of that, and then do anything you want in the world after that, and you'll never be sucked in again. Okay? All right, let's get to the course.

This course is basically designed in two directions. The first being that to free you far more appreciably than you have gotten freedom so far. The second phase is to show you how you can specifically and in a detailed way help others go free.

First, to free you. Second, to help you to free others working directly with them. Now, you cannot get total freedom unless you're wanting to have every other being make it.

Note the word wanting to. Now, there's no better practice in getting to want everyone's freedom than to actually work at helping others go free. By helping others go free, you'll discover that you are freeing you.

Far more so than you're helping them go free. So there's two aspects to this course. First, it's designed to help you go free, and if you will get with it, you could go totally free.

Second, it's designed to help you help others. Now, I believe it's the first time that anything like this has ever been tried. And what we're trying to do is give the highest teaching out at a level that's acceptable to people where they are today.

You've heard masters say, like Ramana Maharshi, all you need to do is to drop your varshanas, drop your tendencies. That's all you need to do, and that's true, and you're free. The reason behind that is simply this.

The only thing standing between you and your infinity is your mind. The only thing between you and your being totally unlimited is your mind. You have been operating this mind for billions of years.

Millions of years in the physical and billions of years before the physical state, before that. This is one reason why you find it so difficult, dropping it. But to tell you to disidentify with the mind is to tell you something you're not doing and you think you cannot do.

So the masters come out, all right, drop your tendencies. The tendencies are another way of dropping your mind. A tendency is a predisposition, is a feeling.

It's a feeling that has been built up from the beginning of time up until now. So that every tendency you have started billions of years ago and all your thoughts have culminated into your present feelings, tendencies. So that if you drop a tendency now, you're dropping an accumulation of thought that is billions of years old.

Earth time. You see the effectiveness of dropping a tendency is the culmination of thinking on a particular thing that's been going on since the beginning of time for you. You drop a tendency, if you drop a tendency totally, you drop billions of years of accumulated thought that went in to make up that tendency.

That's the effectiveness of dropping tendencies. If you want to go free this lifetime, that's the lowest level approach required to go free this lifetime. If you work on incidents, on thoughts, we got billions of years of past history to undo.

It will take you billions of years to undo it. Every other therapy in the world is working on thoughts, incidents, etc. And that's why they're not getting very far.

I know no attempt to approach it from dropping the tendencies. And I think the reason why they don't is they just don't understand it. Mind is so complicated, nobody understands it.

I say mind is so simple, there's nothing to understand about it. What is mind? It's a sum total of all your thoughts.

Is that complicated? It's a sum total of all your thoughts. There's a conscious part, the part of your thoughts that you look at is called the conscious mind.

The thoughts you don't look at are called the unconscious mind. All these different kinds of minds you read about are fictions. Somatic mind, what are all those minds?

Reactive mind, analytical mind, and now there are two aspects to mind. One is the sensing-recording aspect and there's one higher aspect of mind, the discriminative aspect. So if you want to break it down, you can break it down into two parts.

Sensing-recording and the other is the discriminative aspect. And this is what makes man able to go free, is the discriminative aspect of mind. Animals have only the sensing-recording aspect of mind.

Animals cannot go free until they become man. All spirit returns to spirit. All spirit returns totally to pure spirit.

Animals come through what we're going through before they get totally free. But they have just the sensing-recording aspect of mind. We have, in addition to it, the

discriminative aspect which says we're men and they're animals.

They're cats and dogs. We're intelligent humans. A cat doesn't know it's a cat.

A dog doesn't know it's a dog. But you know you're a man. That's your discriminating ability which allows you to discriminate between the right direction and the wrong direction.

Animals would go on forever as they are if they were to remain as they are without the discriminating aspect as to which direction will really get me free and which direction will send me in the opposite way. But because of our discriminative aspect of mind we can choose the way to total freedom like we in this group are doing. So mind is simply the sum total of all thoughts.

So there's two aspects, the discriminative and the sensing-recording. If there's anything about truth it's the fact that it is simple. If it's given you as a mysticism and a cult as something you can't understand, reject it.

Truth is simple. But the world is so spun in on the wrong direction right now. They can't see their nose right in front of them.

They cannot see the simplicity of what you're being given now. You're being given a way of going free this lifetime through dropping tendencies. And Bridey will show you how to do it for yourself.

And Bridey will show you how to help others do the same thing. Now because this is the way put out by masters you'll never hear it anywhere else drop your vashanas, drop your tendencies. You've never heard it anywhere in the world, have you?

Anybody study psychology or metaphysics or any field, you've never heard this put out, drop your tendencies. And yet that's what this whole thing is centering around. So I believe for the first time you're being given something that has a very powerful impact that is so tremendous that it can free you and help you to help others go free this lifetime in one year or in one month or in one day if you understand it and use it in one day.

Because you're infinite right now acting like you're acting almost on the opposite end of being infinite. And yet you can drop that whole thing right now by identifying with what you really are which is simply dropping what you're not. Now you're being infinite, you can't do anything about that.

You've got no choice on that. You are infinite right now. And when I look at you I always see that infinity.

And you're always saying to me I the infinite being am extremely limited. And I say no,

look. And you say yes, but I the infinite being have this problem.

This goes on and on and on. Because you don't take one moment out to see this infinite being that you are. And yet some of you do.

And you feel so high and so good when you see it. But then you fall right back into the tendency, the habit. Another word for tendency is habit.

You fall right into the habit of saying no. I'm subject to this experiment producing beautiful mechanism that throws garbage out of every single pore of it. And through other extremities phlegm, feces, urine.

And there's nothing more disgusting to us than the insides of a human being. And we're glorifying this piece of crap. Someday you're going to see that the least of you is this piece of junk.

But you could see it right now if you would just look at what you are. And at that moment disidentify with the body. Or see that the body is just a creation of your mind.

And that's where the body lies, in your mind. Get behind your mind and you'll see your infinity. But you're so plagued with these tendencies it's almost like you're trying to look at the air from the bottom of the ocean.

You've got that whole ocean between you of tendencies. However, anytime you choose you can drop the whole thing. Most of you just don't believe you can.

Believing that you cannot makes it cannot. You've got to let go of I can't. Because if you think you can't you're making it that way.

Now because this is coming out at this high level of dropping tendencies there's a power behind this course. Which is the power of the high beings who want you to do just this. And you'll feel it if you just open yourself to it.

Get with this course. Do the things that Bridie's putting out for you to do each lesson. And all the masters are behind it.

Because it's being put out at a masterly level. Instead of getting into these groups which are primarily sex things countergroups, S and all these things that's primarily sex which keeps your body bound you're getting a course that is in a direction that the masters would give it to you at and therefore they're supporting you. You don't have to believe me.

Check it out. Let the power come through on this course and you'll see yourself moving freer and freer in very big giant steps. I think Neal can back me up on this.

I guess I'm not telling any secrets and Kathy wouldn't mind. She made tremendous

strides in the course. Tremendous.

Strides that take the average person in this world millions of years to do. She did in that course. And every one of the girls gained tremendously from it.

But I do believe Kathy took more than anyone else. Took more, that's all. Open yourself to it.

The masters are there. The power is there. Go with it.

Bridie's going to tell you to you do it yourself thing. See, no one can free you but you. No one has bound you up so tightly but you yourself.

So you're the only one who can do it. Bridie will tell you, you must do it. So if you get with it you got the possibility of going free right on this course that Bridie's going to give you.

And if you don't go free you got the map, the formula the way to go free so that when you're finished with it you continue right on until you are free. I'm supporting this course with all the power that I have. And while I was doing that I saw that I was not alone.

I saw the masters right behind me, pushing me. Until the time I said as I went further don't you people feel the power in this room? I had to say it because if I didn't talk about it I would have lost consciousness.

It was so powerful the power coming through from them. I spoke about it only to keep me here. And I believe every one of them I don't remember, did they all say they felt it?

I know some of them mentioned it. Now that power is there for you fellows. That's the power from the masters.

Making a big push to free you because you're taking it at a level that they would give of that at a level which you can go free shortly very quickly.

[Speaker 12] (25:58 - 26:05)

...time when you're not feeling except when you're free when you're completely free then you're not feeling.

[Speaker 1] (26:07 - 26:33)

But the person who thinks he or she is not in a feeling is very much in feelings. And the skill of a counselor is to get them to get a handle on one feeling and take that one feeling up. And when they say, I don't feel anything to get the person to see that they are feeling something.

This is the skill of a counselor.

[Speaker 4] (26:35 - 27:57)

So one of the important points I think which came out of this sort of thing you've been talking about there was this a great deal of my intensity and anxiety stemming from the fact was coming out of worry and worry and anxiety was causing all this myriad myriad of clever detailed problems that no one including me would ever be able to fathom because of their intricacy and complexity. What Frances did was quite simply this what I never thought I would be able to get out of instead of being into all of that she said, what happens when you worry? My feeling was I'm so worried now if I'd gone on it would have been about this and about that what happens when you worry?

So from then on for the next few days I was able to stop myself from going into severe intense anxiety in my mind by just simply saying I'm so worried what happens when I'm worried? Someone comes and helps me what happens when someone comes and helps me? I'm safe and it just cut out that whole vast chunk of my mind to which I would never find any answer anyway there was no answer in there it was being prompted by the worry by the anxiety

[Speaker 1] (27:57 - 28:20)

this is what I mean by if you hit a lull take that feeling up see that was an example of when you're in a lull take that feeling up or he was stopped by anxiety worry and she took that feeling up

[Speaker 4] (28:21 - 28:26)

instead of saying what is it I'm worried about? you know and why is it I'm you know

[Speaker 1] (28:26 - 28:38)

but see that you see how heavy a lull that is anxiety worry is a big heavy block blocking

[Speaker 4] (28:39 - 28:40)

because once you've dropped that

[Speaker 12] (28:40 - 28:41)

but she took it up

[Speaker 4] (28:41 - 29:31)

here's another thing I discovered later on after being doing that for a few days I said to Francis now this is great this is fine but there's something else under here because I'm trying to take the top slice of it off as it were what does worry mean?

attention security boom boom we're fine but there is something down there that is

actually prompting the anxiety in other words for a few days I was simply saying the reason I worry is to get attention which satisfied me for a period of time and then I saw that there was you know there must be some reality actually but what I discovered what I'm saying is that is by taking my feelings up that which was the cause of the anxiety presented itself quite clearly without the thinking process of probing for it

[Speaker 3] (29:31 - 29:32)

and what was that?

[Speaker 4] (29:34 - 29:57)

wanting approval basically going into myriads of other things I can see that quite easily now you know and yet it took me a long time to see that it was that I couldn't exactly find out what it was it had to be all these other because this happened to me when I was young and then that happened and

[Speaker 1] (29:57 - 30:00)

that's the habit of all these therapies they get you

[Speaker 4] (30:01 - 30:04)

simple yeah all it is

[Speaker 1] (30:04 - 30:12)

someone said it's simple and it's easy that simpler a thing is the more correct it is

[Speaker 4] (30:12 - 30:31)

well now I see for myself what it's meant by the fact that all fear is based in the fear of dying I understand it now for myself that the root of all anxiety is you've got to you know you've got to come because I'm I'm so I'm ready to stay here

[Speaker 1] (30:35 - 30:45)

fear is a horrible thing and everyone has it so strongly if that can be dropped well

[Speaker 4] (30:47 - 31:07)

well it does I think anyway it just it's never it's funny it's never even entered my head now since I've been using it because your own beingness is so unquestionable that I haven't even intellectualized you know what would happen if my body dropped away or something like that because you're

[Speaker 1] (31:10 - 31:13)

you're not thinking you're that body

[Speaker 4] (31:13 - 31:22)

you're not even I'm beginning to see now what it's all about that it's about not feeling I think I'm beginning to really see it

[Speaker 1] (31:22 - 31:24)

what it's all about is not feeling

[Speaker 4] (31:27 - 32:22)

and it's a terrific point about taking your good feelings up as well because I used to get so intense sometimes with what I would call joy and happiness maybe it would be with my music or going to mass sometimes doing mass I would get so I mean it was just I had to suppress it and I would become very unhappy afterwards and would wonder what was wrong because I just wouldn't know what to do with it you know I'd get so happy now I see that even my happiness is a terrific wanting you know approval and you can stay even all the time it's like you stay even all the time it's just I think I just imagine that it's supposed to be you know and it's so nothing yeah that's a good idea

[Speaker 1] (32:22 - 32:59)

it is a nothing it's a no thing really it's just being I wish that people would take over the teachings and spread them to those who want to be spread over

[Speaker 12] (33:01 - 33:03)

how do you do that?

[Speaker 1] (33:04 - 33:15)

you've got to go free first if you're not free you'll get clobbered you really have to be free otherwise you cannot go on teaching you'll collapse

[Speaker 4] (33:16 - 34:01)

it's so obvious now more and more to me this is another thing and Fran just mentioned it to me at one point that would be good sorry there's a bit in something else comes I think and it's compassion it's a word I never would even have thought of using before but you see how much we are all desperate for love and I think that's the counselling you mentioned counselling it's bringing us specifically now because now I see in my mind all these people all over the world going for help you know what it is they really want? a love approval that's all anybody wants and weeks and months and years go by of going into their problems and telling you this and that happened and all they're saying all the

time is please listen to me

[Speaker 1] (34:01 - 34:02)

listen to me

[Speaker 4] (34:02 - 34:03)

please listen to me

[Speaker 1] (34:03 - 34:14)

even when you go to a medical doctor people doctors know that small doctors the majority of their sick people are not sick they just want

[Speaker 4] (34:14 - 34:16)

attention why do you make yourself

[Speaker 1] (34:17 - 34:17)

sick?

[Speaker 4] (34:17 - 35:03)

to get attention please I'm sick you have to take care of me no gosh get in mummy's bed quickly books sweets it's supposed to stop really? unbelievable is he only in your mummy's bed? in mummy's bed he'll tell you he's still he's still knocking on the floor didn't tell you it was time that he did oh yes look ah evidence no holy great that's what being sick is

[Speaker 1] (35:03 - 35:07)

going to the toilet is used by kids a lot to get attention

[Speaker 4] (35:08 - 35:11)

being hungry being hungry

[Speaker 1] (35:11 - 35:14)

they're pulling down hurting themselves

[Speaker 4] (35:18 - 35:47)

I suppose the point is like imagine they're often to tell somebody that if the button's pressed you know what I mean you're looking for love nothing's going to stop me you're looking for it you can't you're tripping over all over the place and you can't see that it's

there until there's something about this method that makes you very secure

[Speaker 1] (35:51 - 35:56)

you're dropping your false securities that's what makes you secure

[Speaker 12] (36:01 - 36:02)

your false securities

[Speaker 4] (36:02 - 36:12)

until you feel yourself then you know you are secure you always were secure that's the biggest thing for me it gives terrific security

[Speaker 1] (36:12 - 36:14)

the absolute security is yourself

[Speaker 4] (36:14 - 36:51)

okay and you're saying you're dropping your false securities right right what is it that made you lose the security that you received oh well yeah I even saw that my desperation was a security to me the terrific desperateness which was underneath everything I've ever done in my life feeling strong desperation it's one of the biggest things that has helped me in the last hundred years I saw it's my security I believed that my desperation was going to get me what I wanted and that's why I couldn't give it up

[Speaker 1] (36:51 - 36:56)

that's why we had desperados you know what a desperado was

[Speaker 4] (36:56 - 36:58)

a bandit yeah he gets

[Speaker 1] (36:58 - 37:06)

his security by taking you with a gun I wasn't making fun of you

[Speaker 4] (37:06 - 37:28)

no even if you were it wouldn't bother me I was just thinking of the fact though that you see it another way if I'm desperate somebody has to come and help me sooner or later it's just like the extreme of it but there is a security built in to eventually you see that you don't really you don't really need anybody

[Speaker 1] (37:28 - 38:12)

right and you get the security you don't need anybody even your own taking a feeling up is tracing a feeling to a more basic feeling until you get the source feeling of wanting to control or wanting approval but everyone has done it you know what it is what is there to talk about how to do it

[Speaker 4] (38:12 - 38:14)

well not everybody knew in the beginning

[Speaker 1] (38:14 - 38:37)

oh well in the beginning you have to be helped a bit that's where it comes I think counseling would be doing just that like you do with burning get into the feeling they can't see you keep juggling until they see the feeling then trace it back up to the source of approval or control

[Speaker 4] (38:37 - 38:46)

but see you didn't tell me what to do what I'm saying now is what do you tell people to do I did that because it worked on me you've never said

[Speaker 1] (38:46 - 38:49)

Francis you've been getting it from me for 10 years this thing

[Speaker 4] (38:49 - 38:51)

not how to trace the feeling back

[Speaker 1] (38:51 - 38:54)

oh I've been using this ever since I know you

[Speaker 4] (38:55 - 38:57)

well ok then that's what I was using

[Speaker 1] (38:57 - 39:09)

I was always trying to get into the basic thing that you want approval let's use love with you or control I've always tried to get people into basic tendencies

[Speaker 12] (39:09 - 39:10)

I've been

[Speaker 4] (39:14 - 39:31)

going on for years and years and years but if you talk to someone who doesn't have this background what do you say to them about taking the feeling you don't give them a series of questions to ask to trace it back

[Speaker 1] (39:32 - 39:34)

how do I do it

[Speaker 4] (39:34 - 39:35)

I don't know

[Speaker 1] (39:36 - 39:39)

you've had it for 10 years or more

[Speaker 4] (39:39 - 39:42)

I'm talking about with someone now if you talk to someone

[Speaker 1] (39:42 - 47:31)

you get them to see that more basically that feeling is something else and if it doesn't hit approval then you see that more basically it's something else until they see it in the basic approval or control ok you get them first to get a handle on their feeling get to see their feeling get to know their feeling that's the first thing you do after you get them into the feeling then you try to get them to trace that feeling back and back until it's reached wanting approval or wanting to control I think when the counselors are ready to go I'll probably spend time with them I've always had this nobody's counseling except Cathy right now I mean out there when people get in the world it's a different story counseling in the world than it is in here you know you'll meet far more of a challenge out there now this subject is sometimes called truth religion psychology as I see it these are all the same subjects I should say the same subject but the approach to it is from a different angle and therefore it gets a different name but it is the thing that every one of us is looking for either consciously or unconsciously it's the actual goal in life for everyone for every being and so few of us in the world today are in this direction everyone is looking for happiness but they're looking for it in the wrong places they look for happiness where it isn't and therefore we have this unnecessary and unusual condition today where we have almost everything we want in the material sense and we have less happiness now than we had thirty years ago when we didn't have the things that we have today now my object is to try to give to you what I have seen to point out to you the direction which if you will take it you will find this happiness and the best way for me to get this across to you is to have you ask questions and in the process of your asking questions I try to point out the way or the direction in which you should look for you to find the answer as I know this is a strictly do it yourself thing I point out the way you get the answer

unfortunately it cannot be taught as an intellectual subject as we learn things in school if it could everyone could be given this wonderful state of constant happiness with no sorrow just by being spoken to so the method comes out to be one of evolvement where it evolves from within outward and the place where we find this happiness is within our very own self so most of my answers if not all try to get you to go within to look there for the answers we should take full responsibility for whatever happens to us because we are the cause for everything that happens to us in life everything that happens is initiated in a thought prior to the incident but because we have put in a thing called time we forget that sometimes and sometimes long before the thing happened we had that thought someone comes along with a thought of theirs and when the two thoughts complement each other two people meet but again we have to go within to discover that our thinking determines everything that happens to us and that thinking is conscious and unconscious also and it's the unconscious thinking that is the habitual way in which we do things and that's why it appears as though we are victims when all the time we are not we are caught mind is only creative mind creates the things that we hold in mind the quickness of the thing materializing depends upon the conviction as to whether you will or not get it the conviction is also a thought if my thought is I will get this instantly and there is no doubt whatsoever whatever you had in mind would appear instantly but that takes an absolute conviction with no doubt whatsoever now if you can't get the absolute conviction the thing to do is to hold in mind that which you want then let it go with the feeling

[Speaker 12] (47:32 - 47:33)

it is

[Speaker 1] (47:33 - 51:37)

already accomplished because the attitude it is already accomplished is an acceptance of the fact that it is now the biggest mistake of all that is made by people who are consciously trying to create things is expecting it in the future we must expect what we want now we have to take the attitude that it's here right now and then dismiss it because when we put things in the future mentally it's always kept in the future so to create something to demonstrate we should always demonstrate in the present anything you want you must accept that it is already yours otherwise it's just ahead of you all the time now the things that prevent us from getting the things that we want are the unconscious thoughts to the contrary concepts we have had since childhood that we can't do, I can't have it it couldn't happen to me you must work hard to get things of course everyone must work for a living and therefore everyone does so the biggest obstacle is the accumulation of subconscious or unconscious thoughts to the contrary that we can't have it we can't get it so if you consciously start demonstrating if you succeed once you become more convinced that you can you succeed twice conviction gets stronger and stronger until someday you have the absolute conviction then you

have to watch your thoughts whatever you think will come to you right away that can be a problem too so let me tell you one that's hard to believe when I started proving this law it was worked in small ways and one day I said my gosh it's working all I need to do is to dare to think big and so I said what's the biggest thing I can think of a cadillac car special built body I had a picture of it and I was driving it already and I let go of it well in about two weeks an acquaintance came to me and said oh that's right I just bought you the most beautiful cadillac special built body he said a friend of mine bought it and doesn't want it and I got it for only four thousand dollars he said thank you you owe me fifty he said four thousand dollars I looked at him he said don't worry about the money I'll pay for it honest oh no that was a conscious thought I was proving the operation

[Speaker 9] (51:37 - 51:44)

of the law no I said

[Speaker 1] (51:44 - 51:48)

gee I didn't have the cadillac just by thinking cadillac

[Speaker 9] (51:48 - 51:48)

I

[Speaker 1] (51:49 - 52:12)

picture the cadillac I saw it I was sitting in the car and I was driving it it was mine and I let go of it as already accomplished because that already accomplished is a big part of doing

[Speaker 3] (52:12 - 52:14)

what you

[Speaker 2] (52:15 - 52:16)

want

[Speaker 12] (52:21 - 52:22)

yes

[Speaker 1] (52:25 - 52:51)

yeah I was in that car I was one with it now anyone can do this he or she will but it takes a thought uncluttered with other thoughts or to express it

[Speaker 6] (52:51 - 52:51)

in another

[Speaker 1] (52:51 - 57:20)

way it takes the conviction it it the object is to get to see it the way you can see it is by quieting the mind because just behind the mind is that infinity by turning the mind inward you quiet the mind you let go of all the external distractions and the more you quiet the mind the more you'll see this infinity that you are the more you see the infinity that you are the more you'll scorch the limitations the more you do away with the limitations the more you'll see the infinite being you are and you keep doing this until there's no more limitation left but the method is go within turn your mind back upon the mind

[Speaker 11] (57:21 - 57:33)

it almost seems like the building of an ego though to elevate in that way but actually I know it isn't it's definitely

[Speaker 1] (57:33 - 57:53)

it seems that way because you're looking at it through ego eyes but the more you see this infinite being that you are the more humble you'll become it's only the ego that's arrogant and proud and thinks it is

[Speaker 12] (57:54 - 57:55)

just it

[Speaker 1] (57:57 - 1:00:57)

the higher an individual goes the more humble he becomes someday you'll see that the word I is used by apparently many people later on turns out to be the exact same I this is seeing the truth the reality behind the un the apparency the world's an apparency right now it's not real when you see the reality you'll see a singular oneness throughout everything people call god truth self has several names but that's the thing we have to strive for to see this singular oneness everywhere and it's changeless it's perfect it's infinite and it's you is the way it turns out when you see it the false concept of being a limited being disappears but the I when you say I never disappears that's eternal when you say I am Harry the body that'll disappear and you'll see that I matter is very subtle it's the subtlest of all matter it's the matter that determines other matter so what matters is to get rid of the thinking and then you'll see you see as you let go of thoughts this infinite being is there all the time the thoughts are covering it over so as you let go of thoughts you're letting go of the cover that covers over this infinite being

[Speaker 11] (1:01:04 - 1:01:05)

demonstrating

[Speaker 1] (1:01:09 - 1:02:35)

is not in the infinity that's in the dream and someday you'll see that this waking state was just as real as the night dream state is and like when you're in a dream at night while you're in it it's real while you're dreaming you're in trouble you're suffering or if it's a very pleasant dream you're really enjoying it and it's real right? it isn't until after you awaken that you say my gosh it was a dream it never was right?

you'll do the exact same thing with this world when you wake up what we call a waking state is really a fast asleep state when you wake up out of this thing you say oh my gosh it never was it was just a dream I was always this infinite unlimited being but until you do it don't buy it but if you're interested in attaining it it's something worth striving for because I'd say if you accomplish it through the method you gain an infinity you also gain a

[Speaker 12] (1:02:35 - 1:02:36)

complete

[Speaker 1] (1:02:38 - 1:09:26)

satisfaction of anything and everything which you will never have in a dream realization is the satisfying of all desires and no more or less you attain the desirelessness state but every pleasure you have is experiencing your real self a bit the more the pleasure the more you experience your real self that's all that happiness is and if you can get to see that your struggle with the world is at an end then you go directly for your joy you go right to where it is and you can maintain it all the time our last session brings to mind a word called liberation with a capital L liberation being another substitute for the word happiness with a capital H and because of what happened it allowed certain things to come out that were good liberation is freedom which is freedom of choice on anything and everything freedom to do or freedom not to do anything you choose when the group first started you didn't have this freedom in the group this is the only thing that I remarked about in the beginning because there was a hindrance in what we were trying to accomplish here now anything I give I give freely and that means on both sides I give it from my heart at the same time you don't have to accept it if you accept it that's fine if you don't that's fine we never try to force anything and anything done by force is wrong never accept anything because I say so this is just the opposite of freedom if you accept it because I say so you're accepting hearsay if you accept it for checking that's good check everything I say check it out not until you see it that you accept it freedom is choice to do or not to do on anything you want and that is to accept or not to accept what I'm saying and you should never accept it until you see it yourself before we can see the absolute reality the changeless reality we have to see the reality in the world

why? why do we have to see something we have to dump?

because when we don't see the reality in the world it's because of aversions to the world attachments and aversions blind us to what's out there that's why everyone looks at something and sees something different if we all had no attachments and no aversions whatever we would see we would see alike every attachment every aversion blinds us a bit so to get to the reality with a capital R we have to see what's in the world first never see it just the way it is when there's an accident that happened only one way we can know six people saw it happen maybe six different ways we should be able to see the accident just the way it happened then we see the reality in the world after that we let go of the reality of the world by seeing the real reality the world becomes a dream just the way it happened you're aware that people see accidents very differently right?

we can't all be right but yet there was one way in which that accident happened but it is very good to see what's going on in front of your eyes exactly the way it's going on when you talk to groups sometimes you'll make a statement minutes after someone says well he said just the opposite of what you said the reason why that happened is that person has preconceived ideas the concepts are all set and they only hear what they want to hear they hear just the opposite of the way you're saying it well that's a block on the road to freedom we should have no fixed concepts except one that we want the absolute truth outside of that we should have no fixed concepts it's very good therapy it is excellent practice to try to help others someday everyone does that you live not for your little self but for your big self out there you identify with all people and your life becomes one of giving to others wanting others to be what they are infinite beings infinitely happy

[Speaker 9] (1:09:27 - 1:09:38)

you help others by seeing them as identifying them as an infinite being you help others is exactly what you mean by identifying yourself

[Speaker 1] (1:09:38 - 1:09:53)

by what you said plus doing what I'm doing when you meet people you talk to them lift them whether it's in business social family you try to lift everyone

[Speaker 9] (1:09:54 - 1:10:17)

in their understanding of who and what they are mentally you have one conversation and physically you have another one could you give me an example of how I think you did already regarding the man you talked about you spoke about identifying them with what God

[Speaker 1] (1:10:17 - 1:10:34)

you're talking to God whenever you're talking to any individual your attitude can always

be the same towards everyone you're always talking to nothing but God

[Speaker 9] (1:10:37 - 1:10:47)

regardless of what you say now you

[Speaker 1] (1:10:47 - 1:16:21)

couldn't feel angry but you could act angry sometimes it's necessary in order to communicate with angry people to be a bit angrier than they are this won't involve you now but sometimes I do that there is if someone is very angry about something and I want to communicate with them I have to get a bit angrier than they are and then they hear me otherwise they don't hear a thing I'm saying this is obvious in everyday life when someone's angry and you're composed and calm you'll talk they don't hear a thing you're saying get into the mood that they're in and they'll hear you that's just an act when you're angry it's not you don't really feel it you're acting it so it's your attitude that you maintain of seeing only God out there when you're feeling any emotion but this high love it's the ego expressing when you feel this pure love it's the God you expressing so when you have any emotion you're covering up the God you I think it was in the verities I took off on what emotion is like it's never been took off on before that there is no emotion but the feeling of lack of love that's all it is the more we feel the lack the feeling of lack of love and wanting to reestablish the feeling of love and to the degree that we feel that lack of love we call it fear hate envy jealousy it's different degrees of the feeling of lack of love and wanting to reestablish it that we call emotion love itself is not an emotion it's a very it's the quietest of all things this is something you never get get into much in this group is psychology emotions I went that torturous road of psychology way back in the days of Watson's behaviorism don't say yes to that that was back in the early thirties that was popular and I stayed with psychology right through the years ended up with Freud very intense with Freud I studied everything that he wrote that was translated into English I really studied and the whole thing behind Freud is purging yourself of the inhibitions and the compulsions he calls it catharsis catharsis the psychoanalyst tries to get you back to the times you sat in these compulsions and inhibitions have you relive it and free yourself of it and I discovered what the Freudian way took a year to do in dianetic Scientology you could do in one evening and I discovered by metaphysics that what you were doing in one evening could be done every evening for millions of years there was so much of this inhibition and compulsion not only from this lifetime but from many many lifetimes before that it was a forever process that rather than that when we get to see who we are we just dump this ego with all its inhibitions and compulsions in one lump sum we let go of the whole thing and that it's really the only way because while you're trying to get rid of these compulsions and inhibitions you're acknowledging the ego and you're validating it and you're sort of bogging yourself down because of that so the fastest and really only way is to recognize who you are and when you do that scorches the ego and you scorch it enough to burn it to pieces

[Speaker 12] (1:16:22 - 1:16:27)

and it's finished Francis do we

[Speaker 5] (1:16:30 - 1:16:38)

actually create a healing or do we learn to accept the truth and rise above

[Speaker 4] (1:16:38 - 1:16:39)

pain or

[Speaker 3] (1:16:39 - 1:16:41)

illness or death

[Speaker 1] (1:16:41 - 1:16:43)

it depends on the way you look at it

[Speaker 9] (1:16:45 - 1:16:49)

the first one is here and the first one is here

[Speaker 6] (1:16:49 - 1:17:06)

well Walt Bartz remarked midnight he said about the time John D wanted out of the car and he had to fix feet why couldn't he heal his feet or didn't he want to or was it not worth his trouble and he

[Speaker 1] (1:17:06 - 1:17:06)

didn't want

[Speaker 6] (1:17:06 - 1:17:15)

to in other words he was able to accept with peace above him now is that more than a doctor's healing

[Speaker 1] (1:17:15 - 1:17:27)

to him yes it acted as a constant reminder to him that he is not a body

[Speaker 6] (1:17:28 - 1:17:33)

by being able to be above pain well I'll say that again

[Speaker 1] (1:17:38 - 1:18:49)

a realized being sometimes will when he's in a body will walk around in a sick body as a constant reminder that he is not a body now the sick body doesn't deter him one bit he'll be just as careful and loving as when his body is perfect but this is nothing to worry about now when we

[Speaker 12] (1:18:49 - 1:18:54)

think we're creating a being we're not we don't recognize that sickness

[Speaker 1] (1:18:54 - 1:21:58)

that's all your natural state is perfection now everything in the world is mental whatever you think is you're always right because you think so if you think a draft gives you a code you're right it does because you think so if you think walking into a house where there's a virus that you'll get it you're right because you think so if you walk into a house where there's a virus and you think you won't get it you're right you won't it's a thinking that determines we all love to the degree that we are realized but we try to increase it more and more to become realized we can always lift it just a bit keep moving up and some day we have it at the top you see love is something that cannot be applied to one person one thing one plant one animal but actually love is a general thing if it's for one person and not for the other the reason why we love that one person is because we think we need that one person but that one person has something we want love is the most powerful force in the universe love will create universes the greater the understanding the greater the love we have love and understanding are the same thing you understand one you love that one if you love that one you understand that one the greatest thing you can do is just be one of these days instead of you see when you get high you get giddy you get together you say oh nothingness is near there you don't need that you can just feel all that and more but because of habit we're used to expressing we think we have to talk make conversation later on you'll let go of all that i'm not saying that's fair what you're doing is wonderful laughing is a very good therapy you can laugh yourself into realization if you just keep it going all the time

[Speaker 12] (1:22:00 - 1:22:07)

laughter laughter laughter laughter laughter laughter

[Speaker 4] (1:22:11 - 1:22:14)

laughter

[Speaker 12] (1:22:14 - 1:22:20)

laughter laughter laughter laughter laughter

[Speaker 1] (1:22:24 - 1:22:29)

laughter laughter laughter laughter

[Speaker 12] (1:22:29 - 1:22:31)

laughter

[Speaker 1] (1:22:31 - 1:25:18)

laughter The disciples sit all around, and not a word is said, and they'll sit for hours that way, and the teaching goes on.

It's called the silent teaching. The object is to only be. So the teacher sits in front and only be's, while the teacher will just be, he'll see everyone, he'll see the only one, and he helps the others to just be.

That's why I say don't look at me, don't look up to me, look at what I'm saying and try to be what you are. At the time I see the way you really are, a sentient being, that's the effectiveness and teaching, to the degree that I know you're a master, that you're perfect, you're infinite. To that degree I support you in your seeing it, whether you're conscious of it or not.

So when you become aware of these silent teachings, you can always use them, no matter who you call upon, that individual, whether it's Jesus, Lester, Sylvester, John, whoever it is, if you recognize that silent teaching, whenever you call for help, it's there, immediately, from the one whom you're asking it from, who in the end turns out to be your very own self. The external teacher tries to steer you toward your own inner self, which he is, in the words you're telling him.

[Speaker 3] (1:25:24 - 1:25:34)

Because after all, it's only your own concept of any word, you don't stick with the word.

[Speaker 1] (1:25:36 - 1:27:54)

You can make all these words mean the same thing, love is acceptance, identification, understanding, communication, truth, God, you, me, it's all the same thing. And it will be to everyone if they look at it from the same point, from your very own center. If you look at it from your very own center, you'll see that it's all the same.

Your very own center being your very own self, with a capital S, the real you that you are, not this fake ego that we're trying to make a big thing of. That's why I've said education actually is a system of learned ignorance. It's a miseducation, as it is today.

All the important things in life are never taught, no matter how many years you go to college. You don't get any courses on happiness, love, life, all these subjects that are so important that everyone is seeking. There's not a single course in any college in this

country on it.

It's an attitude of givingness. It's not an act of givingness of things. Now, giving things could be part of it, and giving things could be just the opposite of love.

I can give you things because I want you to like me.

[Speaker 9] (1:27:55 - 1:27:57)

That's not love, on my part.

[Speaker 3] (1:27:58 - 1:28:01)

That's kind of close to my ego.

[Speaker 1] (1:28:07 - 1:28:37)

However, the greatest givingness that can be given is to give understanding, to give wisdom. If a man asks me for a meal, and I give it to him, five hours later he needs it again. But if I give across to him the principle on how to produce a meal, he'll never go hungry again.

So the greatest givingness is understanding, wisdom.

[Speaker 3] (1:28:38 - 1:29:08)

I was trying to say before that Paul was talking about the person doing things which may seem to be against you to gain this end, but really he's merely attempting to gain love by doing this for someone in his field, and therefore if you understand that, that understanding, and you know he's doing this to gain love or love, that seems to be his misconception.

[Speaker 1] (1:29:10 - 1:29:16)

Now that's tearing it through to the extreme, and you'll see that every person in his every act is seeking love.

[Speaker 3] (1:29:17 - 1:29:30)

All right, and if I know that, and it seems as though he's doing something against me, I know he's doing something for him, and therefore he can't agree with against me. I know that.

[Speaker 1] (1:29:32 - 1:29:39)

And as long as you know it, you are correct. Nothing can be done against you.

[Speaker 3] (1:29:44 - 1:29:53)

Well, if the person is doing it for himself, right, Teddy? Yeah. Michael and Michael.

Michael and Michael, that's right.

[Speaker 9] (1:29:54 - 1:30:02)

But if a person hesitates to give things, it's because he feels he doesn't have at all, and if he did, he's taking something for himself.

[Speaker 3] (1:30:06 - 1:30:10)

It's in the attitude, it's not in the act of giving or not giving.

[Speaker 9] (1:30:10 - 1:30:21)

I see so many people who are Christians actually get frightened when they see people giving things, and I don't see the difference. If they are so capable mentally, certainly they have all the things they need to give.

[Speaker 3] (1:30:24 - 1:30:35)

Sometimes you need to change to basically stop behind the conditions that you're about to be in. Wow.

[Speaker 12] (1:30:35 - 1:30:36)

I don't know.

[Speaker 3] (1:30:37 - 1:31:02)

Like you mentioned about, you know, the heart function, if I feel love for the heart disease, then I give to the heart function. If I would, if I would want to actually fight heart disease, I would see the imperfections in the thought, in the things, and know the potential.

[Speaker 1] (1:31:03 - 1:31:07)

There's all levels of helping, all degrees of helping.

[Speaker 3] (1:31:08 - 1:31:51)

Well, a lot of this giving to charity is really a sustaining of the condition into which we think we're giving to eliminate, and keeping it in mind, therefore sustaining it. Giving first is sustaining. To take the thing behind it all is, well, yes, effective, but the attitude on our part of the spiritual being that we listen, of not sustaining the condition, but of listening spiritually above the condition, so as to go in fact, so as to see the perfection.

Yes.

[Speaker 1] (1:31:53 - 1:33:23)

When you do that, you affect every atom in this universe. You affect every person, whether they realize it or not, because you're invoking the power that's most powerful. It's loving every person into a perfect being, minus all these negativities and diseases, and you actually do far more to all the heart disease with that attitude than you would by giving money.

But I'm trying to make the point that it's not important whether you give money to them or not. The important thing is your attitude. You can give for the glory of giving, or being put up as a giver that says you're no good, or you can have the attitude of what you just said, and actually give no care, and you're doing far more good.

[Speaker 3] (1:33:37 - 1:33:39)

So it's the attitude that's important.

[Speaker 1] (1:33:45 - 1:35:27)

Love is the answer to all problems. No matter what the problem is, if you will just apply love to the fullest extent possible, and succeed, that problem will drop away immediately. Just don't get aggravated, just know that everything is fine, everything's all right, and just feel love, and you'll see that problem resolve itself, no matter how difficult the problem it is.

When there are problems, if we would love more, they would disappear. When the love is complete, the problem dissolves immediately. Love is communication.

Communication and love go together. Communication is getting across an idea. I say, Frank, blah, blah, blah, blah, and you say, oh yeah, blah, blah, blah, blah.

It's an idea from me to Frank, and acknowledgement of it. That's communication. We both see eye to eye on the same thing.

[Speaker 3] (1:35:29 - 1:35:40)

Now, now this is very important. What did you just say? We both see eye to eye?

Let's forget about this eye. Right? Yeah.

[Speaker 1] (1:35:43 - 1:35:47)

Well, that eye to eye meant, they said it's an expression. I didn't mean the physical eye.

[Speaker 3] (1:35:48 - 1:35:51)

Right. Okay, so you see eye to eye. Eye, eye.

[Speaker 1] (1:35:54 - 1:37:14)

See, see. You can, you can easily test this out in your own life, that if you increase communication with an individual, you increase the love between the two of you. Just practicing communication, say something to them, and have them acknowledge that they got it by repeating it, and go on and on that way.

And the love between the two of you will keep going up and up. Increasing communication increases love. And the other way around, increasing love increases communication.

You'll notice that the more you love, the more you're able to communicate with people. It's a very interesting thing that can be tested very easily. Just increase communication, and you'll see love.

Deal with someone who's against you at the moment.

[Speaker 3] (1:37:15 - 1:37:53)

Because, you know why? Because, as Paul said before, if someone appears to do something that appears to be against you, there is a lack of communication between eye and eye. And if you do, if you open up that channel of communication between eye and eye, and there is no longer anything that this man is saying that is more important to you because you've changed your awareness of that man, and it's raised to such a degree that it is perfect.

Because now I can't, I mean, see whether Lester's just in bed or not.

[Speaker 1] (1:38:06 - 1:39:05)

Another thing happens as love increases, reality in the world increases also. The more we're capable of loving, the more we'll see things exactly the way they happen. Now, if you practice increasing your reality in the world, your love will go up too.

Just in the same way that if you practice increasing communication, your love will go up. Or, the converse, the more we love, the more we see things the way they are in the world. If we were all very loving people, every time there'd be an accident, we'd all see it alike.

[Speaker 3] (1:39:15 - 1:39:17)

That's further up, Harry.

[Speaker 1] (1:39:20 - 1:41:48)

If you have the love complete, there never would be an accident. It is love is communing,

love is communication. Lending support, wanting for the other one what the other one wants, that is love.

The greatest help or giving one may give to another is to help the other to get the understanding of truth. In this way, one gives the other the formula for happiness. Love is the cohesive force of the universe.

Love is attracting, integrating, and constructive, and so affects everything and anything that it is applied to. Parliaments cannot write the world, but enough individuals feeling love can. I think that's an interesting point for our present times.

You cannot legislate a correct world. Parliaments will never straighten this world out. Only when the individuals, when the majority of people in this world have an attitude of love will the world be a nice place to live in, will it be harmonious.

Almost all people mistake ego approval for love. Because it is not love, it is not satisfying. Consequently, one continuously needs and demands it.

And this produces only frustration. Boy, the next one is a hard one. I'm going to just read it and skip over it.

Love is not an emotion.

[Speaker 3] (1:41:50 - 1:41:52)

Well, maybe I shouldn't skip over it.

[Speaker 1] (1:41:53 - 1:44:20)

When I say love is not an emotion, emotion is energy in motion. It's an intense, active, disturbing thing, an emotion is. The emotion of love is the most peaceful of feelings.

And in that sense, I mean that love is not an emotion. People need each other and think it is love. There's no hanging onto or fencing in of the other one when one loves.

Human love does not want to share its love with others, but rather wants its own personal satisfaction. Real love wants to share its love, and the more it is shared, the more joyous it is. There is no longing for in love, because longing is separation.

Love being oneness, it does not allow separation. True love cannot be gotten through marriage. It must be there before marriage or developed during marriage.

Love cannot be applied to one and not to another. It is impossible to love one and hate another. When we love one more than another, that one is doing something for us.

That is human love. When one loves people because they are nice to him, that too is human love. True love is unconditional.

In true love, one loves even those who oppose him. See, the next sentence is a real test of where we stand on the subject love. We should love everyone equally.

This is a tremendous yardstick for checking yourself on growth. Equal-mindedness toward all beings. Loving everyone equally is actually the top stake.

[Speaker 9] (1:44:24 - 1:46:23)

Isn't the secret of love really a realization that you have all and he has all? Therefore, there is no separation. Because if you say, he's got something I haven't got, that's where difficulty comes in.

It's like sitting on a pile of sand. You have a pile of sand, I have a pile of sand. I put a little mark on it and say, I want your river.

And I say, well, you've got a pile of sand and you just have to make a mark on it. You have a river. And you say, I want your river.

It's nothing but a pile of sand. It's just a word, river. I have all and you have all, so there's no fuss, is there?

That's right. When you see the truth, everyone has exactly the same amount. It's infinite.

So if you want what I've got, it's simply because you don't see you're already sitting on a pile of sand, then you can have the sand too because you're sitting on it. So I say, you've got this sand. You say, well, I want mine.

Or you can have mine because it's infinite sand. I don't care. If I say I can't have, well, that's a difficulty.

I say, well, I'm not sitting on infinite sand. Making an untruth. Making a lie out of the truth.

So love is really pointing out, well, you're sitting on a pile of sand like I'm sitting on a pile of sand. Take the sand. And this is all the thoughts we're getting through our fingers.

But we say, no, we don't. We've got something. This is great.

I have something. You don't have something. Isn't that all the cause of our difficulty?

Yeah, it's awakening to the fact that we have everything. And this comes first, doesn't it? We call it love.

Well, we work at it from both sides. Well, I can't love something. If Harry's got something that I haven't got, how can I love Harry if I don't?

I want him. It's only if I have him, and he hasn't. And if he hasn't, he can't take anything

from me.

So we both love each other because we both have it. We don't fight over the air.

[Speaker 3] (1:46:24 - 1:46:28)

But if you say to Harry, Harry, I love you because you've got something, then that's wrong.

[Speaker 9] (1:46:35 - 1:46:58)

Isn't that right? Because together, we admire and feel good towards the thing or towards that same infinite capacity that we have. Isn't that right?

There's no separation in our capacity. Your inheritance is the same as my inheritance. So what's the fight?

There's none. So all we can do is enjoy the same thing. There's nothing but enjoyment.

[Speaker 3] (1:47:06 - 1:47:07)

Well, they're morons. They're pathetic.

[Speaker 1] (1:47:31 - 1:47:59)

When the revelations start coming, they come. Just don't stop and let them keep coming. It's been there all the time, though.

That's the odd part of it. All we do is open our eyes to something that's been there all the time.

[Speaker 3] (1:48:01 - 1:48:04)

But it's usually something exactly different than what you thought it was.

[Speaker 1] (1:48:05 - 1:48:10)

Yeah, the concept was wrong. You let go of the wrong concept. And there it is.

[Speaker 3] (1:48:13 - 1:48:20)

Yeah, that's what you say. The truth is like the artificial intelligence.

[Speaker 1] (1:48:21 - 1:48:24)

Stop the thought. Stop all thinking.

[Speaker 3] (1:48:24 - 1:48:46)

And it is impossible to get love.

[Speaker 1] (1:48:46 - 1:49:28)

Only by loving can one feel love. The more one looks for love, the more one doesn't love. Kind of indicting.

One should strive to love, never to be loved. To be loved brings temporary happiness, ego inflation. When one loves fully, one can have no concept of not being loved.

When one loves fully, one can have no concept of not being loved. That's a good one.

[Speaker 3] (1:49:30 - 1:49:51)

That's a great idea. It comes back to the thing of being. You know, if we experience our beingness, we can't feel any desire, or we don't care what feeling.

I think this is, you know, critically significant, because...

[Speaker 1] (1:49:51 - 1:49:53)

It doesn't change. It's one I ought to...

[Speaker 3] (1:49:53 - 1:49:54)

Here it is. I am what I am.

[Speaker 1] (1:50:02 - 1:52:32)

When love is felt for the enemy, it makes the enemy impotent, powerless to hurt us. If the enemy persists in trying to hurt us, he will only hurt himself. One does not increase his love.

One merely gets rid of one's hate. That's what you brought up before, right? We can't increase our love, because that's our natural state.

Behind these concepts of non-love is always the infinite love that we are. You can't increase it. All you can do is peel away these concepts of hatred, so that this tremendous loving being that we are is not hidden.

Actually, we don't keep increasing our love. We just keep doing away with the limited concepts of hate that we've had before. By hate, I mean anything that's not love.

Fear, envy, jealousy, apathy. All those attitudes are different degrees of hate, at least the way I use it, they are. And so, we really don't increase our love, we undo our attitudes of hate, our attitudes of hate, our attitudes of our thoughts of limitations.

The greatest sin of all sins, the downfall, is the ego sense. I am an individual separate

from the law. That's the real fall into mankind.

Everything we do prostitutes God, practically. Not only prostitution, almost everything does.

[Speaker 12] (1:52:42 - 1:52:49)

What else is backwards? Slip. Who ever heard of slip?

[Speaker 1] (1:52:50 - 1:52:52)

It's nice, N-I-S.

[Speaker 6] (1:52:52 - 1:52:53)

It's backwards. It's nice.

[Speaker 12] (1:52:55 - 1:52:56)

It's a plural.

[Speaker 1] (1:52:57 - 1:53:08)

Oh, a plural. You know, evil's spelled backwards. It's live.

So, you got to be careful of that backwards stuff.

[Speaker 9] (1:53:21 - 1:53:22)

He's stealing my love.

[Speaker 3] (1:53:24 - 1:53:53)

He's stealing it himself. Only you can steal it. You know, while you were mentioning that they don't have any courses on joy, or happiness, or peace, they talk to colleges.

And the colleges I talk with are the ones that come the closest to sex education.

[Speaker 12] (1:53:54 - 1:53:55)

Well-bred men.

[Speaker 3] (1:53:55 - 1:54:16)

And you're being facetious again. Well, I think- You have a choice. You don't have to pick up my name.

I think Will Rogers had the same thing. I read his biography. And in his biography, he made a statement that he never met a man or a person.

[Speaker 1] (1:54:25 - 1:54:41)

There's another way of saying it, that he never met a stranger. But that is the concept. And that was his feeling about people.

It shows in his philosophies, in his humor. He had love.

[Speaker 3] (1:54:43 - 1:55:07)

That's why you left this circle. You didn't need it so long. I don't think he even needed it.

Well, I don't know what you want to say. But that's what I had in mind.

[Speaker 12] (1:55:13 - 1:55:14)

My interpretation.

[Speaker 3] (1:55:18 - 1:55:28)

I think the word name used to mean nature.

[Speaker 1] (1:55:28 - 1:55:34)

Name and nature are the same word. But people were named by the nature of their work.

[Speaker 3] (1:55:37 - 1:55:37)

Right?

[Speaker 9] (1:55:43 - 1:55:47)

I lost the point I was going to bring up. What did you say?

[Speaker 3] (1:55:51 - 1:55:52)

Nature is a friend of us.

[Speaker 1] (1:55:54 - 1:56:06)

Oh, with nature, I do not know what I wanted to imply. His nature is my being. He is me.

[Speaker 3] (1:56:09 - 1:56:20)

He is me. This is the popularization of it.

[Speaker 1] (1:56:20 - 1:57:28)

Someday you'll look around and you'll see yourself every way you look. And you'll have a

feeling you are me. Without a question.

Without a doubt. You are me. You could.

That word I is the exact same I no matter who uses it. When you get to the top state, you have a consciousness. There's a constant I, I, I goes on in the top state.

That's all you see, hear, feel, think, know. Just I, I, I, I. Which is your beingness.

And it's beingness that never changes. Beingness always is.

[Speaker 3] (1:57:33 - 1:57:42)

Is becoming the opposite of being? Won't you have to become before you be?

[Speaker 12] (1:57:44 - 1:57:44)

No.

[Speaker 3] (1:57:46 - 1:57:48)

You have to be before you become.

[Speaker 1] (1:57:49 - 1:57:57)

The becoming is an apparency. You are. I am what I am.

It's an amnesty.

[Speaker 3] (1:58:02 - 1:58:24)

I guess what I've visualized is is uh you're you. You know, you're being but, but before you can see, you have to take off the coat or the jacket or whatever you are. I think of it as Blindness.

But isn't that the becoming?

[Speaker 1] (1:58:25 - 1:58:32)

It's the apparent becoming. Yes. But you are.

So how can you become? It's only an apparency that you are becoming.

[Speaker 3] (1:58:36 - 1:58:39)

Well, it seems like to me you're not there yet.

[Speaker 1] (1:58:41 - 1:58:51)

It seems that way. You're right. So therefore it seems as though you're becoming.

But that's a seemingness. That's not the truth. The truth is you are.

Here and now.

[Speaker 3] (1:58:58 - 1:59:09)

Well I guess I mean to me what you're saying I can't quite understand it. I'm in West Covina. I just haven't got there yet.

[Speaker 1] (1:59:10 - 1:59:33)

No, you are there now, but you've got facility limited concept that you're only here. That you're only that body and only through that body can you be somewhere. That's not true.

If you would see the truth you'd see everything going on at home right now as you're talking to me.

[Speaker 3] (1:59:36 - 1:59:55)

I get it. Well, ladies and gentlemen. Luther said he is now at West Covina.

Absolutely. But when you see him here it's all his. He could be back there any time you want to see him.

Well, he is there really. That's really something to talk about.

[Speaker 1] (2:00:02 - 2:00:36)

But these are things that we cannot talk ourselves into. These are things we have to realize on our own. We have to see it through our own mind's eye so to speak.

Otherwise it's just words. Someone who doesn't think he's omnipresent says it. That's ridiculous.

I'm right here. So until we realize this, it has no meaning really for us. But I say try to realize that boy, when we take on the financial world, always have been, always will be omnipresent.

[Speaker 3] (2:00:49 - 2:00:50)

I get it.

[Speaker 1] (2:01:03 - 2:02:26)

It's a good chance. It's a good opportunity to grow when people are saying things about

you or opposing you. It gives you a chance to practice the real love.

It gives you a chance to practice the real peace. Because they're making sounds with their mouths. There's no reason why you should feel bad about it.

Opposition is a very healthy thing. It provokes growth. Love is a thing that the world sings about, writes about, has movie pictures about, and knows very little about.

Love is portrayed in the movies as always a male and a female winning each other. Real love is winning the universe. Not just one person, but every individual in the universe.

[Speaker 3] (2:02:36 - 2:02:51)

All over that line, this is the next group.

[Speaker 1] (2:02:54 - 2:04:26)

And the practical end of it, I left out square all with love. This is an excellent gimmick. During the day, if we try to fit everything into love, whatever we're doing, it will make for rapid and tremendous progress.

Square all with love. Am I doing this with love? No matter what it is.

Try to do it with love. Both of those are excellent for daily growth. Take full responsibility for whatever happens to you.

No matter what it is, say, what did I do to cause this? Develop the habit of bringing up the cause for what's happening to you. Prove to yourself that you are the master.

You caused everything. And since you are the master, you can uncause or cause what you would like to have caused. By taking full responsibility and squaring all with love are two excellent means of growth that can be used every day in our relationships with people.

[Speaker 3] (2:04:41 - 2:05:47)

Two minutes to go. When you think that we said it three times already, there's no way to do it. Laughter Well, now, wait a minute.

That's your own concept. Oh, pastor. Let's have a little clearer communication here.

What is your meaning? You see how that communication gets really weird, isn't it? Laughter There are three of us in this room instead of just one.

[Speaker 12] (2:05:49 - 2:05:56)

Aye, aye, aye. It's your own experience.

[Speaker 6] (2:05:57 - 2:06:09)

When did you What would be the easiest way to leave yourself at home?

[Speaker 3] (2:06:10 - 2:06:12)

Leave yourself in an open elevator down by the bed.

[Speaker 1] (2:06:15 - 2:06:24)

That wouldn't help you anyhow. What will help you is for you to do it. Take those steps.

[Speaker 3] (2:06:28 - 2:06:29)

There is a shortcut.

[Speaker 1] (2:06:35 - 2:15:22)

Knowing who you are, how long does it take an omnipotent, omniscient being to know that he is omnipotent and omniscient? He's got all power, all knowledge. How long should it take him to realize that he has it, that he's got it?

It should be done in a second. For those who have come for the first time, we usually have a short meditation at the end of the talks. But it's almost impossible to give you all the details, but we give you the overall summary.

We have two basic assumptions. First, that each one of us has an unlimited potential that we limit with our subconscious acceptance of limitation. That if we can undo these subconscious concepts of limitation, what would be left over is the unlimited individual that we are.

The second assumption is the basic law of this universe is harmony. It operates for the planets, it operates much more so for the animals, and it's almost absent for man. And the reason for that is this subconscious programming that's holding it away from us.

What we need to do is to get this constant involvement with the subconscious direction out of our way. And then this tremendous potential that is available to every one of us is usable by each and every one of us. We are now spending 99% of the time with our conscious mind holding down all the suppressed accumulation of feelings from the past.

If all our anger came up at one time, we would be totally out of control, we might damage someone, and therefore we must necessarily hold down all that accumulated anger. The same with grief. If grief, all our grief came up at once, we would be overwhelmed with grief to the point we wouldn't have control of ourselves.

And this goes for all the emotions. There is so much of an accumulation of all these feelings from the past that we have to spend the major part of our time holding down

these pressures. And I call them pressures because every subconscious feeling is wanting to come up and spend itself.

And we are very careful lest it come up and get out of control. Now when these subconscious pushes and pulls and drives are dumped, we find ourselves completely at peace. No thoughts in our mind.

No feelings, except when we want a thought or want a feeling. And then by free choice, we put a feeling or thought into our mind and we carry it out. The before picture is we are being driven by our subconscious programming.

The after picture is our mind is quiet and only when we choose to put a thought or feeling in, do we do so. And we choose to use feelings in order to communicate with others. So whereas before we were a slave to our feelings, after our feelings are slaves to us.

Our problem today is that the accumulation of this subconscious programming is so heavy, so extreme, we are just drowning in it. And we need a way of undoing this that is very effective. There are many ways being put out to dump this subconscious garbage.

But we have discovered a way that is not known to the world yet by getting to the basics underneath it and undoing the basic so that it's like cutting the roots. We cut the roots and the majority of feelings go with it. And it's a very effective method.

It is a very simple method. We do give you a total picture of minds and feelings and how they operate. We give you a chart that becomes a chart of your subconscious mind that relates thought and feelings.

How they relate to each other. How superficial feelings will sub-base into fewer feelings that we call emotions. And how the emotions will sub-base into two feelings that if we attack it there we can undo all the feelings.

It is so basic it is extremely effective. Now there's a very interesting thing that happens. As we rid ourselves of our subconscious drives something takes its place.

And that something is the thing we are all seeking. And we call that thing love. Our basic inherent nature is all love.

Only love. And it is covered over and smothered by our suppressed feelings. That as we dump these subconscious feelings we become more and more loving.

And as we become loving the harmony of the universe that is there all the time begins to manifest for ourselves. As we dump these subconsciously suppressed feelings everything in life gets better. We don't have to go for it particular goals.

Although we may. Everything gets better. That is the nature of the world.

It is harmony. I have given you quite a short encapsulation presentation. But I think if we open the floor to questions we can relate directly to you and give you a better understanding.

So if you have any questions please don't hesitate to ask and we will do our best to answer whatever your question is. Yes? What is your technique?

It is a technique of first showing you the totality of mind, emotions and how it all relates. The technique of getting your subconscious mind from out back there where you don't see it right out in front of you so you can work with it. It shows you the four things we can do with emotions.

The worst thing we do of course is suppress it. The next worst thing or better is escape it. Movies and so forth.

The third thing we can do which is the beginning of a relief from the suppression. The third thing is express the feeling or the emotion. And the fourth thing is the thing that we work on.

It is dumping the suppressed emotions. So when you see that whole picture, the picture of your mind and you have your mind really down there, you'd be surprised what's in there, but when it's on paper and on a chart in front of you it charts the whole thing where you are, where you need to go and it gives you the whole method right on that chart. It's experiential.

[Speaker 2] (2:15:23 - 2:15:28)

Well, the psychiatrist can spend a good part of a person's lifetime helping him.

[Speaker 1] (2:15:39 - 2:17:35)

Because I myself have been with psychology, psychiatry from the 20's up until 52, I studied all the psychologies. I started with Bob Levien, Watson's Behaviorism, up until the present time. I had four years of psychoanalysis under an associate of Roy who's not alive today, four times a week.

I've been through all that and I never got the answers through the psychiatric approach. Their goal was to adjust me to my environment. I didn't get the answer there.

I got worse and worse and worse. After I had my second heart attack, I had enough incentive to get the answers. I had to get the answers.

I discovered by getting within myself in a period of three months time that each one of us is a being with no limits. Psychiatry doesn't know this yet, but I discovered it for me. If it's for me, it's for everyone.

Whatever I went through, anyone can go through. By taking that way, I discovered we are beings that have no limits. And once you see the total picture, you see what the mind is.

You see the psychiatric world has a difficult time explaining mind, happiness and so forth. I can tell you what it is. It's so simple.

Your mind is the sum total collection of all your thoughts and feelings, period. Now the majority of them we're holding subconsciously.

[Speaker 2] (2:17:44 - 2:17:44)

Because...

[Speaker 1] (2:17:46 - 2:19:43)

It's simple, but we are so conditioned to use almost our total attention to keep our feelings suppressed. We have to bypass your habit of your lifetime to take you through it again and again experiencing you in it so that you know what it is through experience. The answers will never be gotten through your reasoning mind is one thing you learn.

You probably know it today, right? You can't get the answers through your logical mind. I tried.

Not only did I study the field of psychiatry, but I studied all the philosophy. I even studied medicine, economics, every field of man trying to get the answers to no avail. I reached the point where I was at the end of the line.

They told me I might die any day. Then I realized that all the accumulated knowledge I had gotten over so many years reading textbook after textbook was of no use. Then I had to drop all that and sort of start from scratch.

Then I discovered this method that it's not in the reasoning mind. It's in understanding the feeling. It's in understanding what suppressed feelings are, how to get a handle on them, get them up and actually dump them.

I would have to take you through it. I could talk forever and never explain it to you because it's experiential. I'm trying to tell you what an orange tastes like.

I can't explain it to you. If I gave you the orange and you ate it, you would know. It's something we have to take you through.

[Speaker 2] (2:19:45 - 2:20:11)

I remember for years I used to be a salesman in the States. You asked me to go along to your farm in the States. I'm quite sure you believe it.

[Speaker 1] (2:20:14 - 2:20:17)

You're right.

[Speaker 2] (2:20:18 - 2:20:18)

You're right.

[Speaker 1] (2:20:19 - 2:21:40)

I'm telling you it's something that I cannot prove to you. The only proof, the real proof would have to be your taking it of course. The next best proof is talking to someone that you know and have confidence in who has been through it.

The third proof would be what you pick up from me. I cannot sell it like an external product. It is a subjective science.

It is a science. There's no external presentation of it. It's the going through it, the experiencing of it that proves it to you.

One of my basic principles is believe nothing until you can prove it for yourself. I am handicapped by that and therefore I say the best thing now would be to talk to those who have been through it especially people that you know. See we came to New York only last February and just by word of mouth that we kept going and growing because the ones who have been through it got their friends to come in.

[Speaker 2] (2:21:43 - 2:21:55)

This unlimited being that you are that you speak of is that in terms of spirit? Separate from that or part of the body?

[Speaker 1] (2:21:58 - 2:22:07)

Unlimited means unlimited in every direction including the body.

[Speaker 2] (2:22:08 - 2:22:16)

Would you be more quantitative or specific? Aren't they?

[Speaker 1] (2:22:17 - 2:23:11)

Today there are enough stories of these people especially from the east, the yogis who do these unusual things. Islanders in the Pacific Islands who run over hot coals and don't burn their feet. All these unusual things show the inner potential that we have and there's many of us who occasionally experience something most unusual that happens that has no rational explanation.

The unusual is being shown to us more and more every day even on TV and through the media. So I feel as though I'm talking about something that is known today.

[Speaker 2] (2:23:11 - 2:24:23)

Ten years ago, no. The yogi is someone who has had a very special kind of background and experience that has directed him specifically but we all here have a different kind of background and a different kind of experience. His life has prepared him for that specific limitlessness relative to our limitedness.

But our lives are necessarily lives of limitedness. Right now as I sit here I am limited by this situation in my social training background. Now if I wanted to be limited, I would have to violate the bounds and codes of social limitation.

I may feel an impulse to be myself but then I would be going against the whole force and inertia of all our conditioning and programming so I don't get up on the floor and do my bad limitations. Nor do you break the space-time continuum.

[Speaker 12] (2:24:24 - 2:24:27)

Nor do you break the space-time continuum.

[Speaker 2] (2:24:28 - 2:24:47)

And if this unlimited being is unlimited, then there is no limitation to space or time in the current class of those limitations. Now have you been able to do that? Is that part of your process?

I have experienced some of it.

[Speaker 1] (2:24:48 - 2:25:10)

I have experienced some of it. We don't expect you to fly out the window from our doors. We say to you, you will begin to break the limitations.

Your life will get better. The harmony that is natural begins to manifest.

[Speaker 6] (2:25:15 - 2:26:50)

Can I say something about it? See, we're getting into an area that is, for most of us, very speculative. I mean, you believe it or you don't believe it and it gets into a lot of intellectual concepts about it, etc., etc. And what would happen if I were unlimited, then I would have to break the social bonds and so on. Not necessarily, but that's beside the point. The point is that the method we have is practical.

It isn't asking you to accept pie in the sky. It isn't asking you to fly out the window. It isn't asking you to even go so far as to break the space-time whatever, because if you want

to do that, you can use the method to get yourself to that place where you can do that.

But most of us don't care about that. Really, most people don't give a hoot about that. What they really want is to be able to make their lives work and be happy and not be miserable and not be pushed around by the world anymore.

And that we can offer you, and that you can start doing the first day with our method, because it's practical. It's used in the world. It's used in, when somebody gets you upset, bang, you use it right then.

You don't have to wait until you go home. You don't have to go on a shrink's couch. You can just use it now.

Right now, when the thing is happening. It's very practical. So, all of the other talk is nice, and nice theory, and it's beautiful to think about, and it's a wonderful thing to have as a goal, but it's not, we're talking with our method.

It's practical.

[Speaker 12] (2:26:51 - 2:26:55)

We begin to de-limit.

[Speaker 6] (2:26:56 - 2:27:02)

May I ask this question? I agree with most of the things you've said.

[Speaker 7] (2:27:02 - 2:27:19)

However, I didn't understand what you meant about some of the cultural things that people do as being an escape necessarily, and limiting them from really seeing their own selves. For instance, film, theater.

[Speaker 1] (2:27:19 - 2:27:23)

No, I said an escape from our feelings.

[Speaker 7] (2:27:23 - 2:27:40)

They may not see. They may be strictly cultural things, and may not be covering up. You're right.

And so, I can see a person even with your method, when they finally are able to enjoy life, doing even more of those things in a more happy way.

[Speaker 1] (2:27:40 - 2:28:16)

Yes, yes. Look, I agree with you. It could be.

It doesn't have to be as you said. Right. Now, what we do is set out some basic principles, and as I said, we're not going to tell you you're going to fly, but we tell you your life will begin to get better in many aspects.

You will increase your happiness. You will increase your well-being. You will get quieter and calmer in your everyday life.

These things you will do.

[Speaker 6] (2:28:18 - 2:30:52)

I'd like to say something about I know we have some performers here tonight, some actors or performers, and I'd like to just say a few words about that aspect, because I know some of you are here. One of the problems in performing is the uptightness we get when we have to go on stage. That can be eliminated.

Another problem with performing or getting into a performing situation are auditions. Those things can be handled. You can use the method before the audition.

You can use the method during the audition. You can use the method after the audition. It's usable.

It's practical. And another aspect of the performing area is in feelings. Actors use their feelings.

Singers use their feelings. The more feeling you have, the more effective you can be as a performer, whatever your craft may be. Musicians also.

Now what we say is that most of the time you have to work around your suppressed feelings that are pushing you. You get uptight about the audience, about some guy in the audience that's falling asleep or talking to somebody while you're trying to perform, and to the degree that you get involved with what's going on out there, your performance suffers. Okay, you have to work around your own feelings in order to perform.

We say get those compulsive feelings out of the way, and you open the channel for that creative energy to flow so beautifully. You don't lose your feelings. You only widen your range.

You don't lose anything. You only gain. You gain mastery over your instrument.

You can take a feeling that's required for a part and bang, you've got it. You don't have to go into your childhood to figure out what you're going to use to get you that feeling. You don't have to be afraid to experience anger on stage because you're afraid you're going to really hurt the person you're playing opposite.

You don't have to work around your own feelings. You can dump those compulsive feelings, the ones that scare the heck out of you, and then you're free to have any feeling you want any time you want to whatever degree you want. So I know we have some performers here, and I wanted to include that for that particular group of our gathering tonight.

[Speaker 1] (2:30:54 - 2:31:30)

To sum it up, we are now working around our own subconscious pushes and pulls. When they're out of our way, as a performer we can put whatever feeling we want into action to whatever intensity that we want for as long as we want and when we're finished with it we drop it as though it never was and can go into an entirely opposite feeling with ease. When the subconscious feelings are out of our way, we are in total control of our feelings.

[Speaker 2] (2:31:31 - 2:31:41)

Do you think this will replace psychiatry? Do you think your method will or should replace psychiatry?

[Speaker 1] (2:31:41 - 2:31:51)

It will not replace psychiatry because people want psychiatry. It is extremely more effective than psychiatry, yes.

[Speaker 2] (2:31:54 - 2:32:19)

Well, as I understand what you're doing you're pointing out limitations to the imperfections and the removal of these limitations through the emotional transplantations to the perfection. And that when we utilize these methods we'll then have a perfection of these abilities and of these things which is already our perfect being.

[Speaker 1] (2:32:20 - 2:32:27)

Yes, we move in that direction. As we get the limitations out of our way we are less and less limited.

[Speaker 12] (2:32:28 - 2:32:29)

And that's perfection.

[Speaker 1] (2:32:31 - 2:32:32)

It's moving toward it.

[Speaker 2] (2:32:34 - 2:32:39)

And that already exists, only we're not aware of it. Is that what you're saying?

[Speaker 1] (2:32:40 - 2:32:41)

It's our potential.

[Speaker 2] (2:32:44 - 2:32:46)

In other words, it already does exist, we have to build it.

[Speaker 1] (2:32:47 - 2:32:53)

We have to get the blocks out of the way for that potential to manifest.

[Speaker 5] (2:32:53 - 2:32:57)

And it does already exist. Potential exists.

[Speaker 1] (2:32:58 - 2:33:03)

The potential exists, yes. I think we're into semantics.

[Speaker 2] (2:33:05 - 2:33:07)

How long have you been working on your own particular case?

[Speaker 8] (2:33:09 - 2:35:16)

Excuse your own particular case. Can I say something maybe to verify a couple questions that you've been bringing up? Now, I understand this is mind freedom.

That's what you're projecting. Right? As far as what they have been asking, it's all about self.

Becoming aware of self. That's what the subconscious mind is all about. Now, when you come about to become aware of self, you must give up a whole lot of things.

That's what you were saying earlier about to come in harmony with love. In order to love, you must be heated. There's a balancer for everything.

For negative forces, there are positive forces. But you need both forces to create energy. Now, my personal viewpoint, my personal life, I'm 26 years old.

I'm from Ohio. Dayton, Ohio. I've been up there for five weeks now.

I have a what do you say? I'm an actor. I am an actor.

But I'm not on the silver screen. I act every day out here on the street or a building or whatever. Because I program my subconscious mind to do anything I want to do.

Okay, my mission of coming to New York City, I had ten natural fingernails as long as these. These are my natural nails. Okay, and in order for any individual, not male or female, to grow natural nails like this, you must be in tune.

So, it's all about the mind. Whatever you want, you can program your subconscious mind, and your subconscious mind will find these things that you're looking for. And this is what freedom is all about.

In order to become free, you must be locked in. And your body is, it's all about the mind, it's all about the physical, but you must always believe that the spiritual controls all of that.

[Speaker 11] (2:35:16 - 2:35:18)

And the mind is spirit.

[Speaker 8] (2:35:18 - 2:35:21)

Lee? Tooken the course of what, life?

[Speaker 6] (2:35:22 - 2:35:23)

No, no.

[Speaker 8] (2:35:23 - 2:35:34)

This is the first time I've been up here. Are you teaching your own course? No, I'm just asking some questions and asking some, sir.

Now, who are you employed at? Are you employed? No.

You self-employed?

[Speaker 1] (2:35:35 - 2:35:39)

Uh, don't know. Let's not get involved in these things.

[Speaker 2] (2:35:40 - 2:35:41)

Alright.

[Speaker 1] (2:35:41 - 2:35:51)

We accept what you say as being what you see, what you do, and it sounds good to me.

[Speaker 12] (2:35:51 - 2:35:51)

Okay?

[Speaker 1] (2:35:52 - 2:35:59)

Yeah. Alright. Now, I would like to answer your question.

[Speaker 2] (2:36:00 - 2:36:17)

Yes. You've been working on your own personal situation for a while. Yes.

I don't mean to be offensive, but you don't look that happy. When I came... Nothing succeeds like success, and you don't look that happy.

[Speaker 1] (2:36:20 - 2:37:00)

...that no one can ever disturb. And that, I say, is the goal. That is nicer than even happiness.

When you get to a high degree of joy, where joy gets very intense, even the joy itself can get to be disturbing in that it's too much action. There's a nicer state than joy called peace. I'm calling it calmness.

And I say that is the goal. And that when you get that, you're in the nicest place there is.

[Speaker 2] (2:37:00 - 2:37:03)

By the way, Lester, if you did look like Alfred E.

[Speaker 8] (2:37:03 - 2:37:22)

Newman all the time, I don't think anyone would like you. Not because of nothing, but you say this whole concept is tied by inner peace, right? Outer peace, too.

Outer peace also. No, we're projecting your physical.

[Speaker 1] (2:37:22 - 2:37:31)

Yeah, get to the place where things and people do not disturb you. And that's what I mean by outer. People are out there.

[Speaker 8] (2:37:32 - 2:37:35)

But in other words, what you're running Let me finish with this gentleman.

[Speaker 1] (2:37:36 - 2:38:23)

Let me finish with him first, please. I want to satisfy, to the degree that I'm capable, your question. I have used the method.

I reached a place where I have no problems in life. I know the mind is only creative. I'm

able to use my mind to create whatever I want.

What I discovered, I would love to see others discover also. I am trying to get it out so others can discover that there is a place where they can be, where they are disturbed no more. Ask me your question again.

[Speaker 2] (2:38:23 - 2:39:02)

I know most doctors when they come upon a discovery, let's say, psychiatrically, will make it known to the medical professional through a paper or a publisher in the AMA magazine or whatever. In other words, they'll make it public. Right, because we have been very quiet.

[Speaker 1] (2:39:02 - 2:40:40)

This week, we started advertising the first time we moved out. And I'm questioning whether I should. We're not that noisy as you say the others are in shouting our wares.

Well, what we have is really nothing new. Everything I said has been said by many others and is as old as man is. The potential of man has always been known, right?

I haven't said anything new that you haven't heard before, have I? I say that is true. I have it.

I can't prove it to you. The best proof you can get is talk to someone who's been through it and whom you have confidence or the only real proof is if you take it yourself. Are there any graduates here who would care to speak out?

We don't use pressure. We don't believe in that. Are there any graduates who would like to tell their experiences on how they have been helped in their lives?

[Speaker 7] (2:40:41 - 2:44:04)

Well, I will say that as far as you're saying the message, what it is is a tool. Yeah, I have taken a course and I probably have been involved and heard about Lester when he was in Arizona and from a friend of mine here in New York, an actor, and he was just starting this course, and this was two years ago, and I flew out to Arizona and stayed there for about 10 days and took this course and I was sort of saying there was a center there and I took it there and then I came back to New York and used my tool and the advantage I see it is that there is something that you can use in every circumstance and every situation and it's directly connected with you and where you are at that particular moment and I mean I've studied metaphysics and I've studied various other things which all say all the truth in very glowing terms and I was raised knowing that I was an infinite being I was told this since I grew up and I mean that's great to hear, I mean it's lovely I haven't lived through being forever but you know there are lots of things that come up,

you know, and I have crisis and tears and battles and all kinds of things and this way of looking at not only yourself but looking at human behavior in general is absolutely fantastic and it is a very simple way it's not complex, that's the genius of Lester, is he has been able to put it in the simplest form and I think the simplest thing for the best and the easiest way to do it and it's sort of for 20th century viewing it's sort of for the way we live, it's sort of not to go into an institution and sit as a monk and meditate but it is within our complex society that it works the best and I will say that I have a 15 year old daughter and it's all ridiculous and it's helped with her age group too and it's one of those things as much as you use it it works well I will say that it's well my one problem was I had sort of a when I went to Lester I was I was in a very apathetic state in a state of grief where things in life, I would cry, I mean I couldn't, if I was talking to a business person or something went against my coil I would suddenly, these tears would come up and if I would get into this incredible situation I couldn't function you see, I was and I was able to see this and able to see why it was, where I was and to rid myself of it and sort of progress up the ladder in all things that were holding me back in this field and I am an actress, an actress and a creative person and I was also able to see that I was able to tap into my own creativity and my own intuition

[Speaker 2] (2:44:05 - 2:44:07)

far greater than I could ever dream I would be able to

[Speaker 7] (2:44:19 - 2:44:21)

I have no desire to do that

[Speaker 2] (2:44:21 - 2:44:23)

or anyone else who would think to

[Speaker 7] (2:44:23 - 2:44:47)

they certainly could I mean I'm sure you'd like to start a course but I mean I enjoy mind freedom and I've enjoyed working with Lester and I've enjoyed the people around us and I've enjoyed supporting it without, I mean I have too many other things to do rather than start my own

[Speaker 11] (2:44:47 - 2:45:24)

I want to say something about what you just mentioned the simplicity of it is the most mind blowing part of it and just the idea of trying to make it more simple than it is is well first of all there's only two directions you can possibly go you can make it more complicated which wouldn't be the method which would be a lesser thing, you couldn't get more simple so you couldn't go the other way it's just

[Speaker 2] (2:45:24 - 2:45:28)

the process the process is that someone learns and they can pass it on to someone else

[Speaker 7] (2:45:29 - 2:45:53)

not necessarily, it's just like it's very simple to use a hammer but there is a skill yeah it does take practice and it also takes energy, it takes skill and it's a method that you and it takes time and it's something that can't just in five minutes you could say what it is but it's one of those things where you have to experience it

[Speaker 2] (2:45:53 - 2:46:54)

that's why it's structured for 30 hours it's structured in such a way that you learn as you're going on the first day when I said I just graduated two weeks ago or so the first day I was using the method and sometimes when a person uses it they get overwhelmed with such joy they start laughing a lot I didn't laugh that much I just relieved me and just enjoyed myself I didn't laugh so much and the greatest thing for me is that my girlfriend also said you've got a beautiful relationship it is it's very permanent you can use it as much as you want the more you use it the more you've done and if you're in any situation anywhere with anyone you carry it with you that's the school of the work it's great I want to say something else

[Speaker 6] (2:46:54 - 2:47:03)

the greatest thing it's done for me is gotten rid of the thing called despair despair one thing I can say is permanently gone

[Speaker 11] (2:47:03 - 2:47:37)

anything that comes up I can handle it I may choose not to handle it but the joke's on me you know I see it immediately let go of it and it's gone there's nothing in the way of your unlimitedness except your own holding on to concepts of limitation and that's all we're holding on feeling very holy about it you're like a holy man

[Speaker 10] (2:47:37 - 2:47:39)

it sounds when everybody's saying

[Speaker 11] (2:47:39 - 2:47:41)

and the way you're saying

[Speaker 10] (2:47:41 - 2:47:44)

it sounds pretty nice and beautiful

[Speaker 8] (2:47:44 - 2:47:55)

and it's everybody is always saying you're happy how was that

[Speaker 12] (2:47:55 - 2:47:58)

do you come up with anything?

[Speaker 1] (2:48:06 - 2:48:35)

our unhappiness is due to the suppressed garbage that we're holding the inhibitions and the compulsions cause our unhappiness as we dump them we gain happiness and it's permanent from here on and the more we dump the happier we become so as time goes by we get happier but what we dump is dumped permanently

[Speaker 2] (2:48:35 - 2:48:37)

whatever it is

[Speaker 1] (2:48:42 - 2:49:09)

anything that you accepted from your parents is a better way to put it yes no the order of suggestion is programming we try to deprogram all the programs all these programs are of limitation we get the programs out of the way the intuitive thing

[Speaker 2] (2:49:09 - 2:49:10)

that we are comes through

[Speaker 5] (2:49:13 - 2:49:22)

how do you counteract years of habits I mean until we can counteract a whole lifetime of bad habits

[Speaker 1] (2:49:23 - 2:49:30)

you're shown a method that becomes a tool that you use in your everyday life

[Speaker 7] (2:49:30 - 2:49:33)

wouldn't you flip and forget the tool and go back to your old

[Speaker 1] (2:49:33 - 2:50:38)

no because it's so basic and it's so cover all you can't help but see it in the world as you go through the world you just see it it's a simple presentation of what it's all about you cannot help but see it in your everyday life the group is usually 10 to 12 people it's informal we work around a table as we present the data we try to get you through the

experiencing of it and you experience it others experience it and when one is experiencing usually others experience with them in actually dumping the subconscious pressure, drive inhibition, compulsion these are different words for the same thing you're in a way of dumping the subconscious pushes in full

[Speaker 2] (2:50:38 - 2:50:41)

is the reading material involved?

[Speaker 1] (2:50:41 - 2:51:06)

no no we give you the total picture on a chart right in front of you but the way it's taking you through it experiencing you through it and how to get a handle on the subconscious suppress all that stuff you get a handle on it and you actually just join the dumping

[Speaker 2] (2:51:09 - 2:51:18)

good could we have a just a sort of a brief demonstration of this I can't

[Speaker 1] (2:51:18 - 2:51:19)

demonstrate it

[Speaker 2] (2:51:19 - 2:51:34)

if someone is up against a difficulty or a ridicule someone has just gone over to them and given them a nudge and a dare you look and say you damn fool you remind me of my mother what would you do?

[Speaker 1] (2:51:34 - 2:51:52)

does any graduate want to answer that? if not I'll answer it you get your disturbed feeling in a certain way that you can actually discharge it and you're not disturbed that is very

[Speaker 12] (2:51:52 - 2:51:55)

vague you don't say what you want

[Speaker 2] (2:51:58 - 2:52:01)

how do you get rid of it what do you do

[Speaker 5] (2:52:01 - 2:52:03)

I want the actual application

[Speaker 2] (2:52:03 - 2:52:04)

here's the answer

[Speaker 1] (2:52:04 - 2:52:15)

I cannot tell you experience the reasoning mind can never ever comprehend it it's an experience of ridding

[Speaker 2] (2:52:15 - 2:52:28)

yourself of suppressed feelings reasoning mind is an abstraction it's based upon experience and life and feelings there's an analogy that people say that will speak to my experience

[Speaker 1] (2:52:28 - 2:53:13)

not true if your reasoning mind could do what we say you would have it you would have it you would read it you've already read it in books you know what it takes to be happy if your reasoning mind could do it you'd have it the price of the course is $195 for the two weekends your midday meal is included

[Speaker 12] (2:53:20 - 2:53:21)

same price

[Speaker 2] (2:53:35 - 2:53:57)

$300 $300 we don't have 250 people

[Speaker 1] (2:53:57 - 2:54:02)

we have about a dozen and we worked with each one

[Speaker 7] (2:54:09 - 2:54:11)

is your experience that it has been anyone no

[Speaker 1] (2:54:17 - 2:54:22)

one could choose not to use the method and not be successful

[Speaker 7] (2:54:24 - 2:54:29)

but if there is somebody who wouldn't want to use it

[Speaker 5] (2:54:29 - 2:54:39)

as far as it's possible I don't know the method so I'm speaking out of my head then it would not be successful

[Speaker 1] (2:54:39 - 2:54:56)

there are different degrees of success but there's some good gotten by everyone the totality of the presentation shows the simplicity of it so that each one does gain

[Speaker 2] (2:54:58 - 2:55:15)

not yet do you offer reinforcers like additional weekends or days or hours

[Speaker 1] (2:55:15 - 2:56:14)

for those who want more we do have a workshop every Wednesday night the people who have had the course some have dropped smoking with no fight I think the majority are still smoking or were smoking some have lessened most of them have lessened their smoking who haven't dropped it some have dropped it with no fight some have dropped overeating wouldn't you say that the goal that people might have would be essentially right thinking rather than getting rid of obsessions like smoking, overeating, drinking whatever, drugs that's more important right thinking will get you to the right place

[Speaker 2] (2:56:21 - 2:56:23)

correct or wrong thinking

[Speaker 11] (2:56:23 - 2:56:29)

the thinking is the thinking is thinking is caused by the compulsion

[Speaker 1] (2:56:29 - 2:57:31)

our feelings motivate our thoughts we get hungry, we think how to get something to eat we are cold, we think how to get ourselves warm we want to make money we think how to get a job we're in a job, we think what we must do to maintain that job see, the feelings motivate the thoughts the ultimate state is when your mind is at peace and has no thoughts until you want to put a thought in. Today we're plagued by thoughts, whether we want them or not so the ultimate state, yes, is to get to the place where the mind is totally at peace when you get there, the harmony that is natural to the universe will manifest for you life gets to be less and less requiring of effort.

[Speaker 2] (2:57:32 - 2:58:04)

We can't reach a place where it's almost effortless everything falls into line for us tell me Lester, how do you deal with someone who says, I have a pressing problem right now, and I can spell it out what do you do with that? They immediately apply the method because I have a pressing problem right now and I'm wondering if, even though I didn't take the course, if I could apply the course to my problem you would have to no, it's not that forceful.

[Speaker 1] (2:58:04 - 2:59:24)

You would have to learn how to use it you're so conditioned to do the opposite right now if I told you what it was you couldn't use it but when you go through it again and again and again for 30 hours by experience you see oh, it does work and you'll never understand it because there is no understanding to it yet we give you the intellectual understanding of it the the the outer, what you think is understanding, but the real understanding is the experiencing it's in the feelings where we get straightened out we get rid of the subconscious drives there's no understanding of the subconscious drives if there were you wouldn't have them you wouldn't be plagued by them where does love come in? love love love is our really basic inherent nature and all these subconscious feelings cover it over are you full of love now? yes show us how you feel love if you don't feel it I can't show it that's a cop out because if you are unlimited

[Speaker 2] (2:59:25 - 2:59:39)

then nothing can limit you not even my limitation therefore show me that you feel and express and project love don't say I can't do it because that's a confession of limitation I am not

[Speaker 1] (2:59:39 - 3:00:04)

at that high goal yet and I have not said that I am and love is a thing you experience love isn't a thing I tell to you I love you, I can say I love you, I love you, I love you all day long and be thinking of how to hurt you my wishes for you are only the best, I want you to have what you want and that's where my love comes

[Speaker 2] (3:00:05 - 3:00:12)

a few more indulgences there's so many much better, I'll tell you

[Speaker 1] (3:00:14 - 3:00:16)

I can't tell the price I can only present

[Speaker 2] (3:00:16 - 3:00:24)

I have two questions that are kind of related, first are the experiences of other people necessary hurtful?

[Speaker 1] (3:00:26 - 3:00:42)

you can do it on a one-to-one basis there's only one reason why I haven't it's impossible if I could

[Speaker 12] (3:00:42 - 3:00:45)

if I could have

[Speaker 1] (3:00:47 - 3:01:26)

I won't be putting myself through this ever you see I know the mind laws, mind is only creative we create only that which we hold in mind, unfortunately we're holding most of our stuff subconsciously and creating things we think we don't want because we don't see that we're holding negative thoughts I have no problem with life, I don't need this it's only out of what he's talking about compassion, I would love to see others get this as soon as this will get on it's feet I'll step out of it, I don't need it I don't need the glory

[Speaker 2] (3:01:28 - 3:01:29)

I have another answer

[Speaker 1] (3:01:30 - 3:03:17)

it's out of compassion that I'm doing what I'm doing I'll tell you this it'll be the biggest bargain you ever will have had in your entire lifetime this I know I can't prove it to you if you don't have faith in it you know I'll tell you on the guarantees I'm telling you my experience with it, I could do it very easily, I have seen several people not get it because they're a guarantee I've seen it used by the person, not to get the course and I'll tell you the reason why I charge for 24 years I put this out not only would I not charge, I wouldn't take a donation donations were collected and given to me and I'd turn them back I was aware of my doing a disservice to people but I just couldn't charge Freud said it way back in the beginning unfortunately my patients get better to the degree that they have to pay for it we are subconsciously so conditioned to value in accordance with what we put out if I didn't charge you I would be doing you a disservice

[Speaker 10] (3:03:20 - 3:03:21)

what I do

[Speaker 1] (3:03:22 - 3:03:50)

this is a love I have which I wouldn't do to you I have only put it out in an organized way now, charging for it in the past two years, I started roughly about two years ago and I have I had far more effectiveness in the past two years than I had in the previous 22 years

[Speaker 10] (3:03:53 - 3:03:53)

because

[Speaker 5] (3:03:54 - 3:05:09)

this money talk almost gets me itchy to say something, I'm a graduate and I had the same feelings when I came here the first time I didn't know anybody, I read the little notice somewhere and it sounded like a rip-off to me because they don't tell me what it is they come and find out some intuition said to me okay, rip it, you had lost it before and I took it and now, five months later it is so incredible what I've gotten for it it's not even that dramatic, I wasn't lying in the gutter and was screaming in pain no, I was pretty well adjusted because I had taken everything, you name it religious life, mind control a lot of Buddhism, I've gone through many paths and I took something from each path and I felt I was getting better and I was functioning very nicely, thank you but underneath there was a great deal of pain, I kept it down and it worked, and this has taken this pain and literally dissolved it and I'm in a state which is absolutely beautiful and believe me, $195 it's ridiculous to even talk about and no matter what your financial condition is, if you had, I mean it's worth that and many thousands more, if you go for two or three years to an analyst, you would consider 3,000 cheap, surely

[Speaker 10] (3:05:10 - 3:06:23)

and they said... I want to say I want to say that well, number one it worked for you just as, you know, many people want to weigh in or one-eyed psychiatrists like them very well and yet many thousands of others who want a torn-iron Freudian psychiatrist, it hasn't worked for them so what's good for one may not be good for the other and also I wanted to comment on the old way of psychiatry when they said if you don't pay for it you won't get better or you won't get better, it's bad it has to be sacrificed well there's a recent report in psychology today that said that they found that even when the patients don't pay for it like when they get it on Medicaid or in a clinic the amount of people that get well or that don't get well is the same as

[Speaker 5] (3:06:23 - 3:07:31)

for the ones who pay or... I'm not talking about just getting well I'm talking about being in a state where the world can do its thing but I'm not affected the same way I was before, that's something which is far beyond well how has your life changed?

well first of all that I stand here and talk that's a change that's a big change, and I don't feel uptight about it, if you all could tell me to shut up and sit down I wouldn't feel rejected now, rejection has been a major thing in my life, it wasn't always acknowledged but it was there and in many relationships it came out inside and it did those little things that weren't very nice that is a change which is very dramatic to me maybe not to you, but to me it's a big one in other words, it makes everything easier including if the landlord gives me a hard time, I don't get uptight and I'm able to function better, I can see better I can feel better with him professionally I'm functioning very well

[Speaker 2] (3:07:31 - 3:07:33)

excuse me, you said if the landlord gives you a hard

[Speaker 8] (3:07:33 - 3:07:39)

time, you said well you're addicted to me, you can smile just faculty things and walk out

[Speaker 5] (3:07:39 - 3:07:58)

well, as you asked me a direct question, the answer is yes it's not that much more it's not that important anymore what the world does to me, how I react to it I find a way, I feel relaxed about it I would have been shaken up, say a year ago, yes

[Speaker 12] (3:07:58 - 3:07:59)

have you been able to deal with things

[Speaker 2] (3:07:59 - 3:08:02)

that have happened in your childhood that you've been upset about

[Speaker 5] (3:08:02 - 3:09:53)

oh, that is so big I can't even start talking about it, it would take me three weeks to explain to you I have literally shed these things like shells, like an egg that has 50,000 shells that came off just by themselves and as they came off, that's what we call letting go it's like I'm flying like in a balloon and the baggage comes off and I'm just floating because these things that happen, even things that I don't remember, they're still, the computer carries them forward and presses and presses and they are coming off yeah, that's probably the greatest one and this one?

well once it's done once it's done it doesn't come back, I have a very simple example which may not be terribly dramatic, but I have a little dog and I'm very fond of him, he's 12 years old and he's a little sunshine in Yorkshire Terrier, and right after I took the course he came down with a growth and it became, it was cancerous and it was very sad, but I applied the method and I saw him suffer, very deeply suffer, and I was not affected in the same way, I was able to love him more, but not suffer however, four weeks ago he came down with a second cancer, growth and this seems to be really serious and this time I did not have to go through the same process again, it worked that to me was a big thing because I thought I would have to go through the same thing and apply what I learned, it didn't have to be it was an identical situation and it didn't need to be redone, that doesn't mean if a new situation would come up I wouldn't use the method, but this time I had a proof, and a dog, what is emotionally attached to it, however I'm letting myself love him more because I'm not worried about losing him now, which is foreseeable in the near future not worried about suffering because I can just allow myself to love and not to make a friend

[Speaker 8] (3:09:55 - 3:09:57)

excuse me

[Speaker 5] (3:09:58 - 3:09:59)

excuse me ma'am

[Speaker 8] (3:09:59 - 3:10:11)

while you're taking this course here do you feel like you are the master of yourself are you the cause and effect of everything that happens to you through this course

[Speaker 5] (3:10:15 - 3:10:18)

I'm accepting I'm accepting, I mean do you feel like

[Speaker 8] (3:10:18 - 3:10:24)

you are the master of your own self I feel that I'm in harmony

[Speaker 5] (3:10:24 - 3:10:25)

yes, I feel that, yes

[Speaker 8] (3:10:25 - 3:10:36)

you are in harmony you are the cause and effect of everything that happens to you without this course you would have never been able to obtain

[Speaker 5] (3:10:37 - 3:11:02)

harmony I might have, but certainly not in this length of time in these five months from where I can see it's incredible, that's something I've never seen before, I have taken things from everything, if you sit long enough and practice Buddhism you get better, but it takes a very long time and there was a great deal of pain underneath even when I was peacefully meditating that I could not cope with

[Speaker 12] (3:11:12 - 3:11:13)

no

[Speaker 1] (3:11:22 - 3:11:35)

what you're dumping are really subconscious inhibitions and compulsions none of which are any good every bit of which is interfering with your

[Speaker 2] (3:11:35 - 3:11:37)

freedom in life

[Speaker 1] (3:11:43 - 3:11:55)

see what I say is the same as what you've heard from many schools but our method is not like any other one

[Speaker 2] (3:11:56 - 3:11:57)

it's unique

[Speaker 12] (3:12:02 - 3:12:02)

right

[Speaker 2] (3:12:12 - 3:12:22)

awareness awareness in other words interpreting the feelings that come from the so-called unconscious making them conscious, illuminating them

[Speaker 1] (3:12:22 - 3:12:41)

no, we don't interpret we don't dwell in them we discharge them dump them we say all the subconscious feelings are nothing but garbage and if you're dumping garbage why bother examining it and smelling it and looking at it dump it, be rid of it

[Speaker 2] (3:12:41 - 3:12:44)

but how? how do you dump it? that's the course

[Speaker 1] (3:12:47 - 3:12:59)

it'll come to this I can't give it to you with the same mind as I said before, if I could have it would have been in a book and I could have spared myself all this

[Speaker 2] (3:12:59 - 3:13:14)

no, it seems to me that the leaders of ESC and those other things and yourselves as well are asking the public to find to buy something on faith now I don't say that

[Speaker 1] (3:13:14 - 3:13:28)

I'm not saying on faith talk to those who have been through it even that through the unsolicited testimonials or even solicited testimonials that we've had

[Speaker 2] (3:13:28 - 3:13:43)

very very nicely, especially that lady but still it's buying something on faith because

we're looking at an obviously sincere woman over there who's speaking positively for the course

[Speaker 1] (3:13:43 - 3:13:45)

I'll go along with you

[Speaker 2] (3:13:45 - 3:13:48)

and if I were to say yes I think I'll take it I'm buying it on faith

[Speaker 1] (3:13:48 - 3:13:52)

yes, you have to have a certain amount of faith that's right

[Speaker 10] (3:13:53 - 3:13:56)

did you ever buy a tuna fish sandwich?

[Speaker 12] (3:13:56 - 3:14:10)

on faith no you never know you never know yeah it's the same principle what's the difference between it's only a dollar or so

[Speaker 2] (3:14:12 - 3:14:13)

rocks, elbows you can have anything

[Speaker 8] (3:14:13 - 3:14:29)

but you trust it's a tuna fish sandwich you've checked out you're sensitive told you here's a going restaurant and they're obviously not poisoning people and some of the people seem to be enjoying the meal and the ambience and so forth same principle, look around

[Speaker 10] (3:14:29 - 3:14:52)

talk to us after the meeting do you want to talk? yeah but I wanted to say but that's a little bit you can stretch that even brighter and say like, well I will come over and say look I know a good deal secret thing you know what I mean

Lester Levenson Misc Folder

[Speaker 1] (0:00 - 10:56)

Returning to the right remembrance of who and what we are requires only letting go of the limitations. Now, every limitation starts from the sense of egoity. The sense of ego is a sense that I am separate from the all.

And the moment I say I am separate from the all, that creates a certain amount of lack. It takes me out of the infinity and puts me in a situation where there's something other than I, something I need. So to return to this infinite being that we really are, always was and always will be, we need to let go of the sense of egoity.

We need to let go of the ego. There is no growing into the perfection because the perfection is always perfect. We cannot grow into realization.

Each and everyone is fully realized here and now. What appears as growth is the letting go of the concepts to the contrary. It is the letting go of the ego.

So letting go of ego is the only way, the fastest way, to return to the right remembrance of who and what we are. The first byword I gave was, as you see the world, so are you. This can be used to gain full realization.

If we keep looking at everything we see and looking to see that what we are seeing is just right in our own mind. It's the only place we can see anything. That what we're seeing out there is our own mind.

And when we see that, we move in the right direction. I believe the second thing was, all happiness has its source in the self, with a capital S. All misery has its source in the ego.

So that in the world, whenever we feel happy, if we will trace the source of it, we will find it's just our very own beingness that we are feeling and calling happiness. If we trace the source of the misery, we will always find an ego frustration. By using that, we can gain full realization.

And that can be used also every day, all day. Trace the source of happiness, we discover that it is our very own self. Trace the source of misery, we discover it's just an ego frustration.

Then the third one was, think what you want, and that is all you will get. Or think only what you want, and that is only what you will get. By using this every day, all day, we can also move closer and closer to realization and eventually attain it.

So that brings us up to date now. And tonight I'm going to offer this. Let not your happiness depend upon things.

Anytime we attribute any happiness to a thing, we are blindly attributing the happiness to it. The actual happiness does not come from the thing. It comes only from quieting of the thoughts.

Which when quieted, we more feel our very own self. And we are happier. Discover this for yourself.

Use it. And let not your happiness depend upon things. Now this leads into another root called desire.

Desire could be called our public enemy number one. It is only desire that leads us into all our troubles, all our miseries. There is no joy so great as the state of desirelessness.

If you will ever taste that state but once, you will always strive to let go of desire. There is nothing so joyful, nothing so freeing. As the desirelessness state.

It is only desire for this, what is really an appearance, this world, that keeps us in this world. When we have let go of every last desire, we free ourselves from all the limitations. We free ourselves from this world.

So let not your happiness be attributed to things. When you feel happy, dwell in that happiness. And you will see it is not in the thing, it is right in you.

Now a corollary to that would be, let not your happiness depend upon people. When we say people make us happy, it is the same as saying things make us happy. A particular person satisfies a desire, which desire made us unhappy in the first place.

And when the desire is satisfied, the mind is quiet. And the inner real self just beams and expresses and is more so. We just reflect the inner self more so.

Whenever we quiet our mind. So those are two powerful things that we could use to gain realization. Let not our happiness depend upon things nor people.

When we see that we are doing that, we should try to let go of it. We should try to see the source of the happiness. By examining it we will learn that the happiness is not in the thing, is not in the person.

That the happiness is in us. That the happiness is our natural state, which we let go of. Claiming we lack something and therefore must desire it.

Now this will never be known until you do it. But I say if you will try it, if you will do it, you will discover a happiness beyond anything you ever dreamed of. Strive for the desirelessness state.

Strive to let go of all attachments and aversions to things and to people. Reach the state of equanimity. Are there any questions on this now?

[Speaker 7] (10:58 - 11:19)

Yes, I have one. I find a slight aversion arising in my mind towards a young girl I know. Spiritual inspiration.

And I am surprised at my feelings. I don't like her, my perception. How would you face that?

[Speaker 1] (11:19 - 11:27)

I would look in me to see just that quality that I don't like in her. I'd look for that quality in her.

[Speaker 7] (11:28 - 11:29)

It has to be.

[Speaker 1] (11:29 - 12:05)

You couldn't see it in another one unless it existed in you. You just couldn't see it in another one. This is quite shocking at first, but if you go into it, you'll discover that it's so.

And this was number one. As you see the world, so are you. What we see in others exists in ourselves.

So you make the effort, you try.

[Speaker 7] (12:06 - 12:13)

How would you approach finding out in yourself?

[Speaker 1] (12:14 - 12:22)

You take the attention and you turn it in this way. Well, I don't like her because she talks too much.

[Speaker 7] (12:23 - 12:25)

She doesn't talk at all.

[Speaker 1] (12:29 - 12:31)

Well, then I'd say, well, do I talk?

[Speaker 7] (12:33 - 12:37)

I don't even say hi. She doesn't say hi.

[Speaker 1] (12:38 - 12:53)

Well, anyway, the method is to go within and stick with it until you see this quality within you. When you see it, you automatically let go of it. Then you won't see it in her.

It won't bother you.

[Speaker 7] (12:57 - 13:20)

I know that it has to be within since this class has been going on. I realized that when that arose, and I knew that it had to be, because she doesn't give me anything to hang on that I can see. And so I don't know.

But you just keep turning the focus within when the feeling arises.

[Speaker 1] (13:28 - 32:03)

There's one thing I didn't say in the review, and that is if we hope to get realization, if we want full liberation, this path must be a full-time subject. It cannot be once a week or once in the morning and once at night. It must be every day, all day.

And it can be so. And it should be so. And that's why I give out these methods that could be used by anyone every day, all day.

And all these methods are different ways of discovering and letting go of our ego tendencies. And when we start, some of us think that all we need to do is do this for a few days or a few weeks, and that all the ego should be gone. But we soon discover that there's an awful lot of ego that has been stored up over the centuries or millenniums, actually.

That the ego does not die easily nor quickly. So do not become discouraged if you see that the ego doesn't drop away quickly. Also, let me warn you that as you let go of ego, greater amounts of it come up for dumping, for letting go.

The more we let go of it, the more we are capable of facing it. And therefore, unconsciously we present more ego to ourselves. So sometimes at the beginning it seems as though the ego is getting stronger.

It's not getting stronger. It was always there. Otherwise it couldn't come up now.

But because we are growing, we can face more of it. And this process must be kept up until there is no more ego. And that place where there is no more ego, there we find God.

There we find our very own self. And I repeat, in order to do this, it must be a full-time occupation. And it can go on no matter what work we are doing.

In the background we can always have this subject, sort of in the back of our mind, always seeking, Who am I? What am I? Always using some method or other.

What happens if we don't use this method? We are going along with the delusion. We are going along with the ego play and strengthening it.

Anyone who is not growing is going the other way. Any time during the day that we are not on this subject, we are going the other way. And we cannot make the goal if we spend 3-4 hours a day on the subject and 20 hours a day on the ego.

What we gain in the 3-4 hours we more than lose in the 20 hours. So if we want realization, and there isn't anyone who cannot get it this lifetime, we must make it full-time. When we do, it becomes easier as time goes on.

We develop the habit of looking for and letting go of the ego. It gets to be a joy because every time we let go of a bit of ego, we are a bit happier. Our world becomes a much nicer place.

Our miseries get less. And it's more noticeable during the low points that our bottoms just don't go down as far as they used to before. And if you want to check your growth, check it on your low points.

And someday that low point is up in the realm of happiness. So when you go down, you go down to happiness. And when you move up, you move up into the so-called ecstasies.

Then you are what I call over the hump. No one has to tell you to follow this path when you get that far. You know without question that this is the way.

This is the happiness that you had always been seeking. This is everything that everyone is seeking, but some of them are seeking it in the wrong direction. But now that we have found the right direction, we never let go of it.

So every time we let go of a bit of ego, we let go of a bit of unhappiness. And bit by bit, every day, all day, continuing this process, you will discover relatively rapid results. Letting go of ego is the way to all this.

In the letter I wrote last time, I made a statement that I would try to give you the key to maintaining a constant happiness so that you don't nose dive. I was aware that several individuals were diving and not coming up, which I guess is one of the reasons why I didn't get here. You see, when you're down and you think, oh things are terrible and you're frantic, I couldn't communicate with you very easily.

Also, if I came here and you got this lift and got out of it, you would say that I did it, which develops a dependency relationship which isn't good. You're infinite, you can do anything and everything you want. You can have, be, or do whatever you will or desire.

And when the disturbance lasts long enough, you get fed up with it and you let it go anyway. Then you do it, see, and it's much, much better when you do it and you don't need someone else to lean upon. But I kind of felt that what the group would like to know at that time was how to maintain this happiness.

Why don't we have it all the time? We should. And so I thought I'd try to give you the understanding or the key to the understanding that will help you develop happiness that lasts.

All right, now this is the key. When you understand or when you know what happiness is, then you're able to establish happiness more and more until it's all the time. But the key is knowing what is this thing happiness.

When you know what it is, you look for it where it is rather than look for it where it isn't. Looking for happiness where it isn't is what gives you misery. Looking for happiness where it isn't is what causes you to nosedive.

Is there any question on that, what I've said so far? The key is knowing what happiness is so that you can go directly for it. Not recognizing what happiness is makes it difficult to establish it permanently.

What is happiness? Well, to most people they call it pleasure and what it actually is is escape from pain. What most people call happiness today is their getting away from their pain, escape, entertainment.

They cannot stand being with themselves, with their own thoughts. They have to run to a movie, a nightclub, to visit someone just to get some action going so that they are not alone with their own thoughts. When their mind is taken away from their own thoughts, they feel better and they call that happiness.

All entertainment is actually that. Although when you become free you can enjoy entertainment far more than before but you need none of it because you're happy. Now the happiness I'm going to talk about is not the escape from misery kind of happiness.

It's the joy that results from being your real self. The more we are our real self, the more joyous we feel. Now this joy is accomplished not by the thing or the person out there whom we associate with the joy but it's accomplished by satisfying the desire for or the thoughts wanting to acquire this person or thing.

We quiet those thoughts and the quieter the mind is, the more the self can shine forth. But this is something you've got to see in your own mind that the quieter you get your mind, the more joyous you are, the happier you are. It's good to play with this, experiment with it until you see it.

That whatever that joy was, it always resulted in quieting of the mind and then you feel

happy. Then you begin to let go of attaching that happiness to people and things. You begin to see that the joy is only your very own self coming out more.

But then when you see what this happiness is you're not going to look for it where it isn't and you reach the place where you need no one and no thing to be happy. You just are happy all the time. Is there any question on that?

I guess intellectually it's seen by everyone whether you see it through your own mind's eye or not. You should have it at first intellectually then experiment with it, test it out. And you'll discover that this is so, that every time you feel happy your mind is at ease and that what you attributed to the person or thing outside of you was something going on within you, the quieting of your mind, so that your real self could shine forth more.

Then when you see this you won't bog down anymore because the moment you become unhappy you'll know just where to go to re-establish the happiness. First recognizing that the happiness is not the person or the thing but the quieting of the thoughts, of desire for the person or thing, which allows you to just be more. When your mind is on things out there you're not being, you're involved with external.

I say the key is seeing just that point, that your happiness is the quieting of your mind through the satisfying of desires which still thoughts for the thing. When you actually see that in your own mind you can do it directly. You can let go of those thoughts without achieving the person or the thing and immediately you're happy.

But the overall thing is that you move toward happiness where it really is, in you, not in the external. And in that way you establish a state of happiness that is continuous. Again I say each one has to realize this for himself or herself but when he or she does then happiness can be made permanent because then you look for happiness where it is and you stop looking for it where it isn't.

There is no happiness in people or things. Happiness is our basic nature. Happiness is our very beingness.

And when we are only being we are infinitely happy. When we are only being and nothing else we are infinitely happy. It's knowing your infinite beingness that is eternal, it never changes and that this whole world cannot touch you.

It's just a fiction, a dream and you move through life with no attachments and no aversion. Then no one and no thing can disturb you and you have this infinite peace and joy that's constant. The only difference between a fully realized individual living in the world and one who is not is their attitude toward everything.

[Speaker 13] (32:04 - 32:04)

Why?

[Speaker 1] (32:08 - 32:21)

An unrealized person identifies with a single limited body-mind. A realized person identifies with everything, every being, every atom.

[Speaker 6] (32:23 - 32:26)

Therefore getting joy out of everything?

[Speaker 1] (32:30 - 43:23)

No, your very nature is joy. You don't get it out of everything that happens. Your basic nature is unlimited joy.

This is your natural state. As long as you don't hinge it onto a person or a thing it's there all the time. But if you say you can't have joy unless I do something you limit your joy.

The natural state is unlimited joy. This is the real natural state. The natural state is being infinite.

And we superimpose over that thing all these ideas of limitation, of needs, attachments, aversions which block out this infinite joy that is natural. I thought maybe a summary of what we've been through where we're going and what there is at the end might be a good idea for the last talk of this series. I really don't know how we started, at what point but the way I like to look at it is that everyone is seeking happiness full and complete with no taint of sorrow.

That that happiness is our very own basic natural nature which I call the Self, with a capital S and because it's our basic natural nature is the reason why everyone is seeking happiness. And in the end we see that happiness with a capital H God with a capital G turns out to be the same thing. The mistake we all make is that we look for this happiness in people and in things and it is not in people or things.

The happiness or the pleasure that we feel is the eliminating of the pain of the desire for something. This desire is an original lack which we assumed. Being infinite beings we never had any lack.

We assume this lack, we create a desire for it. When the desire is fulfilled our thoughts stop and when our mind is still our basic nature, the Self, shines forth. The little things I've been saying and trying to accomplish have been trying to get you to see this yourself.

Nothing should be accepted that I say nor that anyone else says until you can prove it out for yourself. The uniqueness of this science, which is a science someday you'll see it's the science of all sciences is that this is a subjective science. We have to seek it within.

We can't put it out on a table in front of us and examine it. We can only examine it within our own mind, within our own being. Also the intellect does not avail it to us.

The intellect can get us in the right direction to find it and the right direction is by stilling the mind and by experiencing this truth, this knowledge. So only by experience can we get to know this. It is good in our daily life to be not the doer.

Be not the agent. Just be the witness. It is not I but the Father who worketh through me attitude which several in this group already have.

It is the main conduct of life that we should strive for. The more we become the witness in life the more we become non-attached to the body the more we become our real self. So there's two things I'm suggesting.

One is the quest who am I and the second is in life itself be not the doer, be the witness. Let things happen, allow it to be because that's the way we are in the final top state and the best behavior in life is that which is characteristic of the top state. There are many other things which I'm sure you're aware of of humbleness and so forth, goodness, kindness, honesty.

All these things help but the greatest aid is be not the doer, be the witness. All right, now when the self of us presents itself to us it's a tremendous experience. It's a very difficult one to contain.

We feel as though we're going to burst because we recognize our omnipotence, omniscience and omnipresence but just seeing it once doesn't establish us in that state. However, once experiencing it you'll never let go until you reestablish it. So you'll continue to try and we should continue to try to get back into that state.

The next time it'll last a bit longer, third time still longer until finally we are in it 24 hours a day. When we attain this top state we are not zombies but we are all-knowing, everywhere present, everything falling perfectly into line without us. We move in the world just like anyone else moves but the difference is we see the world entirely different from the way everyone else sees it.

We see our body as our body and we see every other body equally as our body, every animal as we, everything. Now that seeing everything as I gives us that singular oneness throughout the universe which is called God or the self. We see our own body moving through life almost like an automaton.

We sort of let it go its way. And since we are not that body nothing that happens to that body can affect us. Even if we're crushed, disintegrated, it wouldn't mean a thing to us because we are fully knowing that we are not that body.

We know our eternal beingness. So one who has attained the top state is difficult to

distinguish from anyone else. He'll go through the same procedures of life, whatever he was doing before, he might continue to do.

But his outlook on life is entirely different. He's completely egoless. He has no concern for his own body.

He is interested more in others than he is in himself. He is interested in all humanity. Whatever he does has absolutely no ego motivation.

His body will continue to live its normal span in the eyes of those who are not fully understanding and usually goes out the same way most bodies go out via so-called death and coffin. But the one who was originally connected with that body never sees any of this death. He sees this entire world as an illusion that was created mentally just as we create scenes, cities, and worlds in our night dreams.

And when we awaken, we realize there never was such a thing. In the same way, when we awaken from this waking state, we see that the whole thing was a dream and never really was. That the only thing that ever was was the absolute reality, infinite, all-perfect, all-knowing, all-powerful, omnipresent.

[Speaker 3] (43:32 - 43:34)

Any questions on this?

[Speaker 2] (43:35 - 43:43)

Do not be the doer of the plan.

[Speaker 1] (43:43 - 44:04)

Don't you do everything normally or sit back? No, the right way is not to plan because everything's perfect. Let it happen.

You'll be guided intuitively. Instead of planning up here, at the right moment, from moment to moment, you will do the exactly right thing.

[Speaker 2] (44:06 - 44:22)

Perfectly. There is a situation where somebody might take a position of that kind when he hasn't really felt it and, for example, is saying, well, I'll just wait. I'll stay in bed until I'm moved.

In the meantime, this plan isn't paid.

[Speaker 3] (44:23 - 44:25)

So, you'll have to move.

[Speaker 1] (44:26 - 45:05)

If we assume that we are there and we are not, we are soon awakened to the fact that we are not there. Bob, I'm putting out the top state now, the perfect state, where everything is in absolute harmony every moment. Then you never think, except this very moment.

And at this very moment, you know from within just what is the right thing for you to do. So, you're guided intuitively each and every moment and everything falls perfectly into line.

[Speaker 3] (45:05 - 45:10)

All right, now, if you're not there, of course you have to think. You have to plan.

[Speaker 1] (45:12 - 45:24)

But this is the goal to strive for, the one that I'm speaking about. This is the top state. If you're there, you don't have to plan.

You can instantly materialize a palace of gold.

[Speaker 2] (45:26 - 45:38)

Well, in practice, and probably in the beginning, a combination of the two, where things go very easily and then sometimes you have a hump in which you plan, you plan it out, and then other things. I suppose that would be the practical development.

[Speaker 1] (45:39 - 46:04)

Use that which is available to you now. If we are in a thinking realm, of course, we have to think. But strive for this top realm.

And striving for it, we will sooner or later attain it.

[Speaker 10] (46:06 - 46:11)

Would that be the difference between doing by thought or doing by knowing?

[Speaker 3] (46:13 - 46:13)

Definitely.

[Speaker 1] (46:13 - 46:24)

In the top state, you do by knowing. You just know from moment to moment. I know it.

That's just the way it feels. There's no thinking to it. I know it.

[Speaker 10] (46:30 - 46:59)

I know from my own experience, I slip back and lay out a plan, but sometimes that plan comes very easily and quickly to me, and other times I have to struggle like the devil to work it out step by step, and I don't know what's going to happen. And other times I just lay out a plan and I know what's going to happen, but I still lay the plan out, but I know what's going to happen, and I just have no difficulty with it. This is what happens to me.

[Speaker 1] (47:01 - 51:33)

The word know, as you use it, is the key. You know how that word feels when you say, I know it. There's no doubt, not one iota of doubt there.

And it happens. That's the key. That's the realm of knowingness.

Make that all the time. Keep working for it until it comes. The quickness in which we attain this is determined by the intensity of the desire for it.

The more we desire this top state, the sooner it comes. Everyone makes it eventually. I'm convinced the majority of people on earth today will probably take two million years, even more.

But any one of us who are consciously seeking the way out can do it this lifetime. The so-called grace of God is always there also. All those who have made the top grade before us, with their consciousness of perfection being radiated to us, we have tremendous grace being actually pushed our way all the time.

However, they have no right to impose themselves. We have to open ourselves to it in order to receive it. We need this grace because of the state of affairs today.

Man is relatively low. We are very strongly convinced that we are a limited body. And by long habit, we are trying to hold on to it.

So it's not easy to let go of this body. And because of that, we need the grace of the great ones who in our eyes have passed on, but in their eyes, they're still here. When we recognize that they're still here, we can see them and talk to them the way we talk to each other.

Or if we accept them partially, we can talk to them in sort of a dream or a vision or see them in a way in which they're transparent. You can see through them. But the way we meet with them is determined by our acceptance of them.

If any one of us believed that we could go down to a restaurant here and have a cup of coffee with Jesus the way you believe you could do it with me, you had that much acceptance, then you could do it. Now, some of us know that he came into this room several times. He gave a sign proportionate to our degree of acceptance.

If he were to suddenly appear in the room, it would be too much for most of us to accept. Therefore, he doesn't. But the way he comes to us is determined by our acceptance of him.

He gave signs here. He gave signs to some people here, and I don't think they even recognize that he gave a sign. But all the signs were not, say, like me touching you on the shoulder if I came over and touched you.

It wasn't that way. But that's only because you can't accept that that could happen with him. The point I'm trying to make now is that we should open ourselves to the help of the great masters.

Jesus wants to see each and every one of us know our perfection. He can't force it upon us. But his hand is always extended.

It's good to keep this in mind. Then we open ourselves more to the help.

[Speaker 4] (51:35 - 51:36)

How do we request?

[Speaker 1] (51:40 - 52:05)

We have to be accepting of Jesus as being alive just as much as we are, capable of meeting with you the way we meet with you. Then it can happen. We have to be open to the help.

The help is always being sent to us.

[Speaker 4] (52:06 - 52:08)

Are there words to say to us, Gary?

[Speaker 1] (52:12 - 53:05)

Yes. But I can't give them to you. That's up to you.

I give you the general principle, acceptance of him, the way he is. Don't expect him to be not Christly because he won't be that. However, he can appear as a very humble human being in form, being omnipresent.

At any moment he can appear to anyone and speak with them.

[Speaker 7] (53:09 - 53:13)

If he will be as Christ, it won't be in disguise. Will he be a beggar at the door?

[Speaker 1] (53:14 - 54:33)

No. I don't think so. The only disguise is the one that we put on him.

He will never disguise himself. He wants to be recognized as Christ. When I use the word Christ, I mean the principle Christ.

That's not his name. His name is Jesus, the Christ. The man Jesus had the Christ consciousness.

We have to accept him in his consciousness, which is extreme humility, simplicity, no Hollywood glamour. Yes. The greatest humility is through surrender, not I but thou.

It is not I, the father who worketh through me. Everything I do is God's work. I am not doing it.

It's surrender of the ego, the ego being the sense of individuality. You've got to surrender yourself as an individual, and that's complete humility.

[Speaker 2] (54:45 - 55:04)

Surrender yourself as an individual, and how about the other person? Does that matter? I think we mentioned once before, the other person, we recognize as ourselves, and we're true.

And so we're just saying, who is this other person, and why the humility when we have all power?

[Speaker 1] (55:05 - 56:52)

From where you stand now, the other person should not concern you. The only thing that should concern us is what we do. It matters not what your attitude is toward me.

You could hate me with every cell in your body, but it's of extreme importance what my attitude is toward you, why you're hating me. I should love you fully and completely. Then you'll understand the answer to all questions.

See, when you separate and then ask what's up here, it just doesn't fit. But when we love and only love, we are using the most formidable power in the universe. No one and no thing can harm us.

We can never ever be hurt, unhappy, if we would only just love without any hate. You can never be hurt when you love. Now this is in the sense that the love is full, complete.

It's divine love. It's just love with no, not one bit of hate in it. Turning the other cheek, giving the pants to Max, loving your enemy.

That's the kind of love it takes. And that's the way we all are, naturally, before we distorted this thing.

[Speaker 4] (56:53 - 56:55)

Love is understanding.

[Speaker 1] (56:57 - 57:44)

When you love, you understand the other one fully. It's understanding, in fact, identifying with the other one, being the other one. Coming down a step, it's wanting the other one to have what the other one wants, loving the other one the way the other one is.

In reality, we have only one enemy. That's ourselves. No one can do anything to us.

No one can do anything for us. Someday you'll see this then. We, in our consciousness, determine everything that happens to us.

[Speaker 2] (57:47 - 57:49)

It's our idea of ourselves, isn't it, sir?

[Speaker 3] (57:50 - 57:51)

Right.

[Speaker 1] (57:54 - 57:59)

Which could be made better. Yes?

[Speaker 10] (58:00 - 58:26)

When you say understanding, do you mean understanding in a logical sense? Of understanding the things that you do then? Or do you mean understanding in an acceptance of them, without question of the reasons they're doing things, as good or bad, just acceptance of whatever they are in an entirety?

[Speaker 1] (58:26 - 58:59)

Yes, it's acceptance in an entirety, but the real understanding requires knowledge of what the universe and the world is. When we see someone doing wrong, we have to know that this is a God being misguided. He's looking for God in the wrong place when he's doing wrong.

Am I making sense? Yes. That's the understanding.

[Speaker 4] (59:00 - 59:01)

Which in his mind would be happiness.

[Speaker 1] (59:03 - 1:00:03)

He's looking for happiness the way he sees it. Even a Hitler, in his mind, is doing right, and therefore should not be hated, but should be loved, wanting him to be what his real basic nature is. Now, this doesn't mean approving of his program, it doesn't.

But whether we approve or not of his program, loving and hating are two different things than approving of a program. So we love everyone, see them as misguided beings, and forgive them for knowing not what they do. They're like children, misguided.

What's the most effective way to handle pain?

[Speaker 8] (1:00:06 - 1:00:25)

Because I realize the ultimate maturity of an individual would be such that he wouldn't have pain, but let's say that we're in a state where we have to.

[Speaker 1] (1:00:25 - 1:01:01)

The best way you possibly can. You can take it, if I take it from the bottom up, if the only way you can do it through if the only means you want to do it through is the material, it's aspirin and drugs. If you're able to handle it mentally, you can offset it in many ways.

One simple way is to feel it.

[Speaker 8] (1:01:03 - 1:01:12)

I don't know, my wife had mentioned you had said that, and I had dealt into it, something I didn't really understand.

[Speaker 1] (1:01:14 - 1:02:30)

Well, this goes into what is pain. Pain is an alarm in a certain part of the body that there's a danger there, and if we mentally recognize the alarm, the pain, it turns off. But because of a long-time habit of trying to run away from pain, we mentally try to flee from the pain, to get away from it, and the alarm stays on and the pain stays on.

You watch animals, they don't suffer the way we do. Something hurts them, they'll feel it, and the pain goes. We can do the very same thing.

Another way of putting it might be, like, face the pain, or... Is there a form of realization in this? No, this has nothing to do with realization.

This is a very down-to-earth, practical method of...

[Speaker 8] (1:02:30 - 1:02:32)

I mean, you're realizing pain.

[Speaker 1] (1:02:34 - 1:05:54)

You're making it real? Yeah. You're making it more real when you're trying to run away from it.

Like a big bear chasing you when you're trying to run from it. Most of us don't see this point, that when we have pain, we're always trying to get away from it, we don't want to recognize it, and therefore the alarm stays on. Now, it's difficult for most people to face the pain, because by habit they're used to running away from it, mentally.

So I suggest to them that they make it hurt more. If I had a pain in my finger, if I wanted to make it hurt more, I really couldn't. But what I'd do is I would go into it and feel it.

And the moment you feel it, it disappears. Just try it. Now, that's a very simple, practical way to alleviate pain.

Coming up higher, be not the body. If you're capable of doing that, saying, I am not the body, what was a severe pain becomes a very dull pain in a distance, way down there in that body. And you can function as though there's no pain there.

It doesn't bother you anymore. You let the body go its way, so to speak. So by being not the body, you step away from pain.

If you can be not the body, you can let a doctor operate on your body and you wouldn't feel it. That's to the extreme. The higher way is to see only the perfection.

Where there's perfection, there is no pain. There just isn't any. So there's various levels at which we can approach pain.

But try that feel-the-pain method. You'll see it's a simple, easy way once you catch on to it. And then if there's a damaged part of the body, it heals very quickly.

The same day, overnight, or very rapidly. Just by feeling the pain. Because when you feel the pain, you're recognizing the alarm, and the body mechanics go to that point and start immediately repairing it.

If you had pain now, I could show you, I think. Do you have pain? What hurts?

Can you show me just what part of the head? Okay, well, feel it. Can you feel it?

Alright, now make it hurt more.

[Speaker 3] (1:06:03 - 1:06:08)

Does it hurt more? What's happened?

[Speaker 1] (1:06:09 - 1:07:19)

Is it still there? It's lighter? Make it hurt more.

How is it now? Not the same. You're taking the most difficult spot.

The headache is the hardest thing to localize. But it'll work on a headache. To try it out, it's easier on a very painful part of the body, a finger or some limb.

Try it out. And when you can apply it there, it'll be easier for you to apply it to the head. And also, when you're by yourself, it's easier to do it than when you're in company with a lot of people.

But I'll guarantee you that if you feel the pain, it'll go away.

[Speaker 8] (1:07:20 - 1:07:24)

You're really recognizing the alarm that's set up there.

[Speaker 1] (1:07:35 - 1:07:40)

You'll permit the body mechanics to go to work to undo it.

[Speaker 11] (1:07:40 - 1:07:48)

Anyone else?

[Speaker 1] (1:07:52 - 1:07:54)

A doctor could give you...

[Speaker 11] (1:07:54 - 1:08:06)

Yes, I mean, as far as someone who is not going to a doctor, say another member of the family or someone else, or if he doesn't know anything about therapy.

[Speaker 1] (1:08:06 - 1:08:37)

It's giving you something that'll take your mind off the pain. Right now, something very important in his life happened right now. More important than the headache, he'd forget about it entirely for the moment, and he wouldn't have it.

So if someone in the family comes and pulls you away from it or does something like that, you can forget it. The moment you forget it, it's gone. You forget it by putting your mind onto the new thing that's coming into your mind.

[Speaker 11] (1:08:39 - 1:08:51)

Well, I'm going to say in her case, she knows that aside from doing that, would she just think of him being as being perfect?

[Speaker 1] (1:08:51 - 1:09:09)

Oh, the way we help another one is to know their perfection. And to the degree we know that they're perfect, to that degree we support them in the right direction. Yet they must take it.

We can only support them.

[Speaker 11] (1:09:11 - 1:09:17)

So if they don't go along, then actually they're putting up a barrier.

[Speaker 1] (1:09:18 - 1:09:23)

If they don't go along, that's their God-given free will.

[Speaker 7] (1:09:29 - 1:09:30)

Yes.

[Speaker 1] (1:09:33 - 1:09:49)

The only place we feel pain is in the mind. We think we feel it in the body, but we don't. The body doesn't feel anything.

The body's inert. The body's just matter. The pain we feel is in our mind.

[Speaker 3] (1:09:50 - 1:09:51)

It's all mental.

[Speaker 7] (1:09:55 - 1:09:57)

How could you get a job?

[Speaker 1] (1:10:01 - 1:10:41)

That's very difficult. And yet it isn't. You'd be surprised how children can accept these ideas much more easily than we grown-ups can because they haven't been so thoroughly indoctrinated in the wrong direction as we have been.

The younger we are, the more easily we accept these ideas. So the way you do it is by teaching it to them, treating them as an equal and talking to them as though they can understand this. You'd be surprised how they'll pick it up.

[Speaker 11] (1:10:42 - 1:11:01)

Well, actually, many mothers are doing this in diverting children. If they run and they

bump themselves or something, why are they immediately, if it seems automatic, to divert them to get them thinking of something else or doing something else and forget about the bump?

[Speaker 1] (1:11:02 - 1:11:25)

You can see it in children sometimes. They get a terrible knock on them with their playmates. They're ready to cry and they look and then they forget about it and they go off playing.

Whereas with the mothers around, sometimes you get a much different reaction. So you see how children can have pain one moment and let go of it the next moment.

[Speaker 7] (1:11:36 - 1:11:38)

Body is the same?

[Speaker 1] (1:11:38 - 1:13:00)

No. Rashes are not necessarily painful. A rash over the body is due to a mental irritation that is superficial.

It comes out on the skin. Mental irritations that are deep come out on the inner organs. Right, because the organs are much more vital than the skin.

It's just an irritation. It's a conflict between something unconscious and something conscious. And because half of it is unconscious, we can't see it, and that conflict goes on and it's very annoying, irritating.

And if we hold it, it'll come out in a rash on the skin. This is why doctors can't do anything about it. The best of skin specialists will tell you this.

They try this salve and they try that salve, and sooner or later something seems to work. Generally it's time that does it.

[Speaker 11] (1:13:04 - 1:13:17)

But in the beginning, something like this, as far as the healing of oneself, does affirmation actually help him?

[Speaker 1] (1:13:20 - 1:13:52)

Yes, affirmation is good because you're putting in a thought that will demonstrate the positive. And the more you affirm, the more you'll accept it. The more you'll help undo the opposite.

If it's hard to affirm, it's even good to start with a denial. Deny what it is, then affirm

what you want.

[Speaker 11] (1:14:01 - 1:14:05)

Ugg. I don't want that. I do want that.

[Speaker 1] (1:14:10 - 1:14:11)

Just ugg and ooh.

[Speaker 11] (1:14:18 - 1:14:20)

It'll make you remember it early.

[Speaker 7] (1:14:22 - 1:14:26)

You said the conscious mind does not recognize the word.

[Speaker 1] (1:14:28 - 1:14:55)

The mind. The mind thinks only in pictures. It doesn't think in words like not.

Whatever picture you hold in mind, you create. If I don't want bananas, I'm holding bananas in mind and I'll get it.

[Speaker 7] (1:14:57 - 1:14:59)

And how is the denial?

[Speaker 1] (1:15:01 - 1:18:24)

To help you better affirm, I am not the body. I am the infinite self. Because people are steeped in the negativity, and it's so real to them, by denying it, it gives them an added push toward the affirmative.

They should always be followed up by the affirmative. Only denying would be holding on to it. This is why fear is such a bad thing.

We hold in mind that which we fear, and thereby create it. Whatever you fear, you'll bring upon yourself. Because the mind's only creative.

What we hold in mind, we create. The mind thinks in pictures. People think it thinks in words.

But whenever you say house, you don't say H-O-U-S-E, you have a picture of a house. Or a man, it's a picture of a man, not the letters M-A-N. And this is why people are able to talk, telepathically, to people who don't speak their own language.

If we could speak telepathically, and you knew only Greek, and I knew only English, you would talk to me in Greek, and I'd be picking up all your pictures. I would talk to you in English, and you would pick up all my pictures. And we could converse that way.

It is simple. It's simple, and everyone uses it. But because we have talked ourselves out of the idea that we can talk telepathically, we think we can't.

But we do read each other. Unconsciously, we're always reading each other. It's a natural ability, all beings have it.

All animals have it. They use it much more than we do. Animal knows your thinking and your feeling.

Babies know it. Only educated adults don't. You're educated out of it.

But that is the absolute truth, that we are infinite beings. And when we see the infinity within ourselves, we see that everyone is me. There's no more separation.

But until you see it, it doesn't make sense. And yet, anyone here could get glimpses of it. By getting the mind quiet enough, you'll see it.

[Speaker 3] (1:18:28 - 1:18:30)

And you'll see that you are me.

[Speaker 8] (1:18:36 - 1:18:42)

These, uh, these, say, glimpses, usually that's all they are, isn't it?

[Speaker 1] (1:18:42 - 1:18:45)

Not all.

[Speaker 8] (1:18:45 - 1:18:48)

Well, I mean, most of them. Most of them.

[Speaker 1] (1:18:48 - 1:19:10)

It starts off with a, that way. And as we stick to the path, these glimpses get longer and longer until they become fully established all the time. And that's the ultimate goal.

Never forgetting God. Never forgetting who we are.

[Speaker 11] (1:19:16 - 1:19:16)

No.

[Speaker 1] (1:19:21 - 1:19:59)

Because the ego takes over again. There's still a lot of ego left. And then the moment we express as an ego, we have to let go of what we saw in order to be an ego, to be a limit.

To be a limited being. So the moment we choose, again, to be a limited being, we don't see the limitless being that we are. Yet you, you haven't lost anything.

Because to get the glimpse in the first place, you had to let go of quite a lot of ego.

[Speaker 8] (1:20:00 - 1:20:25)

It seems like whenever I've gotten a glimpse that I'm in a state of not being unconscious, of not being asleep, not being exactly conscious either, some state in between. And as soon as I've reached this conscious state, I then disappear.

[Speaker 1] (1:20:26 - 1:20:50)

Yeah, this conscious state is a state of ignorance. And there's a state between sleep and waking where as we come out of the sleep state and before we identify with the waking world, we're the real self that we are. If you could stay there, you would be the God that you are.

[Speaker 8] (1:20:55 - 1:21:05)

Well, before I realized what was going on, I had a few little friends with me, but I never knew what complete joy was.

[Speaker 1] (1:21:06 - 1:22:08)

You can use them. Pardon? You can use them to establish it more and more.

You're not thinking in that state, if you'll take a look at it. You're not thinking. You're just being.

And it is in beingness that we are God. And we can only be God. Before that happens, we say we have to get to know God.

When we get to know God, we discover that we are God and that it was our pure, simple, unadulterated beingness. Not being a body, but just being. It's just pure beingness.

[Speaker 8] (1:22:13 - 1:22:16)

You're almost not aware of your body.

[Speaker 1] (1:22:17 - 1:22:31)

Right. You're not aware of your limitations. Of what's recognizing your body is.

An extreme limitation. It's an extreme limitation.

[Speaker 7] (1:22:35 - 1:22:37)

How much of the unconscious?

[Speaker 3] (1:22:41 - 1:22:41)

Follow?

[Speaker 7] (1:22:42 - 1:22:42)

Yeah.

[Speaker 3] (1:22:42 - 1:22:43)

None.

[Speaker 7] (1:22:43 - 1:22:44)

None?

[Speaker 1] (1:22:45 - 1:23:14)

Everything should be conscious. The unconscious mind is the automaton that we are. Someone says blue, we move this way.

We move that way. Says a word we don't like, we feel bad. Says a word we like, we feel good.

That's all the unconscious operating in. We're like puppets when we follow the unconscious.

[Speaker 6] (1:23:16 - 1:23:18)

Those are habit patterns?

[Speaker 1] (1:23:19 - 1:25:54)

Yes. All habit patterns are the unconscious mind. No one can be fully happy until he or she realizes that there are no limitations.

That this body is no limitation. Happiness is our basic nature. We becloud that basic nature with thoughts.

Thoughts of lack, thoughts of want. When we want something, our mind becomes active in trying to acquire that. And we are unhappy because we lack something that we say we must have.

So we create unhappiness through desire. All unhappiness starts with desire. All trouble in this universe starts with desire.

Because basically we are perfect, full, complete, whole. We need nothing until we artificially create needs. And then become unhappy thinking how can we fulfill that need.

After that artificial unhappiness is set into motion. We call happiness undoing the unhappiness. That's what people consider happiness today.

Happiness is undoing the artificially created unhappiness. So we satisfy these thoughts of desire. And momentarily we still the thinking.

And when we still the thinking our natural infinite self is there all the time. And feeling that we call that happiness. Happiness is nothing but feeling your real infinite self.

That's all it is. Thoughts take you away from it. You undo the thoughts, you drop back to it.

[Speaker 3] (1:25:55 - 1:25:56)

That's called happiness.

[Speaker 1] (1:25:56 - 1:27:23)

I know it was difficult for some who have not heard this before to get what I just said. Happiness is our basic nature. If we don't upset it we are infinitely happy all the time.

We have already upset it. We have created unhappiness. So that today we call happiness the undoing of the unhappiness.

Which is fulfilling desires which momentarily still the mind. And when the mind is still we are in our natural state. And we say we are happy.

I'll hit you on something that's kind of hard, free will. There is no such thing in life. Because life is already fully...

How do you set up a computer? It's all set, programmed. What we call life today is a complete programming.

[Speaker 7] (1:27:27 - 1:27:36)

But right then and now, what difference does it make to what we do? What we try is already programmed anyhow.

[Speaker 1] (1:27:37 - 1:27:40)

No difference except this. There is a free will.

[Speaker 7] (1:27:41 - 1:27:43)

You just said there was no such thing.

[Speaker 1] (1:27:43 - 1:27:46)

I said there is no such thing in life, in our livingness.

[Speaker 7] (1:27:46 - 1:27:48)

All right, but that's what we are most comfortable with.

[Speaker 1] (1:27:49 - 1:27:52)

Well, if you are concerned with that, there is no free will.

[Speaker 7] (1:27:54 - 1:28:03)

Aren't you sick of all of life and the life around us? The world around us, the world we live in, the life we are living?

[Speaker 1] (1:28:04 - 1:28:05)

If you want to be, yes.

[Speaker 7] (1:28:07 - 1:28:08)

But what else is there?

[Speaker 1] (1:28:09 - 1:28:21)

There is an unlimited beingness. Which is what we are really concerned with. If not consciously, unconsciously.

We call it happiness.

[Speaker 7] (1:28:21 - 1:28:23)

In ourselves or what?

[Speaker 1] (1:28:26 - 1:29:36)

See, you are assuming something, and you want me to go along with you, that everyone is looking for happiness in this world. It's impossible to find complete happiness in this world. No one can ever find complete happiness in this world, in livingness.

Because it isn't there. Now, you are assuming that it is there. I say no, it isn't.

I say the happiness that you are seeking is beyond the world of limitation. That life and

livingness is all in the realm of limitation. You will never be happy fully until you are completely unlimited.

Am I making some sense now? Yes. So what you want to find is your complete, unlimited beingness.

And that's not in life and livingness, it's beyond that.

[Speaker 7] (1:29:39 - 1:29:41)

Then there is no happiness, no?

[Speaker 1] (1:29:41 - 1:30:33)

For total happiness. Total happiness is impossible in livingness of life. However, at any moment, anyone can be completely happy, if he will see what the happiness is.

That it's not in being a limited body, but in being the unlimited self that we are. That is the happiness complete. We cannot be a limited body and be fully happy.

It will never work out. You will only be completely happy when you discover that you are unlimited. We are all looking for this freedom, this liberation.

[Speaker 11] (1:30:37 - 1:30:56)

It's not in things that we say them now. If I have a new dress, I'll be happy. If I go to dance, I'll be happy.

This is a fleeting thing. Because two minutes from now, we are there and we are unhappy. So it isn't in having a thing, but it's in the realization within ourselves.

[Speaker 1] (1:30:59 - 1:31:07)

That we are the all. And need nothing.

[Speaker 7] (1:31:20 - 1:31:50)

If you did what? If we became completely self-realized. Yes.

Would we be content to stay here and think about the physical span of our lives?

[Speaker 1] (1:31:50 - 1:31:53)

At first you would be fully satisfied in everything.

[Speaker 7] (1:31:54 - 1:31:55)

Who are you looking at?

[Speaker 1] (1:31:55 - 1:34:07)

If you didn't have kids, you'd walk out tomorrow. You would do the same thing that you would have done before you became fully realized. You would do the same thing.

The difference would be your attitude toward everything. You would be extremely happy. Unconcerned.

No fear. And you would carry out just the same. The difference between a realized individual and a non-realized individual is basically this.

An unrealized individual says, I am this body. Subject to everything that this body is subject to. A realized individual says, I am this body, that body, all bodies.

I am everything. Therefore, subject to nothing. To a realized person, the body is in me.

To an unrealized person, he is in the body. A realized person will feel that the body is in him. An unrealized person feels that he is in the body.

But to answer your first question, you would carry through just the same. Your attitude toward everything would be different. You'd be just drunk with happiness all the time and do the same things.

[Speaker 2] (1:34:09 - 1:34:20)

Carrying that through, since then, you consciously be aware of only good. Our life would in acceptance be good.

[Speaker 1] (1:34:22 - 1:34:24)

You'd say everything is perfect.

[Speaker 6] (1:34:26 - 1:34:51)

That doesn't mean that your body evaporates or you scurry and hurry to another world. You live out your span here, a fully realized person. But in a sense of fulfillment, you will.

But that doesn't mean that you're going to leave your body and rush off and have a conference with God.

[Speaker 13] (1:34:53 - 1:35:22)

Laughter You're right in thinking the way you want to think.

[Speaker 1] (1:35:23 - 1:39:57)

But incorrect in what it would actually be. When you say, I would think this way, that's your right. I don't think that way.

I said, you're fully satisfied. Realization is the fulfillment of all desire. But see, when you say, well, I think it would be this way, I have to grant you your right to think the way you want.

The world doesn't disappear. It just looks very different to you. Omnipresence is...

You wake up to the fact that you are everywhere present this moment. Throughout infinity. In that body, in this body, in all bodies, in bodies throughout the universe.

That you are present in every atom in this universe. The absolute truth is there is an infinite singular oneness throughout. The final thing we see on this so-called path is there never was anything but I all alone.

That's the final thing we see. There never was anything but I all alone. That appeared as many.

It was an appearance, it wasn't real. Just like the moon on a placid lake is one. Disturb the lake and you'll see thousands of moons.

The thousands is the illusion of many. Actually, there's only one behind it. So, the final thing we see is that there never was anything but I all alone.

This whole universe was created by me and was an illusion. That the reality behind that universe was real. That there never was anything but I.

The universe doesn't look to a realized being the way it does to an unrealized being. A realized being sees a universal oneness throughout which he calls his very own self. Or, if you want to use the word God, there's nothing but God.

There's that one substance only, God. But to make it intimate, there never was anything but I all alone. The word I is the first word for God.

That means I with nothing else connected. The moment we say, I am something, that's a limitation. Or, I and something, that's duality.

So, the word I we discover in the end to be this God we have been seeking. Just I. I, I, I.

Only I is God. If we could be only I, we would be the God that we are. But we try to be something and impose limitations.

[Speaker 3] (1:40:04 - 1:40:10)

Knowing that all things come from one source.

[Speaker 1] (1:40:17 - 1:40:18)

From infinity.

[Speaker 4] (1:40:19 - 1:40:32)

From the I am. That all things are there. We here are the purpose through which we look at the world.

[Speaker 1] (1:40:32 - 1:40:33)

The limitation.

[Speaker 4] (1:40:34 - 1:41:16)

The limitation. I was trying to find out, in my own mind, why is the Rockefeller a native who can make all this money and then there's the other end, you know, the native who still, you know, exists. It boils down to, again, the mind, the justification.

It's like a rationalization. When all supply is here, filtered through our mind, we get just exactly what we can justify.

[Speaker 1] (1:41:17 - 1:41:33)

What the mental image is, comes out there. The Rockefellers have mental images of millions and billions. Most of us have it of hundreds of dollars.

[Speaker 4] (1:41:33 - 1:42:04)

And this is why, I don't know if you can see this, but in reality, this being so, then the work that we do out here, just like the rug, this is a very weak rationalization for what in truth we get maybe by just a mental activity. We're providing work for something that the mental activity is limiting to us.

[Speaker 1] (1:42:05 - 1:42:15)

This world is a rug and we're beating it. And some of us think the harder we beat it, the more we'll get out of that rug. Some think we don't have to beat it and it'll come out.

The Rockefellers don't think they have to beat it so hard.

[Speaker 4] (1:42:19 - 1:42:39)

I remember Bob saying, well, how do you do without working? Well, if we can expand this, our mind, this orifice through which we get the goodies, then in truth, if we can justify it in our own mind, we can actually have it without working.

[Speaker 1] (1:42:40 - 1:42:52)

That's the thought of it. Whatever the mind is absolutely convinced of, is immediately. You can materialize gold with the absolute conviction that you can.

[Speaker 7] (1:43:02 - 1:43:03)

Thank you.

[Speaker 1] (1:43:04 - 1:43:06)

Complete conviction.

[Speaker 7] (1:43:06 - 1:43:07)

Complete conviction.

[Speaker 1] (1:43:23 - 1:43:59)

Exactly as it does in dreams. Remember the dreams. That's the way it should be in this life too.

It isn't because you think it isn't. See, in a dream, if you dreamt, I have to go to work to get some money to buy a coat, it would be that way in a dream. But in a dream world, you don't limit yourself so much.

You want a coat, it's on you. That same thing could be done in this life too.

[Speaker 8] (1:44:01 - 1:44:18)

A couple of weeks ago, we were discussing how people are seeking happiness in things, location, or people outside themselves. And a picture has brought to mind of a little ass carrying a heavy load, and he wouldn't go.

[Speaker 1] (1:44:18 - 1:44:45)

The dictionary says that they are determined to be patient little beasts for domestic use. Or not beasts, but little animals for domestic use. So the picture came to mind of a fishing pole strapped across a little ass' back with a string on it and a carrot right in front of him.

So the little ass pulls his heavy load to get the carrot, and it keeps eluding him. So on the carrot we painted happiness.

[Speaker 10] (1:44:46 - 1:45:03)

And whenever you seek happiness in the form of things, when you're as silly as a little ass trying to catch a carrot, especially when it's strapped on your back in front of you, and everything's moving out, and it keeps going with you the faster you go, the faster it's all you're going to reach.

[Speaker 4] (1:45:06 - 1:45:15)

It's a heap of living to get to that point. Well, I think we all start as asses. You have to climb up the steps slowly.

It's just like...

[Speaker 1] (1:45:17 - 1:45:19)

Harry, you're right if you think so.

[Speaker 4] (1:45:19 - 1:45:27)

Well, it's like the guy that started out with a little car. That's all he could afford. Then he gets a Cadillac.

Now that he gets a Cadillac, he doesn't want it anymore. He wants a little car.

[Speaker 1] (1:45:28 - 1:50:22)

But a Rockefeller thinks Cadillac first. You don't have to go up step by step. Start at the top.

Once you know how to do it, start at the top. If you dare. If you can create one penny, the method you use can create one million dollars.

The same method. It's up here. So think big.

If you don't like the world out there, change yourself. You change yourself and the world changes. I like the one we have today because I think it's one that anyone can use without too much difficulty.

Change your consciousness is not easy. Think only what you want is not easy for most people. I think the one we're on today is the easiest one so far.

And it's one that everyone can use every day. And if we start today, we are starting with a definite step on the road to freedom. Doesn't it also give you a feeling of more freedom?

It gives you also a feeling of magic. A feeling of mastership. Instead of being an automaton, you are determining.

Why should we be efficient? That's only a bondage. Being efficient and being inefficient are both bondages.

Be what you are and you're free. Both of them are habits, efficient or inefficient. And you see that they're both habits.

Certain people like efficiency, some people don't. Both are equally victim of thought.

Some get ulcers too.

A better habit is a nicer bondage. Make it free. Meditate with freedom.

Get above the habit. If you're doing it as a habit, your progress will be very slow. If you meditate on a decision to meditate with a wish to meditate, not because it's a habit, but a choice to meditate, you'll go far deeper.

It's just a habit. You're bound by it.

[Speaker 8] (1:50:37 - 1:50:39)

If the job is...

[Speaker 1] (1:50:42 - 1:51:15)

In that case, don't practice the opposite. There's other habits you could work on. I dare say you have thousands and thousands of habits that today we are over 90% propelled by our habits.

So you don't have to take one particular habit that would work to your disadvantage. There are many, many others you could start with.

[Speaker 8] (1:51:17 - 1:51:19)

But you... Right.

[Speaker 1] (1:51:20 - 1:51:45)

I'm just going to say, or if you want to practice being not efficient, do it on your own. You don't necessarily have to choose that one. But Marita brought it out as though that was the thing one should be.

Freedom.

[Speaker 8] (1:51:56 - 1:51:58)

Where we have nothing to do.

[Speaker 1] (1:52:05 - 1:53:31)

You see, freedom is a choice to do or not to do. It's not what we do, it's whether we have a choice to do it or not to do it. You're free of breath when you have a choice, but you may breathe all your lifetime and be free of breath if you have a choice not to.

It's not important what we do. It's what we have to be. Or do we, by compulsion, have to be efficient?

See, the compulsion is the unfreedom. So freedom is the choice to do or not to do as you choose at the moment. Well, the reason why you don't feel free on a job is not because of the job.

It's because you're not free. Does that make sense?

[Speaker 8] (1:53:31 - 1:53:31)

Why?

[Speaker 1] (1:53:33 - 1:55:35)

That there are a thousand, there are thousands of unfreedoms in the subconscious which give you that general feeling of unfreedom which you attach to the job. You'll feel that way no matter what you do, no matter what job you have. And if you go out and do nothing, you'll feel unfree.

Because it's not the job. It's what's down in the unconscious mind. We don't feel free there.

Are you a slave to reasonable? Did you see that point? Why can't you do a thing that's unreasonable?

If the boss asked you to do something that's unreasonable, you wouldn't lose your job. He's asking you to do it. You're carrying out his orders.

Right? So I say, well, the fact that you don't want to do something unreasonable is because you think you should always do that which is reasonable. If you feel that way, I say that's a bondage.

That's a compulsion. You must do that which is reasonable. And men do that.

Women don't. Women work more on feelings. They don't have to work because it's reasonable.

They don't have to do something That's a big, big question.

[Speaker 8] (1:55:39 - 1:55:45)

Repeat that please. We didn't hear it back there. Why are they different?

[Speaker 1] (1:55:47 - 1:56:31)

Well, I'll answer it for you in that we were created in two natures. The logical nature that man has and the feeling emotional nature that female has. And we have to transcend both.

Men have to become more like women and women more like men. And then transcending the whole thing. If you're free, it doesn't matter what the boss tells you to do.

[Speaker 11] (1:56:32 - 1:56:34)

If you're free, nobody's unreasonable.

[Speaker 1] (1:56:35 - 1:56:41)

Right. If you're free, no one's unreasonable.

[Speaker 8] (1:56:57 - 1:57:02)

I wanted to confirm. Seems like I was always fighting it.

[Speaker 1] (1:57:08 - 1:57:23)

Then you can always feel the boss is fighting me.

[Speaker 2] (1:57:23 - 1:57:28)

I myself am the boss fighting myself. Aren't I? I'm fighting myself with the boss.

Right.

[Speaker 1] (1:57:29 - 2:05:21)

No matter how ornery a boss is, if we have absolutely no fight in our heart toward him, he won't be that way for us. By turning inward, we begin to discover this great being that we are. And then when we discover that and we look outward, we see no difference.

When we discover the truth. There's no difference between the spiritual and the material when we discover the absolute truth. It's all one and the same.

There's a total elimination of all differences. The top state is a state of non-difference. No differentiation.

But again, I repeat, the prime thing we should do is daily do something toward becoming freer. Toward letting go of a bit of ego. Where the ego rises not, there is the infinite self.

Any time you're in a state where the ego rises not, what's there is the infinite, limitless, omniscient, omnipotent, omnipresent being that you are. But daily we must begin to let go of this ego. Daily we should let go of habits.

Daily we must become freer and freer. Until we get to the point where we see these things, that we are this infinite being. And then in one lump sum we drop the whole thing.

At first it's a chipping away, doing away with bit by bit until we get a clear enough sight of who and what we are. So that we use our will to drop the whole thing of limitations. And from that point on we are eternally free.

We start off by working out these things. Sometimes it's called working out karma. But actually it's impossible to work out karma.

It's impossible to work out things. We can only get freer and freer until we see that we are not subject to karma. That we are above karma.

That we are above habits. That we are above thought and mind. And when our sight is that clear enough we drop the mind completely or we drop the habits or the karma.

We disassociate from it completely and are eternally free. I guess there's another most important point that should be added. That because we are in a difficult era that we need a superhuman effort to go all the way.

And that in order to accomplish this superhuman effort we need a superhuman guide called a guru or a sadguru. We need a fully realized being to give us the assist and support in getting ourselves out of this delusion. And if we want to make it this lifetime it is most important to have a teacher who is fully realized.

Now this teacher need not be in a physical body. This teacher need not be limited by a physical body. And if we look to a fully realized master like Christ or any of the great Indian teachers they will go all the way if we will take their direction.

Going a step further than that one of the prime teachings of the fully realized being called guru is to show us that the guru of all gurus is the inner self. That it is the very eye of us that is the teacher. That keeps us seeking this infinite self that there isn't a being in existence who is not seeking this infinite self.

But they seek it through happiness in the world rather than seeking it through happiness by going within. But because this guru of all gurus is right within us it keeps us searching after the ultimate happiness. But when we become aware we learn that this happiness is not out there but it is right within us.

although we use these aids and they are very useful we should hold on to the greatest of all aids the guru. Well, there are no more questions I think we ought to have our usual 15-20 minute meditation.

[Speaker 2] (2:05:31 - 2:06:17)

I think you have to ask one more question. I wanted a home. There are two ways.

One, you mentioned living a home. I suppose you would live in a home before the ideal home that I want to be in a form that I want to be. And then there is another method that

I am a little vague about and that is my home is really in awareness that I am absolutely comfortable because I am omniscient not omniscient I am not present therefore wherever I am I am absolutely comfortable.

Right.

[Speaker 1] (2:06:18 - 2:06:26)

When we see the truth we are at home wherever we are we are omnipresent.

[Speaker 2] (2:06:26 - 2:07:00)

These two wouldn't particularly conflict excepting the ideal would be to always be at home. Isn't that right? And then you have got it forever then if you are always at home in fact you are at home forever wherever you are you are at home and you are comfortable in fact you are imperfect.

[Speaker 1] (2:07:03 - 2:07:20)

If you need a particular place you are limited. If the universe is your home you are not limited. Anywhere where we happen to sit down we should feel perfectly at home.

[Speaker 2] (2:07:23 - 2:07:54)

Well then the thought that I need a home would be one that I would reject because it is a limited home and I would say it is limited to what? Who am I and what am I? Am I confined to this particular place?

And I have to face it then don't I? And get my freedom within my own consciousness the fact is since I am omnipresent and my real being is my thoughts my consciousness, my awareness, my feelings and stay there this is a better way to find it.

[Speaker 1] (2:07:54 - 2:08:14)

Yes, now if breath is a bad habit and food also is needing a house over you is even more so. When you are free you don't have to live in a cave you can live anywhere in the universe.

[Speaker 2] (2:08:16 - 2:08:28)

Certainly the person who would try to get rid of breath before he learned to get rid of small habits would be quite a difference wouldn't he? I mean you've got to take the beginning steps.

[Speaker 1] (2:08:29 - 2:08:30)

Yes and no.

[Speaker 2] (2:08:30 - 2:08:32)

If you think so, yes.

[Speaker 1] (2:08:34 - 2:08:40)

If you think you can start at the top, you can. Because you're in it right now.

[Speaker 12] (2:08:44 - 2:09:22)

The following is a recording of Lester Levinson made in the 50's. He's speaking about willpower and demonstration. It's a ritual it's a rare recording and we're lucky to have it.

We've done our very best to enhance the quality. However the message is very, very powerful and I recommend that you listen to it many, many times. Lester speaking on will.

[Speaker 10] (2:09:26 - 2:09:38)

How related when you desire something very strongly you make it happen, right? When I make it happen I am expressing will.

[Speaker 1] (2:09:41 - 2:09:47)

See, most people need to get up to the action state.

[Speaker 10] (2:09:48 - 2:10:00)

They feel apathetic so they must express their will. If you're able to express your will then you don't need to let go and let it go.

[Speaker 1] (2:10:03 - 2:10:16)

You have to use effort at first to undo the effort to let it stay. You have to use will to undo the will.

[Speaker 3] (2:10:20 - 2:10:23)

It sounds so contradictory. Practicing using will.

[Speaker 1] (2:10:24 - 2:20:01)

And being an infinite being we have infinite will. And a being theoretically can get full realization in an instant. He or she will express that will.

...are aware of it or not everyone is controlling matter all the time. Whether one wants to be a demonstrator or not he is. It is impossible to not be a creator all the time.

Everyone is creating every day. We're not aware of it because we just don't look at it. Every thought every single thought materializes in the physical world.

It's impossible to have a thought that will not materialize except that we reverse it. If we say the opposite right after we have a thought with equal strength we just neutralize it. But any thought not reversed or neutralized will materialize in the future if not immediately.

So this thing of demonstration that we're all trying so hard to do we're doing all the time unaware of the fact that we're doing it. All we need to do is to consciously direct it and that we call demonstration. Everything that everyone has in life is a demonstration.

It couldn't come into your experience had you not had a thought of it at some time prior. If you want to know what your sum total thinkingness is it's exactly determined by what's around you what you have. That's your demonstration.

If you like it you may hold it. If you don't start changing your thinking. Concentrate it in the direction that you really want until those thoughts become predominant and whatever those thoughts are will materialize in the world.

And when you begin to demonstrate consciously small things you may then realize that the only reason why they're small is because you don't dare to think big. That the exact same rule or principle applies to demonstrating a penny that applies to demonstrating a billion dollars. The mind sets the size.

Anyone who can demonstrate a dollar can demonstrate a million dollars. Businessmen become aware of the way you're demonstrating the one dollar bill and just put six zeros after it next time. Take on the consciousness of the million rather than the one dollar bill.

This relates to what I have been saying that there's no difference between the spiritual and the material the material being just a out projecting of our minds into what we call the universe and the world and many bodies. And when we see that it's just an out project an out projecting of our mind it's just a picture out there that we have created we can very easily change it instantly. So to repeat everyone is demonstrating creating every moment that he or she is thinking you have no choice.

You are a creator so long as you have a mind and think to get beyond creation we must go beyond the mind and just behind the mind is the realm of all knowingness where there's no need for creation. There's a higher state than creation. It's a state of isness of beingness sometimes called awareness beingness consciousness.

That's just behind the mind that's beyond creation. The mind finds it very difficult to imagine what it's like beyond creation because the mind is involved primarily in creation in creating. It's the creating instrument of the universe and everything that happens in the world in the universe.

So if you take this thing called mind which is only a creator and try to imagine what it is like beyond creation it's impossible. The mind will never know God because you have to go just above the mind to know God to know the infinite being that we are to know what it's like beyond creation. The final state is beyond creation.

The ultimate state is the changeless state. In creation everything is constantly changing therefore in creation the ultimate truth is not there. So to demonstrate what one wants one needs to become aware of the fact that all we need to do is to think only of the things we want and that is all that we would get if we would do just that.

Only think of the things you want and that's what you'll be getting all the time because the mind is only creative. Nice and easy, isn't it? Also take credit for all the things you create that you don't like and just say, well, look what I did because when you become aware that you've created things you don't like you're still in a position of creator and if you don't like it all you have to do is turn it upside down and you'll like it.

You don't have to know anything about God.

[Speaker 3] (2:20:03 - 2:20:20)

You don't have to know anything about all this but if you're capable of concentrating your thinking you can perform miracles and that's why natives are able to do miracles.

[Speaker 1] (2:20:24 - 2:25:17)

Now when they run over these hot rocks without burning their feet they have the conviction that they can do it and they're totally concentrated on it. They work themselves up to it to make sure that they have it. All right.

If these natives were just as convinced that they could produce gold they would be able to materialize gold. So I'm taking the highest way and I'm making it practical now. A concentrated thought will materialize anything.

All right. Now I'll come down a step. The mental consciousness of any other thing in its isness will also very quickly bring something into your experience.

If I am having a Cadillac in my mind and I'm driving its mind it's mine now and I accept this thought. It is an absolute fact that this Cadillac will come into my experience because these are laws of nature natural laws of the mind. See the mind's only creative.

So everything created is created through the mind. Everything that's created that we like we call good. Everything that's created what we don't like we call bad.

But there isn't a being who's not a creator who isn't creating all the time. So what you are really asking is how can I create more of materiality when you're asking how can I create five thousand dollars. I say create by using your process of creation that you have

been using on a smaller scale and just dare to think bigger in larger amounts that's all.

Everyone creates but they create with a conviction that they can only create a tiny amount just make a living or just make a half living or just enough to survive by and so it is. So the consciousness of anything you want in the isness of it in the acceptance of it makes it so. Believe that you have already received it is the way the Bible puts it.

Now the ways that the other schools give are lower than the ways that I have been giving. You know mentally picturing and repeating it and a dozen steps to take and so forth and so on but it's just a stretching out of what I said and weakening of it. Anything you want hold it in your mind as though it's yours now and if you do just that it has to be.

I say if you do just that don't get thoughts to the contrary. Any doubt any thought to the contrary just undoes it. So it's necessary to rid oneself of doubts.

As I once said if everyone had the absolute conviction that in order to make a living they had to tap themselves on the head twice every hour on the hour it would be so. Every hour on the hour people would do this and everyone would have a living.

[Speaker 8] (2:25:22 - 2:25:31)

Say that's easier than working for it. It's your conviction.

[Speaker 1] (2:25:32 - 2:39:23)

If you think you have to plan and act you do. If you think you have to go to work every day you do. So I'm trying not to get down as far as the other schools go because the other schools are at a lower level and we don't need that.

Jerry brought up a point which is interesting it's very seldom brought up. How do you demonstrate wisdom? How do you demonstrate wisdom?

Spirituality. Understanding. Same way keep your mind on it only and say I am that I am and hold it.

And just be what you are. But if you're smart you'll first seek the kingdom of God and then all the other things we talk about things will fall in. Demonstrating wisdom first is demonstrating the formula to everything.

So as long as you're demonstrating demonstrate that which will give you everything. Wisdom. And the way you do it is the same way.

You hold the consciousness of it. Today is the last Monday we'll have. I'm leaving October 1st for Arizona so maybe a summary an overall presentation of the subject might be in order.

Unless someone has another idea. All right, so I'll try to give a review preview conclusion. The thing that every one of us is looking for in this world is exactly the same thing.

Every being even the animals are looking for it. And what is it that we're all looking for? Happiness with no sorrow.

A continuous happiness with no taint whatsoever of sorrow. All right, this being the goal why is this the goal? The reason why this is the goal is because unlimited happiness is our very basic nature.

This is the real natural state before we encumber it with limitations. Now why is it that most of us don't have this continuous happiness with no sorrow? There's only one reason.

Being this infinite being with infinite happiness we do away with this joy this happiness by saying first I am an individual then I have a mind then with this mind which is nothing but thoughts we start accumulating thoughts of limitation. I have a limited mind body with all sorts of troubles. In this manner we take our unlimited beingness and we limit it to the extreme.

Now the only real purpose of being here on this earth is to learn or to remember our original natural state of no limitations. Once we are led to seeing that this is our natural state then we proceed to let go of all the limitations. The prime number one limitation is I am an individual separate from the all.

Eliminate that and you eliminate all trouble all limitation all sickness all poverty. Saying that on the opposite side is saying let go and let God. It is not I but the Father who worketh through me.

We must let go of the ego sense and just allow our natural being just to be and then everything falls perfectly into line. Now this is all very very simple. If you want complexity you'll never see simplicity.

But this must first be accepted. Once this is accepted as the overall way we do not find it easy to accomplish it. We don't find it easy because of past habits that have been established over thousands and thousands of years.

And for some silly reason we like these past habits of trouble and so we continue them. We do it in a manner that we refuse to look at. We call it unconscious behavior.

Unconscious or subconscious. And we go on and on and on repeating all this behavior of limitation automatically calling it unconscious. Now the unconscious mind is only that part of the mind we refuse to look at.

When our desire is strong enough we will dig up this unconscious habit and begin to let go of it. There is no growing into the natural being that we are. That being is perfect here and now.

There is only letting go of concepts to the contrary that we have troubles, we have limitations. Anyone who says I have trouble is just in their mind. That's the only place where it is.

Because you can't see anything anywhere else but in your mind. Whatever you look at, whatever you hear, whatever you sense, is through your mind. That's where everything is.

Change your mind and everything out there changes. Change your thinkingness and you change the world for you. So the way, the path, is simple.

The method of undoing it is not easy because of past habits. We need a very strong desire to begin to let go of these wrong habits from the past. Without the desire there is no growth.

This desire must be stronger than the desire to make this world real rather than it's a fiction of our imagination. It really is a fiction when you see the truth. It turns out to be a dream that never was.

But first you'll see it as a dream. Then you'll see that this dream never was. Exactly as happens in a night dream.

While we're in a night dream we have a body, there are other bodies, there's action, interaction, there's good and there's bad. And so long as we remain in that night dream everything there is real to us. When we awaken from the night dream we say my gosh it was just a dream, it never happened.

And exactly the same way we awaken from this dream called the waking state we see that it was only a fiction of our imagination, it was only a dream, and we let go of it lock, stock, and barrel. Then we call ourselves fully realized. Actually we are fully realized all the time.

We are fully realized beings saying that we are not. So all we do is let go of we are not. What's left over is the fully realized being that we are.

Are there any questions on what I've said so far? Everyone understands this at least intellectually. All right if you understand it intellectually and you are not able to use it, it's because you're not looking at yourself honestly, truthfully, with deep desire to see yourself.

In the process of which you have set up as the unconscious mind all the time to look at.

However, it's not necessary to dig into this unconscious mind. In fact, it's much better to try to quiet the mind.

When we're able to get the mind totally quiet, what's left over is the infinite self. Every thought is a thing of limitation. Therefore, when we quiet the mind, this infinite being that we are becomes self-obvious to us.

We see it. We recognize that we never were that mind, that body, and from that moment on the mind and body has no influence upon us. It just goes its way.

It just keeps floating through life in sort of a hazy dream that has no effect upon us. So the very best method of all methods is to quiet the mind, to seek the being that you are, to pose the question who am I? The best method the being that you are, to pose the question who am I?

And if other thoughts come in, ask to whom are these thoughts? And the answer is to me. Well, who am I?

And you're back on the track. Who am I is the final question that everyone answers. So why not begin with the final question?

If you can, all good, all wonderful. But there are very few of us who are capable of using this method of just holding on to who am I and rejecting all other thoughts that come in.

[Speaker 12] (2:39:50 - 2:40:11)

The following is a rare recording of Lester Levinson speaking to various graduates about the subject we're working on, releasing. It's an old tape. However, the message is very, very important.

I know you'll enjoy it and it'll help you understand what we're doing.

[Speaker 1] (2:40:26 - 2:48:35)

There are two ways of growing. One is the one I call the negative way, eliminating the negative, going into the mind, seeing the cause of the problem, which originates in a thought sometime in the past, or many thoughts. And when we see this thought, when we bring it up into the consciousness, we naturally let go of it.

You see how silly it is to hold it and correct that behavior. However, the better way is to quiet the mind and to see who and what you are. So it's really only two ways, eliminating the negative or putting in the positive.

I am that I am. I am he. Any questions on that?

All right, now I'll take up a step below where I was talking. This so-called apparency

called the world. The world is only an illusion that we created.

Someday you'll discover that you created this entire universe. The method of creating is by first creating what we call a mind. We create our mind which is nothing but a composite of all our thoughts.

And thoughts create the material world. Every little thing that happens to each and every one of us is created in our thinking. We set up a thing called time which makes it even more difficult to see things because we think now and things might happen years later.

But the only creator there is is the mind. Your mind. Is God a creator?

Yes, because you are. Thou art that. You set up a mind and a mind creates.

It is good to discover that everything happening is caused by our thinking. Everything that happens to us is created in our own thought. It's a stepping stone toward realizing that we are the creators.

First you discover that you created your trouble. Then you discover that you can create good things. Then you discover that you can create anything you desire.

After you discover that there is nothing that you cannot create, you're still unhappy. The reason being that you have separated yourself from the One. So then you try to control the mind.

You have already gained control over matter. You control the mind in ways like if you have pain you don't feel it. If it's cold outside you feel warm.

If it's hot you feel comfortable. This can't be done mentally. This is in the line of getting mental control.

When the mind is really controlled then you'll eliminate the mind. When the mind is eliminated there's nothing left over but the infinite self that you are. So we start by becoming masters over matter.

Then we become masters over mind. Then we become masters. Are there any questions on that?

Yes. I just before delineated the major I didn't actually delineate. I stated the four major paths which I can't go into now.

That would take many, many, many, many sessions. But once I name the path you may go into it further. So if there are any problems that remain they only remain because you are holding on to them.

The moment you let go of them they are gone. If you tell me that isn't so for you that isn't true. The truth is you're still holding on to it telling me that it doesn't work.

Now trying to get rid of a problem is holding on to it. Anything we try to get rid of we are holding in mind and therefore sustaining that problem. So the only way to correct a problem is to let go of it.

See not the problem. See only what you want. If you would only from this moment on see what you want that is all that you would get.

What you want. But you hold in mind the things you do not want very strongly. You struggle to eliminate the things you don't want thereby sustaining them.

So it's necessary to eliminate the negative put in the positive if we want a positive happy life. I could go a step below this but I don't think I will. The steps below this you can get in any school of metaphysics how to demonstrate in detail and so forth and so on.

How to have a happy prosperous life. Are there any questions on what I have just said?

[Speaker 7] (2:48:36 - 2:48:49)

What about desires? What kind of desires should we have and what kind should we want?

[Speaker 1] (2:48:50 - 3:05:30)

You should have only one desire. A desire for complete liberation complete realization any other desire will keep you in trouble. We should try to let go of all desires.

We should not try to fulfill any desires. Every time we fulfill a desire we strengthen that desire rather than weaken it. Which I believe is obvious to all of us that we never satiate desires.

The more we try to satisfy them the more we want of them. So it's better to not satisfy desires and by doing so the mind gets quieter. When the mind is quieter we have a better chance to see the truth.

When we see the truth we scorch the desire and this is the better way actually the only really effectual way of getting rid of desire. When you see the truth desires are scorched because the desire is trying to be your own real self through some indirect means, through some person, through some thing. When you see this you let go of these silly desires because why struggle through an indirect means to be that which you are?

The indirect means cannot make you what you are so it's fruitless and extremely frustrating therefore we have this frustrated world. They're all trying to satisfy desires it's absolutely impossible to do it and they go on and on lifetime in lifetime out until we

recognize that desires are our enemy. Desire is an admission of lack if I am the infinite one and I desire nothing I am the all.

You must get back to that state by behaving as one would in that state. The greatest behavior the greatest ritual that we can perform is living as a fully realized being would live. Try to attain the desirelessness state.

Try to attain the state of dispassion. No attachments no aversions. Try to attain the state of equanimity a feeling of equal mindedness toward everything everyone.

These are terrific rituals if we like rituals acting this way will push us toward being that way by eliminating the effects out there we help to eliminate the cause. I think I'll take an overall summary of everything because we've got a mixed group. Try to give you the whole story in short and then ask you to ask questions so that I can be direct with you.

What we're all looking for and what we call happiness I think is much better stated as wanting freedom. Freedom from everything and more so freedom in everything. It's not freedom from the world.

It's freedom in the world. Freedom to do or not to do on anything and everything. But this freedom we're looking for is so much other than what we think it is that very few of us really go all out for it.

This freedom which is total that we're looking for is not in a confined state of being a physical body. It is the state of pure and only being. It's the I-ness of us the is-ness of us the am-ness of us but it is not I am something I am a body but just the am-ness and that alone.

When we see that then we see and know that we are infinite beings and that we superimposed upon this unlimited being that we are mental concepts which we call thoughts that I am this body and my name is such and such and the name and form is everywhere and that is the real. We concocted this whole universe and have forgotten that we have done it and we say it is real and it is separate from me and all it really is is a picture in our mind. The only place where you see this world is in your mind.

Put your mind to sleep and there is no more world. Don't wake up from this sleep and there is never a world again but you are. So on this infinite being or infinite being-ness that we are we superimposed a thing called mind which is nothing but the total collection of our thoughts and every thought is a limitation.

Examine it. See it for yourself. Every thought must be limited and so by now we have millions if not billions of thoughts of limitation that we accept as being real.

So what we have to do is undo the thoughts undo the mind go into that realm of being just behind the mind which is being-ness which is infinite. Everyone all life is seeking to

return to that state of just pure being-ness and that is a state in which we have this ultimate state of deep very profound peace. It's a delicious imperturbable peace which is nicer than anything else ever.

Alright, so how how do we get to this state this ultimate state of freedom? The most practical method that I can see that you people everyone here could use that is very effective and that will get you freedom this lifetime and could do it in a matter of months is not ridding yourself of thoughts of which there are billions but of ridding yourself of the things that the thoughts culminate in. These millions and billions of thoughts from the past culminate in tendencies little tendencies of which there's probably hundreds of them and if you drop one tendency you're dropping millions of thoughts your tendencies you can see they're always there tendency to get angry, tendency to react, tendency to want this, tendency you know they're sitting on top all the time you can see them and the thing you need to do is to drop it as you see it now the dropping is easy when you do it it takes less than less than one second to drop a tendency with millions of thoughts underneath it and most of you most of you here have done it you know when you do it it's easy and if you don't do it it's impossible you struggle with it year in and year out you drop it it takes less than a second so what's required is to develop this method of dropping these little tendencies that come up when they come up not in the future not to go home with it and work on it but to drop it when it comes up if you'll do this you'll be doing it all the time it'll take you months and you'll be totally free it's gotta be done wherever you are whether you're working or not working every time you meet people these tendencies come up you can react to them and get into that emotional play up and back or you can look at it and drop it you get into that emotional reactive play with people and you get deeper and deeper into it you drop it as it comes up and you're free of it alright now I'll give you a faster way you don't want to take months you want to do it in weeks these tendencies all culminate into what we call emotions there's only about eight basic emotions when your emotions come up if you'll will them out drop them with determination say I am through with this it's dumped under each emotion are these hundreds of tendencies so if you drop the emotions you drop the tendencies and all the millions and billions of thoughts underneath them okay alright now if weeks is too long all the emotions come out of one thing only and that is desire if you would drop desire you'd be totally free all the emotions would be gone all the tendencies and all the thoughts underneath it what remains over after the mind has let go of is the infinite being that you are here and now you will have removed the total covering over this infinite being that you are a way to use desire that would be easier I think is to use attachments and aversions when we desire something to hold on to that's an attachment when we desire something that we want to hold away from us that's an aversion so all attachments and all desires all attachments and all aversions are desire we desire it to us or away from us now it's really possible for anyone to drop desire lock stock and barrel that he or she so determines the only thing that prevents us from doing that is first not wanting to and second saying I can't those two things will prevent us not

wanting to and believing that you can't and the reason why you can do it is because infinite power is available to every one of you if you use it and it comes out in a form of determination full determination will do anything I know you're not going to knock desire out in one day most of you won't knock out the emotions you'll try but every one of you can knock out the tendencies the little tendencies that come up and if you'll do it and make a habit of it it'll only take a few months the most a few years to become totally free

[Speaker 12] (3:06:08 - 3:06:29)

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[Speaker 1] (3:06:50 - 3:15:42)

thank you greetings and love to each and every one of you I think the biggest surprise tonight was to me I didn't know I was going to talk until about 10 minutes before 8 this evening when I was told I was going to be the surprise so I began thinking you know what am I going to talk about talk about you or talk about me and I realized what's the difference we are all in the very same boat called life we're all doing in my eyes the exact same thing that I did we are all looking for the sumam bonum the highest good the ultimate place the greatest happiness and we're about it all the time struggling for it struggling for it looking for it looking for it wondering where is it well back in 1952 I claimed I found the place it's right where I am it's right where you are and all this looking for it everywhere everyday year in and year out is such a waste of time why it's right where you are we're all here in this classroom called earth trying to discover something the ultimate and we're all looking for it externally where it isn't if we will only turn our direction back upon ourselves we will discover it's right here where I am where you are right in your very own beingness I say are you you say yes I say that's it do nothing else but that and you'll be in the ultimate goodness the ultimate state of happiness but why don't you do it you're so habituated into looking for it over there over here in him in her in this job and it never is there so we're all going through the same trip of trying to discover what is this all about where is my happiness and when we stop chasing after it out there and we turn inward we discover that all these hard negative terrible feelings are only a feeling and that it is possible to get rid of these feelings by releasing them and all these feelings are subconscious programs every bit of them put in as pro-survival it's not only fear that they say is fight or flight that is survival all our feelings have been programmed in to automatically keep us surviving they keep us all the time looking out there trying to survive keep our minds active subconsciously 24 hours a day so never for even one moment do we stop thinking and discover what we are if you could just stop your thinking for one moment you will go through the most tremendous experience there is that you are the totality of this universe in your beingness that when your mind

goes quiet you automatically see I am the most terrific being there is in this universe I am whole complete perfect I always was I am now and I always will be so what is it that keeps us from being in that most delectable state there is simply the accumulated programs called feelings all these negative feelings have us constantly struggling to survive have us constantly looking away from this tremendous thing that we are and all we need to do is to quiet that mind and we become self obvious to ourselves of this tremendous loving being that we are how do we do it I say it's simple it's the donor method it happens to be the fastest the most effective way there is to achieve this high state of being where we are in total control of our universe where every moment is a wonderful wonderful moment where it is impossible to be unhappy and I say that's our natural state when these negative feelings are released someday you're going to do it you're in the same boat you're struggling you're doing everything to achieve that happiness but someday you'll get it because you will never stop until you get there but if you want to do it faster try our way I promise you you'll be very pleasantly surprised everything you're looking for is right where you are all you need to do is to take off the blinders your vision is very blurred you're looking through all these subconscious programs when you release them your vision becomes clear you discover you are the greatest you're whole complete you're eternal all your fear of dying disappears and life is so comfortable after that and there's no struggle no struggle whatsoever when you get these negative feelings up and out so I urge you to take this method it's a tool in one week's time there'll be a big change in you for the better and from there on you will continue to get better and better and better lighter and lighter happier and happier and this thing called love is your basic nature all the love there is in the universe is right in your basic nature and you'll discover that happiness your happiness equates to your capacity to love and conversely all your misery equates to your need to be loved just love love love and you'll be so happy and healthy and prosperous but again you need to lift out these non-love feelings so again I urge you to try our way I promise you you'll be very satisfied try it you'll like it

[Speaker 3] (3:15:44 - 3:15:46)

thank you so much for coming

[Speaker 1] (3:16:06 - 3:16:22)

I was born July 19 1999 in Elizabeth, New Jersey into a middle class family

[Speaker 3] (3:16:24 - 3:16:26)

as a very shy person

[Speaker 1] (3:16:29 - 4:07:11)

and I tried to do things as things were supposed to have been done doing the right

things getting a good education being the best in my field and my natural inclination was towards science especially the science of the world and man himself and I was graduated from Rutgers College in 1931 as a physicist after which I worked twenty some years in physics and in engineering in physics I worked at research and development on measuring instruments and automatic control connected with Brown Instrument Company which became a subsidiary of Honeywell and in the engineering field I worked as an electrical engineer a mechanical engineer construction engineer heating and ventilating engineer marine engineer actually fourteen different fields I also actually went into various businesses intertwined with the engineering wanting to make money wanting to make it in the world at that time I did not know what I know now that what I was seeking was actually the answers to life itself and that nothing I had worked at would give me that answer and as the years went by I became heavy with depression with sickness and by 1952 I had been through constant ailments like being jaundiced three or so times a year constantly with an enlarged liver kidney stones spleen trouble hyper and hypo acidity ulcers that perforated and formed lesions and then I had at least ten years of migraine headache and then toward the 1952 I had had two coronary thrombosis and after the second one I was told I wouldn't live much longer that I might die any day that I shouldn't even take the effort to go up a step unless I absolutely had to I was extremely fearful of dying but I realized I said to myself you're still breathing Lester there's still a chance so I sat me down and began thinking on an around the clock basis I had been considered a very smart boy I had always made the honor roll I had a four year scholarship to Rutgers back in the days when not many scholarships were handed out but then when I after the second heart attack and when I was told I wouldn't live I said to myself Lester you are stupid stupid stupid having lived 43 or so years and having reached the end of the line without happiness without health therefore all this knowledge that you have accumulated is of no avail I had studied Watson's behavior Watson's behaviorism in the 30s Freud in the later 30s and early 40s I had studied the philosophies I had studied logic I studied economics I studied all the major fields of man and with all that knowledge there I was at the end of the line making me realize that the accumulated knowledge of man was of no use and so then I decided start from scratch forget all that knowledge begin from point zero and see what you can pick up so I posed the questions what am I what is this world what is my relationship to it what is mind what is intelligence what is happiness and I began by asking myself what do I want out of life and the answer was happiness investigating further I went into the moments when I was feeling happiest and I discovered something which to me was startling at the time that it was when I was loving that I was happiest that happiness equated to my capacity to love rather than to being loved that was the starting point I began correcting all my thoughts and feelings in that direction from that of wanting to be loved to that of loving and in that process I discovered another major thing that kind of shocked me I saw that I wanted to change this entire world and that that was the cause of my ulcers or one of the major causes of it on realizing how much I wanted to change things in this world and that that made me a slave of this world so I made the decision to reverse that and in the

process of following out these two directions of actually unloading all these subconscious concepts and pressures in those directions I discovered I was getting happier freer lighter and feeling better in general on seeing that this direction was good I made the decision that if a slice of the pie tastes this good I want the whole pie and I decided not to let go until I got that whole entire pie of happiness and with it the answer to what am I what is this life what is my relationship to it this decision allowed me to as I claim get the answer to life itself in a matter of three months time and I actually believe if I did it anyone could do it if they had that much want to and in that three month period of time all the ailments I had in my physical body corrected all my miseries dropped away and I ended up in a place in which I was happy all the time with no sorrow not that the world stopped pushing against me it continued but I was in a place where I could resolve things almost immediately having cleared out all the negative fears all the negative I cannot I would focus right in on the answer to every problem and get it very quickly and so my whole life turned around from being one of formerly being depressed and sick to one of being happy all the time and in perfect health all the time one of the things that happened in this process was identification with others I saw that we are all related we are all interconnected our minds are interconnected each mind is like a a radio broadcasting and receiving station that we are all tuned into each other unconsciously we're just not aware of it and that if I a lot of the suppressed energies are allowed out this becomes obvious to us and once we identify with everyone else it's just natural that we want everyone else to discover what we have discovered that life was meant to be beautiful meant to be happy all the time with no sorrow meant to be with perfect health and so from that reaching that high point of understanding in 1952 from that time on I have wanted to help others discover what I discovered what we're all looking for and what we call happiness I think it's much better stated as wanting freedom freedom from everything and more so freedom in everything it's not freedom from the world it's freedom in the world freedom to do or not to do on anything and everything but this freedom we're looking for is so much other than what we think it is that very few of us really go all out for it this freedom which is total that we're looking for is not in a confined state of being a physical body it is the state of pure and only being it's the I-ness of us the is-ness of us the am-ness of us but it is not I am something I am a body but just the am-ness and that alone when we see that then we see and know that we are infinite beings and that we superimposed upon this unlimited being that we are mental concepts which we call thoughts that I am this body and this being and my name is such and such and this name and form is everywhere and that is the real we concocted this whole universe and have forgotten that we have done it and we say it is real and it is separate from me and all it really is is a picture in our mind the only place where you see this world is in your mind put your mind to sleep and there is no more world don't wake up from this sleep and there is never a world again but you are so on this infinite being or infinite being-ness that we are we superimpose the thing called mind which is nothing but the total collection of our thoughts and every thought is a limitation examine it see it for yourself every thought must be limited and so by now we have millions if not billions

of thoughts of limitation that we accept as being real so what we have to do is undo the thoughts undo the mind go into that realm just behind the mind which is being-ness which is infinite everyone all life is seeking to return to that state of just pure being-ness and that is a state in which we have this ultimate state of deep very profound peace it's a delicious imperturbable peace which is nicer than anything else ever all right so how how do we get to this state this ultimate state of freedom the most practical method that I can see that you people everyone here could use that is very effective and that will get you freedom this lifetime and could do it in a matter of months is not ridding yourself of thoughts of which there are billions but of ridding yourself of the things that the thoughts culminate in these millions and billions of thoughts from the past culminate in tendencies little tendencies of which there's probably hundreds of them and if you drop one tendency you're dropping millions of thoughts your tendencies you can see they're always there tendency to get angry tendency to react tendency to want this tendency you know they're sitting on top all the time you can see them and the thing you need to do is to drop it as you see it now the dropping is easy when you do it it takes less than less than one second to drop a tendency with millions of thoughts underneath it and most of you most of you here have done it you know when you do it it's easy and if you don't do it it's impossible you struggle with it year in and year out you drop it it takes less than a second so what's required is to develop this method of dropping these little tendencies that come up when they come up not in the future not to go home with it and work on it but to drop it when it comes up if you'll do this you'll be doing it all the time it'll take you months and you'll be totally free it's gotta be done wherever you are whether you're working or not working every time you meet people these tendencies come up you can react to them and get into that emotional play up and back or you can look at it and drop it you get into that emotional reactive play with people and you get deeper and deeper into it you drop it as it comes up and you're free of it but the important thing is every day no matter what we're in we have this opportunity to drop these tendencies drop one tendency and you're dropping millions of thoughts from the past this is something everyone here can do alright now I'll give you a faster way you don't want to take months you want to do it in weeks these tendencies all culminate into what we call emotions there's only about eight basic emotions when your emotions come up if you'll will them out drop them with determination say I'm through with this it's dumped under each emotion are these hundreds of tendencies so if you drop the emotions you drop the tendencies and all the millions and billions of thoughts underneath them okay alright now if weeks is too long all the emotions come out of one thing only and that is desire if you would drop desire you'd be totally free all the emotions would be gone all the tendencies and all the thoughts underneath it what remains over after the mind is let go of is the infinite being that you are here and now you will have removed the total covering over this infinite being that you are a way to use desire that would be easier I think is to use attachments and aversions when we desire something to hold on to that's an attachment when we desire something that we want to hold away from us that's an aversion so all attachments and all desires all

attachments and all aversions are desire we desire it to us or away from us now it's really possible for anyone to drop desire lock stock and barrel as he or she so determines the only thing that prevents us from doing that is first not wanting to and second saying I can't those two things will prevent us not wanting to and believing that you can't and the reason why you can do it is because infinite power is available to every one of you if you'll use it and it comes out in a form of determination full determination will do anything I know you're not going to knock desire out in one day most of you won't knock out the emotions you'll try but every one of you can knock out the tendencies the little tendencies that come up and if you'll do it and make a habit of it it'll only take months the most a few years to become totally free but it must be a daily thing it can't be oh I have this tendency I'll work on it tomorrow or next week or next month no you gotta do it right there and then because it only takes less than a second and then the next second you can take another one and the next second another one so instead of doing it once every two or three months you can get a whole year's work accomplished in four seconds instead of a year so I'm emphasizing the value of getting into doing it every day then you do it as it happens and then you're doing in one month what the average person does in many lifetimes and you're doing it in a way in which you can get your freedom very very soon it should be months but you could do it in a few years if you're slow no I mean this I'm not kidding you can do it in months how do I know that a guy like me who knew nothing about the path I didn't see a month what I'm talking about had I known the direction it would not have been more than one month because that's when it really happened was the last month I know it can be done and all you need is you and the desire for it a determination now the path is easy it is not difficult if you think it's difficult it's because you're looking in the opposite direction and saying it can't be done and that's why I'm emphasizing it's easy or impossible and that's just the way it is it's either easy or impossible if you do it it's easy if you don't it's impossible and I've been emphasizing working on tendencies of late and I see everyone can do it everyone there isn't anyone who's been working with me who hasn't dropped a tendency you can drop one you can drop two you can drop two you can drop four you can drop four you can drop eight until they're all gone now the more you drop the freer you become which allows you more power to use and dropping bigger and more difficult tendencies so just drop something now drop one thing you'll succeed when you drop one you can drop two you can drop two you can drop four infinitum but the important thing is to do it every day we should be totally accepting of everything if we're not we are reacting so as the day goes by we have to accept everything bad bosses bad people hot weather cold weather good food bad food total acceptance of this universe is total freedom that means accepting it the way it is letting it be the way it is not wanting to change anything but yourself total acceptance means you have no desires you don't want it to be this way you don't want it to be that way I guess one of the biggest and easiest things to see is your reaction to people that's going on all the time when you're with people drop all your reactive behavior and be free drop one thing and you're totally free drop desire drop eight things and you're totally free drop your eight emotions so number one number one

accept that you can drop them number two be determined that you will drop them then you'll find it's easy the real love is being the other one you want to understand someone be that person will you understand that one if you can experience what they're experiencing identity is the real divine love being the other person oneness with the other person so the real love is so far from what the world considers as love and remember if you are a whole infinite being you need no other you're complete total infinite by yourself so long as we think we need another we are limited so don't need the other one be the other one by recognizing what you are you recognize that you are everyone by turning your direction back on yourself and discovering what you really are you discover that you are really every being and that's the way to it I can only point the direction on how to get there I can't do it for you but you can experience it and I'm sure you've experienced it to a degree in the past I know you have then your whole picture of this world changes then you see the perfection when you see a right you see nothing but beautiful perfection and then this is the true, true picture when we see imperfection our sight is defective in the reality everything is absolutely perfect that's why they say God is perfect God is all and if God is all and God is perfect that includes us if we see an imperfection our sight is defective the imperfection is in us if we see it see the perfection where the seeming imperfection seems to be the imperfection is a seemingness and seeming don't see me as a after you see the perfection you're free I thought tonight I might talk on the subject of love love is one word I seldom use mainly because it's so misunderstood and I I also believe that through this method of growing or only through growth do we understand what love is that by defining it we just add some more words to the usual words and it doesn't really convey the meaning of the word love but love is an absolutely necessary ingredient on the path if we ever expect to get full realization we must increase our love until it is complete now the love I talk about of course has nothing to do with sex sex is a body gratification however we have confused it most of us very much with love the majority of us still tie it in with love although when you see what sex is and what love is you'll see that two different things they can be tied together and they don't have to be the love that we talk about here is the love of Jesus Christ it's the love complete which expressed in the extreme is love thy enemy I think the best definition of the word as it seems to me is love is a feelingness of givingness with no expectation of receiving for the giving it's a very free giving and it's an attitude that is constant love doesn't vary at least the type of love we're talking about the amount we have we apply to everyone we love our family as much as we love strangers this might sound odd but this is the truth to the degree we're capable of loving strangers to that degree we're capable of loving our family the concept of possession is just the opposite of the meaning of love in love there is never a holding on to a fencing in or anything like that love has a sense of freeing the ones we love when we are giving an attitude we want the other one to have what the other one wants I guess the best example of this type of love is the love of a mother for a child and sometimes a father for a a mother will sacrifice and give everything to the child without considering herself there are many other definitions for love I'm just trying to think what they are I think acceptance is a

good word when we love people we accept them the way they are if we love this world we accept the world the way it is we don't try to change it we let it be we grant the world its being this the same way we should grant every other person his or her being this let them be the way they want to be never try to change them trying to change them is injecting our own ego we want them to be the way we would like them to be so love is a feeling first of all of oneness with of identity with the other one or all other one when there is a full love you feel yourself as the other person treating the other person is just like treating their very own self complete identity love is not only a feeling love is a tremendous power which is so little understood in the world today we have a an example of this type of love being expressed today by martin luther king no matter how much he's attacked he will give out nothing but love to his attacker he teaches non-violence now the biggest demonstration of this type of love was mahatma gandhi's winning a war against britain without any arms through teaching the british are our brothers we love the british non-resistance to the british and to the british soldiers whom we love for gandhi understood this and was able to win over enough followers in india to make this effective the power behind love without question is far more powerful than the hydrogen bomb once you see what love is love is the most powerful force in the universe when we express love as love is not as we have been taught to think what love is it is said sometimes that god is love and i say one with god is a majority one individual with nothing but love can stand up against the entire world because this love is so powerful which i think leads us somewhat into seeing that this love is nothing but the self with a capital s that we speak of this love is god god is love god is all powerful so there's some authority for what i'm saying besides my saying it love will give not only all the power in the universe it will give all the joy and all the knowledge right now how how to make this practical the best way of increasing our capacity to love is through wisdom understanding however we can do things in our everyday life that will raise our level of love the first place to practice love is at home with the family we should try to love our family more and more and more i think everyone knows the wonderful experience of love of loving one person so you can imagine what it's like if you loved three billion people it would be three billion times more enjoyable so home is the first place to keep trying to increase our love for the ones around us by granting them their beingness that's the most difficult thing i believe to do in a family to grant the other one the other one beingness especially if the other one is a child but every child is a whole complete infinite individual next after loving the ones in our home we should try to love our neighbors then our larger group our state our country then we should try to love all people all over the world even i saw or i heard oral roberts say something on that some sundays ago he said what would people he said people ask what would jesus be like if he came back today and he said he wouldn't be the way people expect he wouldn't have anything against anyone he would not hate the communists he would talk against doing wrong doing evil but he would never say anything against any human being i believe that uh if we understood the power of love and that if the majority of americans love the russians russia would be conquered by the americans without any arms and if we after

we learn to love all the people in this world there are many more people outside of this world i think loving all the people in this world would allow us to meet with our brothers and sisters of other worlds because in this universe there are many many mansions many many places of abode and because of our incapacity to love on this planet we have cut them off so to come back to the point of being practical the more we practice love the more we love and the more we love the more we can practice love the more we develop love the more we come in touch with the harmony of the universe the more delightful our life becomes the more bountiful the more everything it starts a cycle going where you spin upwards this loving and receiving that's another thing if we want to be loved the way to do it is to love it's not only the very best method but it's I think the only method of receiving love is to love because what we give out must come back but looking for love without loving does not bring love to us does not satisfy us the happy one is the one loving the one giving blessed is the giver because he's so much happier if he gives from his heart are there any questions on this concept of love

[Speaker 8] (4:07:11 - 4:07:27)

your statement you don't love someone more you hate the other person less

[Speaker 1] (4:07:42 - 4:09:29)

I think before that though I another point when we say we love one person more than another if we will trace it through by going inwardly we will find that the one that we love more is a person whom we think we need that has something that we would like to have and therefore we say we love that person more actually love cannot be chopped up if you want to test your own love look at your enemies this is the real test or if you don't want to go that far look at strangers examine your attitude towards strangers it should be one of well they are me they are my family every mother should be our mother every father should be our father every child should be our child this is the attitude we achieve through understanding this is the real sense of the word love like

[Speaker 5] (4:09:41 - 4:10:19)

me you're talking about love as giving giving of yourself and so forth and it seems like that if you give of yourself the people tend to hate more and more eventually and it seems like they can if you don't affect them emotionally mentally financially and they use you

[Speaker 1] (4:10:19 - 4:10:43)

as a crutch I say no that's impossible if we feel the real love I'm turning right back around the other way if we have the correct attitude of love that doesn't happen now what you're saying I hear very often

[Speaker 5] (4:10:46 - 4:11:13)

don't you think that people there's something about I don't know the impression I get is that this is love is assigned to other people in the way of weakness it seems like there's a loss of respect I just wonder how you can give and yet

[Speaker 1] (4:11:14 - 4:11:14)

keep

[Speaker 5] (4:11:14 - 4:11:15)

respect

[Speaker 1] (4:11:16 - 4:12:11)

the givingness is not in things number one the givingness is an attitude we can always maintain an attitude of love now most people who give are not giving lovingly they're giving because of the credit they will get for giving look at me I'm doing good or I get my name in the paper or something like that you see that type of love will get us into trouble people will drain us on that because we're looking for something we're looking to put ourselves in the process and therefore they'll pull us down

[Speaker 5] (4:12:15 - 4:12:16)

the

[Speaker 1] (4:12:20 - 4:16:16)

easiest thing in the universe to do is to love everyone this is what I think this is what I've discovered once we learn what love is that's the easiest thing to do it takes effort and agony not to love it takes tremendous effort not to love everyone and you see the effort being expended every day but when we love we're at one with them we're at peace everything falls into line beautifully all the main thing is to see love in the sense that I'm trying to define it then those things don't happen but when we love in the sense that humanity understands the word to mean then you're right but I don't call that love selfishness actually we are doing things to help ourselves and yet in the high love in the spiritual love there's no self-abnegation we don't have to hurt ourselves when we love everyone and we don't you see in love there's a feeling of mutuality that which is mutual is correct if you love you hold to that law and therefore people won't take advantage of you if you're loving you're applying the most powerful force in the universe it's the love of the Jesus I'm talking about practically speaking if someone is trying to hurt you and you just feel love for that person and if that person continues you'll see them hurt themselves they continue further they'll almost destroy themselves or just knock themselves out they won't be able to oppose you anymore but we have to practice this love that I'm speaking of not the love as we have known it it's a constant attitude it's a constant attitude that evolves in us when we try to develop it however if we should try

practicing the love as I said before first on our family grant everyone in the family their own beingness if you can if you can keep trying keep trying until you can then apply it to friends then strangers then everyone see by doing this you will develop although as you say it isn't something you can turn on just like that

[Speaker 4] (4:16:28 - 4:16:28)

it's

[Speaker 1] (4:16:28 - 4:17:15)

smothered by wrong attitudes now this love I talk about is our basic nature it's a natural thing that's why it's so easy the opposite takes effort we move away from our natural self cover it smother it with concepts of the opposite of love and then because we're not loving unloving comes back at us and proves to us the concepts like Paul brought out which we all experienced when we first started practicing this love you're not alone Paul

[Speaker 7] (4:17:16 - 4:17:23)

isn't love almost like effectiveness because when you love somebody it gives a wonderful feeling for you

[Speaker 1] (4:17:23 - 4:18:02)

well this is a matter of semantics that I want to get involved in the way you put it yes but not in a general sense it's true after you discover what love is it's the greatest thing in the universe it's a thing that everyone wants only because it's his basic nature in the first place every human being is basically a extremely loving individual

[Speaker 4] (4:18:20 - 4:18:22)

acceptance of your

[Speaker 1] (4:18:26 - 4:18:27)

complete

[Speaker 4] (4:18:27 - 4:18:29)

nature then comes through which is the love

[Speaker 1] (4:18:29 - 4:18:30)

yes

[Speaker 4] (4:18:30 - 4:18:31)

the more

[Speaker 1] (4:18:31 - 4:18:41)

we love the less we have to think if I'm not loving you I have to be on guard I have to protect myself if I'm

[Speaker 12] (4:18:41 - 4:18:42)

not loving the

[Speaker 1] (4:18:42 - 4:19:19)

world I'm always protecting myself from the world which causes more and more and more thoughts puts me extremely on a defensive and subconsciously it builds up year in and year out and then I'm a mass of thoughts protecting myself from the world now if I love the world the world can't hurt me my thoughts get quiet the mind gets peaceful and then that infinite self is right there and that's the experience of this tremendous joy

[Speaker 4] (4:19:19 - 4:19:35)

it's not the object again it is out it's the quieting of the mind the less actually the being comes through more this really is the love experience

[Speaker 10] (4:19:36 - 4:19:37)

yes

[Speaker 4] (4:19:38 - 4:19:43)

more than the object we say it's the object that we love

[Speaker 1] (4:19:45 - 4:19:48)

but it's actually what you say you're taking

[Speaker 12] (4:19:48 - 4:19:49)

it right from the top

[Speaker 1] (4:19:49 - 4:23:04)

now what Harry is saying is that we take our infinite beingness our infinite joy and we cover it over with thoughts we take the natural state which is unlimited we cover it up with thoughts of limitation the thoughts smother this infinite self that we are it smothers the capacity to enjoy and so all we need to do is to quiet the thoughts or rid ourselves of all thoughts and what's left over is the infinite glorious being that we are which is our natural state isn't that odd it's our natural state that's the way we were that's the way we're going to be we are actually that now but we don't see it this infinite glorious being

that we are being absolutely perfect can never change it's always there we just don't look at it we look away from it we look far away from it what we should do is turn our mind inward and begin looking at it and the more we look at it with capital I the more we see it everything seems to point to the same direction doesn't it that happens as we get more understanding of what life and the universe is but everything fits together more and more until it gets simpler and simpler until there's just one absolute symbol called God God is simple everything else is complex the greater the complexity the further we are from God that's why God is one and only one for one without a second have I covered the subject of love

[Speaker 2] (4:23:04 - 4:23:34)

in practice then if someone else has a heartfelt desire and our heart let me that word that that same feeling and there's a feeling that if I went along I might lose something then that isn't love but if it was complete in the sense of whatever they wish I wish because

[Speaker 12] (4:23:34 - 4:23:38)

their feeling must be my feeling there's only one feeling

[Speaker 2] (4:23:38 - 4:23:40)

and I wouldn't be afraid but if I'm afraid

[Speaker 1] (4:23:43 - 4:23:56)

there's a word for it today called togetherness a very good word it must fit what you're saying togetherness together we see one

[Speaker 2] (4:24:03 - 4:24:09)

weep in a sense to me but that's the word

[Speaker 1] (4:24:09 - 4:24:21)

that's being used I think it would be better off if we dropped the word love and use words like togetherness oneness

[Speaker 4] (4:24:21 - 4:25:44)

as Bob was saying though I thought it should be that we have when you're trying to align your interest with another I have the attitude that I know that mine being the truth in other words I feel that I'm lined up I can't get hurt so therefore how can anybody else hurt me therefore I want the other person to have what they want also because as in as Ralph was saying I know that I can't get hurt and so I know that I must stand in the same

position it isn't the thing that I have to line up mutually here or you know same ideas or align myself with anybody I just know that that I'm on the track that I'm alright and that everything else means nothing then nothing can hurt me regardless of what other attitudes there are

[Speaker 2] (4:25:44 - 4:25:45)

so then

[Speaker 1] (4:25:59 - 4:26:24)

it's impossible to be hurt when we love fully we are never hurt when we love we only feel wonderful when we love in fact we feel the greatest when we love we are

[Speaker 2] (4:26:30 - 4:26:52)

if we have a feeling differentiating though more of course in the beginning you might practice in your home but if you feel a sense of togetherness with one more than another then you begin to separate oneself it's not full love it's partial love

[Speaker 1] (4:26:54 - 4:30:08)

and the more partial it is the less good it feels when we love all the time we love every being we have nothing but a tremendously wonderful warm attitude of everything is fine every person is just right we wear road colored glasses that's the way we see the world when we love when we hate we see the same world just the opposite way it's a tremendous thing to learn this little secret of the power of love I wonder if I could read off some of the definitions in the book there's so many ways it's been said I never knew what to say on love there isn't much you can say about it she laughed at me and she showed me all this but this was gathered over many, many thoughts and I could see it's an attempt to convey the concept of the real love by saying it in as many ways as possible for the first one love is a feeling of givingness with no thought of receiving any return for it that's the one I started with love is giving with no strings attached only by loving does love come to us the more we love the more love comes to us I know this is a basic error in many, many people's thinking they go through life wanting to be loved never feeling that they are even when they can't be they just want to be loved they just want to be loved they just want to be loved

[Speaker 2] (4:30:08 - 4:30:14)

love that you get back. You have to be the love that you feel.

[Speaker 7] (4:30:18 - 4:30:19)

What love do you feel?

[Speaker 2] (4:30:22 - 4:30:27)

I don't know, but you seem to have an object of the love, but you're really feeling your own love that you give to the other person.

[Speaker 1] (4:30:36 - 4:31:31)

There's these different concepts of the word love in different people. It might not just suit your concept, what Bob says. I know what Bob means, and I say yes.

But you'll always be right because you think that way, and thinking makes it so. Love is an attitude, a feeling, and requires no action at all. It requires no action.

It might have action. You might give away everything you have, but it's not necessarily so that you should or would give away everything. The main thing is the attitude.

[Speaker 4] (4:31:36 - 4:31:37)

Does a child love?

[Speaker 1] (4:31:44 - 4:38:25)

A child loves a little more than we do, but not too much more, because a child comes into the world with attitudes developed over the millennium. A child is not a new thing at birth. It's the sum total of the entire past.

But since the child hasn't met with the world, the cool, cool world yet, the child has not taken on more concepts of the opposite of love. And in that sense, a child loves more than an adult, everything else being equal. The main thing that a child wants from us is love, and we cannot fool a child.

They know our feelings, and that's what they read. They don't listen to the words that we put out. We fool ourselves with the words, but we don't fool the children.

But giving love to a child will develop love in that child this lifetime. It will condition the child for a most happy life. But before we can love a child, we have to know what love is, develop it, and be capable of loving.

That's why I've always said to mothers, if you want to help your children, help yourself.

That's the very best way of helping your children. Right, darling?

I've been looking for a line now. And you'll notice that the children understand it immediately and reciprocate. The reason why we have a hassle with children today is mainly because we don't know what love is.

If we were capable of loving, instead of the conflict with children, it would be just the opposite. There would be a complete harmony between parent and child. But it's only because we have lost sight of what love is that we are in this difficulty of opposition between parent and child.

There's hardly a family in which this does not exist today, just a matter of how little it is. Because the world as it is today is in a very confused state. Knows very little of the real values that we came here for, and is lost in chasing the God, money, prestige, and so forth.

Should I go on reading these things? I was thinking you could read them yourself. Love is acceptance.

Love is taking people as they are. Love is loving the other one because the other one is the way the other one is. Love is trust.

When we love people, we will always trust them. You can use these things as a check upon yourself. If you don't trust someone, you don't love them.

Now that's not an easy one to see, and I suggest you work that out yourself. If you don't trust someone, you don't love them. I say trust the most crooked person in the world, and that person will be honest with you.

Love is a feelingness of peace. As we said before, when we love, we have no enemies, we don't have to be on guard, we're at ease. Love is identification.

It is being the other one by identifying with the other one. Love is what every being is seeking through his every act. That's a powerful one.

Love is identification. It is being the other one by identifying with the other one. You feel as though the other one is you.

Identify with him. If you're in that sphere, you automatically identify with everyone. It goes together.

When I say identify, you are me. I know that, that's identification complete. I also know your every thought and feeling, that you are me.

That's how complete the identification becomes. This actually happens.

[Speaker 6] (4:38:25 - 4:38:31)

It becomes I am my father, one I am my brother, one I am my sister.

[Speaker 2] (4:38:35 - 4:38:56)

But in practice, if Paul and I are after the same piece of real estate, for example, when we're bidding against each other, my thought would have to be, or my feeling would have to be, it doesn't really matter who gets it. Yes. Because after all, we're one and the same.

Paul should have it. We both have it. So what happens?

Pardon?

[Speaker 7] (4:38:56 - 4:38:58)

If you say Paul should have it.

[Speaker 2] (4:38:58 - 4:39:06)

Well, it's a mutual one-hearted feeling. I cannot feel it unless he gets it. He could not feel it unless I got it.

[Speaker 1] (4:39:06 - 4:39:07)

You should enjoy his getting it.

[Speaker 2] (4:39:07 - 4:39:33)

True, or he would enjoy my getting it. Right. So it wouldn't matter any more than the two people who, in a sense of young lovers wanted something, they both want it.

It's almost the same sensation. If the other one gets it, they enjoy. Isn't that true?

Whatever we do, we're good from wherever we are. Or even if our enemy gets it, we should have that joy. But who's our enemy then?

[Speaker 1] (4:39:38 - 4:39:45)

It's a very good question. If you love your enemy, you have no more enemies.

[Speaker 6] (4:39:49 - 4:40:34)

Well, I've made it a practice. You've started it. Show me this.

They're telling you to look at it. Because I feel that I'm doing something.

[Speaker 1] (4:40:36 - 4:40:51)

The power and effect of love is obvious. Just try it. Apply it.

Like you're doing on that, on other things. The effect is obvious. It's a very powerful thing.

[Speaker 5] (4:40:52 - 4:42:28)

I think your point was really good today. It's certainly been something that's been said and worked to attain it. But I guess the question that I have, where I'm more confident than almost maybe, is what happens when these people have an effect on your life that your way of thinking or your concept affects you adversely.

Isn't there room here for constructive criticism or pointing out the truth as you see it and still accepting them as they are? This is something I, just the last few weeks, I've done a great deal of thinking about it. I think in the past that I've accepted people for what they are.

I say, well, as a human being, if I was raised like he was and thought like he did, I'd do exactly the same thing. But what happens, it seems like anyhow, is that I, then, so I guess I would say I tolerate them perhaps more than accept them. But I can't appreciate them when they do something that affects me in an adverse manner.

[Speaker 1] (4:42:29 - 4:43:03)

Paul, we shouldn't look upon them as human beings subject to error. If you saw the absolute truth, you'd see infinite perfect being. Now, I say this is the truth.

Everyone's an infinite perfect being. That when we see them otherwise, we're not seeing the truth. But you see what it does to your concept, I say you're looking at them wrongly and you'll be hurt because of that.

[Speaker 5] (4:43:05 - 4:43:34)

But what happens if you see them as a perfect being and perfect in their own right and so forth and yet something happens that, by appearances anyhow, looks like it's affecting you or your family or it might be adversely, then what do you have to say then? I'm just not seeing it right now.

[Speaker 1] (4:43:34 - 4:43:57)

Change your view, change your thought, change something in you and it'll change out there immediately. If you don't like the world out there, you must change yourself and immediately the world rightens. That's the way we want it to be.

[Speaker 5] (4:43:58 - 4:44:31)

Well, doesn't this mean, though, that if you carry this attitude right on through not just to this person but to this country or the whole world and so forth, that this world would never change? In other words, isn't all the progress, the so-called progress, I brought about by dissatisfaction with people or situations as they exist?

[Speaker 1] (4:44:32 - 4:45:51)

No, just the opposite. Dissatisfaction throws a monkey wrench into the work. When there is love, progress is the very greatest.

I just read one here that love is what every being is seeking through his every act. If you will trace through all your behavior or the behavior of people, what are they looking for? That's the ultimate.

That is the greatest of all progress, is love. Our life is getting far too complex and it's not progress because people are not happier today. I think that's the proof of happiness.

They have things like they've never had it before. Now look at the mess we're in today, or don't you see it?

[Speaker 5] (4:45:53 - 4:46:21)

No, I don't think. I guess that's the way it has to live. I think they can do better than ever.

I mean the world as a whole. I guess because I think that there is less pain in the world today from a medical standpoint we'll say. There's probably more, I suppose, mental pain.

[Speaker 1] (4:46:21 - 4:46:28)

Yeah, but the greatest pain is mental. There's more anxiety and dissatisfaction today than there ever was in our time.

[Speaker 5] (4:46:28 - 4:46:40)

Right, but I just by my own thinking, I don't see that as an objection. I just think that that's because of an unwillingness to adjust, a new acceptance you might say.

[Speaker 1] (4:46:41 - 4:48:25)

I'd say it's lack of love. Well, I could put it another way. It's not that we have less love today as much as it is we were so busy, busily occupied in trying to make a living.

We didn't have time to be with ourselves. Now we have time to be with ourselves. Thirty years ago we thought, oh, if we only had things we would be happy, and we were striving very hard to get things.

Now we've gotten the things and instead of being happy we find ourselves less happy, which is good because our next big lesson is to learn that happiness is not in things. It'll go more toward principle in the near future, but we're coming down now to a dangerous point of getting away from the absolute truth by accepting some of the things of the world as they really shouldn't be accepted by us. We should see the perfection where the seeming imperfection seems to be, because we are aiming for the very top.

I know I'm not satisfying you very much, Paul, am I?

[Speaker 5] (4:48:27 - 4:48:33)

Well, I'm one of those persons that when I hear something I do, I don't inform anything, I just kind of tell it as it is.

[Speaker 1] (4:48:35 - 4:49:05)

It's something I can't give to you. I can make words and you have to do something with them and if you see, I say if you see what I see then you'll see it. If you don't, well, work with it, maybe someday you will.

But you've got a good base to work from. As you said before, it was easy for you to accept people as they are.

[Speaker 2] (4:49:05 - 4:49:40)

If a person then seems to want something, it would really be perfectly all right for me to go along knowing that all is perfect and it doesn't matter to me what they want, it's possible for me to give it to them. It would be, I being them, knowing there's only perfection doesn't matter and there's only perfection that comes from it. But if I'm afraid, then I'm separating myself and saying there's something besides God, something besides the family.

[Speaker 1] (4:49:41 - 4:50:23)

Now one of the keys to abundance is the spirit of giving. The key to supply is to develop that constant feeling of givingness. This is a real key in producing supply.

If we had an attitude of givingness every moment and we wanted things, they would smother us. A constant attitude of gratitude is also a very helpful thing.

[Speaker 9] (4:50:27 - 4:50:27)

That's right.

[Speaker 2] (4:50:29 - 4:50:34)

Gratitude is something that doesn't make sense to me. I mean, stop it.

[Speaker 1] (4:50:35 - 4:51:11)

There's a lot of other words here that could make sense. See, all these things I say to me are all the same things. Almost everything I say is the same thing again and again, in different words, in different phrases.

But I smiled before when Harry saw how this thing of love was the same as something else. In the end it all comes down to one thing, and only one. So stick to the words that you like and let go of the words you don't.

[Speaker 6] (4:51:17 - 4:51:28)

Because after all, it's only your own concept of any word that means you love me. It's strictly your own concept.

[Speaker 1] (4:51:29 - 4:52:16)

To me, all these words mean the same thing. Love is acceptance, identification, understanding, communication, truth, God, you, me. It's all the same thing.

And it will be to everyone if they'll look at it from the same point, from your very own center. If you look at it from your very own center, you'll see that it's all the same. Your very own center being your very own self with a capital S, the real you that you are, not this fake ego that we're trying to make a big thing of.

[Speaker 4] (4:52:16 - 4:52:29)

All our schooling, all education, everything, they cut it up to the pieces, and now we're trying to make it all together.

[Speaker 1] (4:52:31 - 4:53:07)

That's why I've said education actually is a system of learned ignorance. It's a as it is today. All the important things in life are never taught.

No matter how many years you go to college, you don't get any courses on happiness, love, life, all these subjects that are so important that everyone is seeking. There's not a single course in any college in this country on it.

[Speaker 4] (4:53:07 - 4:53:14)

Somebody tell you to snap to it.

[Speaker 5] (4:53:17 - 4:53:20)

We don't have any properly qualified teachers.

[Speaker 6] (4:53:24 - 4:53:25)

The game must be played.

[Speaker 1] (4:53:35 - 4:54:33)

It's an attitude of givingness. It's not an actual givingness of things. Now, giving things could be part of it, and giving things could be just the opposite of love.

I can give you things because I want you to like me. That's not love, on my part. That's trying to bolster my ego.

However, the greatest givingness that can be given is to give understanding, to give wisdom. If a man asks me for a meal and I give it to him, five hours later he needs it again. But if I get across to him the principle on how to produce a meal, he'll never go hungry again.

So the greatest givingness is understanding, wisdom.

[Speaker 6] (4:54:34 - 4:55:05)

I was going to say before when Paul was talking about the other person doing things which may seem to be against you to gain his end, but really he's merely attempting to gain love by doing this for someone in his field, and therefore if you understand that understanding and you know he's doing it to gain love, that's seen through this misconception.

[Speaker 1] (4:55:07 - 4:55:13)

Now, carry that through to the extreme and you'll see that every person in his every act is seeking love.

[Speaker 6] (4:55:14 - 4:55:27)

All right, and if I know that, and it seems as though he's doing something against me, I know he's doing something for him, and therefore he's doing it against me. I know that.

[Speaker 1] (4:55:28 - 4:55:36)

And as long as you know it, you are correct. Nothing can be done against you.

[Speaker 6] (4:55:40 - 4:55:43)

Well, it's just a circle if he's doing it for himself.

[Speaker 2] (4:55:45 - 4:55:46)

Right, Teddy?

[Speaker 6] (4:55:47 - 4:55:48)

Yeah. Micro to micro.

[Speaker 2] (4:55:49 - 4:55:59)

Micro to micro, that's right. But if a person hesitates to give things, it's because he feels he doesn't have it all, and that he may be taking something for himself.

[Speaker 1] (4:56:04 - 4:56:07)

It's in the attitude, not in the act of giving or not giving.

[Speaker 2] (4:56:07 - 4:56:18)

I see so many people who are prustings actually get frightened when they speak of giving things, and I don't see the difference. If they are so capable mentally, certainly they have all the things they need to give.

[Speaker 4] (4:56:20 - 4:57:00)

Some kind of giving sustains the basic thought behind the condition bringing about the giving. Wow. Like you were mentioning about, you know, the heart function.

If I feel love to the heart disease, then I give to the heart function. So to speak. If I would want to actually fight heart disease, I would see the imperfection in the thought, in the thing, and know the perfection.

[Speaker 1] (4:57:02 - 4:57:05)

There's all levels of helping. All degrees of helping.

[Speaker 4] (4:57:06 - 4:57:52)

A lot of this giving to charity, to someone who doesn't have it, is really a sustaining of the condition under which we think we're giving to eliminate. Keeping it in mind, therefore sustaining. And, again, of course, the thing, the bigger thing behind it all is the, oh yes, perfection, but the attitude on our part of the spiritual giving, of the lifting, of not sustaining the condition, but lifting spiritually above the condition so that you see the perfection.

Seeing the perfection instead of the imperfection.

[Speaker 1] (4:57:54 - 5:01:29)

When you do that, you affect every atom in this universe. You affect every person, whether they realize it or not. Because you're invoking the power that's most powerful.

It's loving every person into a perfect being, minus all these negativities and diseases. And you actually do far more to all the heart disease with that attitude than you would by giving money. But I'm trying to make a point that it's not important whether you give money to them or not.

The important thing is your attitude. You can give for the glory of giving, or being put up as a giver. That does you no good.

Or you can have the attitude of what you just said and actually give no cash, and you're doing far more good. So it's the attitude that's important. Love is the answer to all problems.

No matter what the problem is, if you will just apply love to the fullest extent possible, and succeed, that problem will drop away immediately. Just don't get aggravated. Just know that everything is fine, everything's all right.

And just feel love, and you'll see that problem resolve itself. No matter how difficult the problem is, when there are problems, if we would love more, they would disappear. When the love is complete, the problem dissolves immediately.

Love is communication. Communication and love go together. Communication is getting across an idea.

I say, Frank, da-da-da-da-da-da. And you say, oh yeah, da-da-da-da-da-da. It's an idea from me to Frank, and the acknowledgement of it.

That's communication. We both see eye-to-eye on the same thing.

[Speaker 6] (5:01:31 - 5:01:42)

Now, this is very important. What did you just say? We both see eye-to-eye?

All right. Now let's forget about this eye. Right?

[Speaker 12] (5:01:42 - 5:01:42)

Yeah.

[Speaker 1] (5:01:45 - 5:01:49)

Well, that eye-to-eye meant... It's an expression. I didn't mean the physical eye.

[Speaker 6] (5:01:52 - 5:01:57)

Eye-eye. Eye-eye. See, see.

[Speaker 1] (5:02:01 - 5:03:17)

You can easily test this out in your own life, that if you increase communication with an individual, you increase the love between the two of you. Just practicing communication. Say something to them, have them acknowledge that they got it, by repeating it.

And go on and on that way. And the love between the two of you will keep going up and up. Increasing communication increases love.

And the other way around, increasing love increases communication. You'll notice that the more you love, the more you're able to communicate with people. It's a very interesting thing that can be tested very easily.

Just increase communication, and you'll see love. Love. Deal with someone who's agin you at the moment.

[Speaker 6] (5:03:18 - 5:03:48)

You betcha. Because, you know why? Because, as Paul said before, if someone appears to be doing something that appears to be against you, there is a lack of communication between the eye and eye.

And if you do, if you open up that channel, there is no longer anything that this man is doing that is for you, your awareness of him is raised to such a degree that there is perfect communication.

[Speaker 8] (5:03:52 - 5:03:57)

No, I didn't see whether the left is jumping there or not.

[Speaker 1] (5:04:07 - 5:10:29)

Another thing happens as love increases, reality in the world increases also. The more we're capable of loving, the more we'll see things exactly the way they happen. Now, if you practice increasing your reality in the world, your love will go up too.

Just the same way that if you practice increasing communication, your love will go up. Or, the converse, the more we love, the more we see things the way they are in the world. If we were all very loving people, every time there'd be an accident, we'd all see it alike.

Let's further up, Harry. If you have the love complete, there never would be an accident. Here it is, love is communing, love is communication.

Lending support, wanting for the other one what the other one wants, that is love. The greatest help or giving one may give to another is to help the other to get the understanding of truth. In this way, one gives the other the formula for happiness.

Love is the cohesive force of the universe. Love is attracting, integrating and constructive, and so affects everything and anything that it is applied to. So, parliaments cannot write the world, but enough individuals feeling love can.

I think that's an interesting point for our present times. You cannot legislate a correct world. Parliaments will never straighten this world out.

Only when the individuals, when the majority of people in this world have an attitude of love, will the world be a nice place to live in, will it be harmonious. Almost all people mistake ego approval for love. Because it is not love, it is not satisfying.

Consequently, one continuously needs and demands it. And this produces only frustration. Boy, the next one is a hard one, I'm going to just read it and skip over it.

Love is not an emotion. Or maybe I shouldn't skip over it. When I say love is not an emotion, emotion is energy in motion.

It's an intense, active, disturbing thing, an emotion is. The emotion of love is the most peaceful of feelings. And in that sense I mean that love is not an emotion.

People need each other and think it is love. There's no hanging on to or fencing in of the other one when one loves. Human love does not want to share its love with others, but rather wants its own personal satisfaction.

Real love wants to share its love, and the more it is shared, the more joyous it is. There is no longing for in love, because longing is separation. Love being oneness, it does not allow separation.

True love cannot be gotten through marriage. It must be there before marriage, or developed during marriage. Love cannot be applied to one and not to another.

It is impossible to love one and hate another. When we love one more than another, that one is doing something for us. That is human love.

When one loves people because they are nice to him, that too is human love. True love is unconditional. In true love, one loves even those who oppose him.

See, the next sentence is a real test of where we stand on the subject love. We should love everyone equally. This is a tremendous yardstick for checking yourself on growth.

Equal-mindedness toward all beings, loving everyone equally, is actually the top state.

[Speaker 2] (5:10:33 - 5:11:06)

Isn't the secret of love really a realization that you have all and he has all? Therefore, there is no separation. Because if you say, he's got something I haven't got, that's where

difficulty comes in.

It's like sitting on a pile of sand. You have a pile of sand, I have a pile of sand. I put a little mark on it and say, I want your river.

You say, well, you've got a pile of sand and you just have to make a mark on it and you have a river. You say, I want your river. It's like you've got a pile of sand, it's just a word river.

I have all and you have all, so there's no pluses there.

[Speaker 1] (5:11:06 - 5:11:11)

When you see the truth, everyone has exactly the same amount. It's infinite.

[Speaker 2] (5:11:14 - 5:11:40)

So if you want what I've got, it's simply because you don't see you're already sitting on a pile of sand, then you can have the sand too because you're sitting on it. That's simple. So I say, you've got this sand.

You say, well, I want mine. Well, you can have mine because it's infinite sand. I don't care.

So if I say I can't have, well, that's a difficulty. I say, well, I'm not sitting on infinite sand.

[Speaker 1] (5:11:43 - 5:11:48)

It's making an untruth, making a lie out of the truth.

[Speaker 2] (5:11:48 - 5:12:05)

So love is really pointing out, well, you're sitting on a pile of sand like I'm sitting on a pile of sand. Take the sand. And this is all the thoughts.

We get them through our thinking. But we say, no, we don't. We've got something.

I have something and you don't have something. Isn't that all the cause of our difficulty?

[Speaker 1] (5:12:06 - 5:12:08)

It's awakening to the fact that we have everything.

[Speaker 2] (5:12:09 - 5:12:11)

And this comes first, doesn't it, before we love?

[Speaker 1] (5:12:14 - 5:12:16)

Well, you work it out from both sides.

[Speaker 2] (5:12:19 - 5:12:33)

Well, I can't love something. If Harry's got something that I haven't got, how can I love Harry if I don't? I want it.

It's only if I have it and he has it. And if he has it, he can't take anything from me. So we both love each other because we both have it.

We don't fight over the air.

[Speaker 6] (5:12:34 - 5:12:39)

But if you say to Harry, Harry, I love you because you've got something there that belongs to you.

[Speaker 2] (5:12:45 - 5:13:09)

Isn't that right? Because together we admire and feel good towards the thing or towards that same infinite capacity that we have. Isn't that right?

There's no separation in our capacity to have. This is the same with my inheritance. You know, what's the fight?

There's none. So all we can do is enjoy the same thing. There's nothing but enjoyment.

[Speaker 7] (5:13:12 - 5:13:13)

That's what most of us do.

[Speaker 4] (5:13:17 - 5:13:25)

Whether we're morons or professionals, we all have the same concept that made us who we are.

[Speaker 8] (5:13:26 - 5:13:37)

I think that Harry's doing meditation on his own. I think we're working on it.

[Speaker 6] (5:13:39 - 5:13:40)

I think it's a great move.

[Speaker 1] (5:13:43 - 5:15:38)

When the revelations start coming, they come. Just don't stop them. Let them keep coming.

It's been there all the time, though. That's the odd part of it. All we do is open our eyes to something that's been there all the time.

Yeah, the concept was wrong. And you let go of the wrong concept. And there it is.

Stop the thought. Stop all thinking. It is impossible to get love.

Only by loving can one feel love. The more one looks for love, the more one doesn't love. It's kind of indicting.

One should strive to love, never to be loved. To be loved brings temporary happiness, ego inflation. When one loves fully, one can have no concept of not being loved.

When one loves fully, one can have no concept of not being loved.

[Speaker 6] (5:15:43 - 5:15:44)

That's Kenny's idea.

[Speaker 4] (5:15:45 - 5:16:08)

It comes back to this thing of beingness. If we experience our beingness, we can't feel any desire. We don't care what the other guy thinks, really.

Critically speaking. You're it. I am what I am.

[Speaker 1] (5:16:26 - 5:19:24)

If there's someone trying to hurt us, he will only hurt himself. One does not increase his love. One merely gets rid of one's hate.

That's what he brought up before, right? We can't increase our love because that's our natural state. Behind these concepts of non-love is always the infinite love that we are.

You can't increase it. All you can do is peel away these concepts of hatred so that this tremendous loving being that we are is not hidden. Actually, we don't keep increasing our love.

We just keep doing away with the limited concepts of hate that we've had before. And by hate I mean anything that's not love. Love, fear, envy, jealousy, apathy, all those attitudes are different degrees of hate.

At least the way I use it, they are. And so we really don't increase our love. We undo our attitudes of hate.

Our attitudes of hate. Our attitudes of, our thoughts of limitation. The greatest sin of all sins, the downfall, is the ego sense.

I am an individual separate from the all. That's the real fall into mankind. Everything we do prostitutes God.

Practically, not only prostitution, almost everything does. It's nice, N-I-S, it's nice. You know, evil spelled backwards is live.

So you've got to be careful of that backwards stuff.

[Speaker 8] (5:19:58 - 5:20:10)

You know, you were mentioning that they don't have any courses on joy or happiness or peace. In the college I taught, well, the one that comes the closest is sex education.

[Speaker 6] (5:20:15 - 5:21:04)

I think Will Rogers had the same thing. I read his biography, and in his biography he made a statement. I have never met a man or a person that couldn't give me love.

That's why he left this circle.

[Speaker 1] (5:21:31 - 5:23:50)

My interpretation of the word stranger is a term that I don't always mean. I think the word name used to mean nature. Name and nature are the same word.

So as people were named by the nature of their work, right? I lost the point I was going to bring up, with what you said. What did you say?

Oh, whose nature I do not know, is what I wanted to imply. His nature is my beingness. He is me.

It's like that English guy, he is me. Someday you'll look around and you'll just see yourself every way you look. And you'll have a feeling you are me, without a question.

Without a doubt, you are me. You could. That word I, is the exact same I, no matter who uses it.

When you get to the top state, you have a consciousness. There's a constant I, I, I goes on in the top state. That's all you see, hear, feel, think, know.

Just I, I, I, I. Which is your beingness. And it's beingness that never changes.

Beingness always is.

[Speaker 6] (5:23:56 - 5:24:05)

Is becoming the opposite of being? Don't you have to become before you be?

[Speaker 1] (5:24:08 - 5:24:21)

You have to be before you become. The becoming is an apparency. You are.

I am that I am. It's an amness.

[Speaker 5] (5:24:25 - 5:24:44)

Well I don't know, I guess the way I visualize this is, you're you. You're being, but before you could be, you have to take off these coats, or these jackets, or whatever, I think of them as coats and you become.

[Speaker 1] (5:24:45 - 5:24:45)

Blinders, blinders.

[Speaker 5] (5:24:45 - 5:24:48)

Yeah, all right, blindness, but isn't that the becoming?

[Speaker 1] (5:24:48 - 5:24:56)

It's the apparent becoming, yes. But you are, so how can you become? It's only an apparency that you are becoming.

[Speaker 5] (5:25:01 - 5:25:04)

Well, it seems like you're not there yet, so you have to.

[Speaker 1] (5:25:05 - 5:25:16)

It seems that way, you're right. So therefore it seems as though you're becoming. But that's a seemingness, that's not the truth.

The truth is you are, here and now.

[Speaker 6] (5:25:17 - 5:25:17)

You're omnipresent.

[Speaker 5] (5:25:23 - 5:25:35)

Well, I guess I can see that. To me what you're saying, and I can't quite understand it, I guess, is that I'm in West Covina, I just haven't got there yet.

[Speaker 1] (5:25:36 - 5:25:59)

No, you are there now, but you've got this silly limited concept that you're only here, that you're only that body, and only to that body can you be somewhere. That's not true.

If you would see the truth, you'd see everything going on at home, right now, as you're talking with me.

[Speaker 6] (5:26:01 - 5:26:19)

You'd better believe it. I hear the turmoil right now. It proves that he is omnipresent.

Absolutely. But we see him here, don't we? But he can be back there any time he wants to.

So he is there, really.

[Speaker 8] (5:26:20 - 5:26:22)

This will give you something to talk about on lunch break.

[Speaker 1] (5:26:28 - 5:27:04)

But these are things that we cannot talk ourselves into. These are things we have to realize on our own. We have to see it through our own mind's eye, so to speak.

Otherwise, it's just words. Someone who doesn't think he's omnipresent says, that's ridiculous, I'm right here. So until we realize this, it has no meaning, really, for us.

But I say, try to realize it, and boy, what meaning it will take on when you find out you are, always have been, always will be, omnipresent.

[Speaker 8] (5:27:05 - 5:27:07)

Watch who you tell this to, though, Paul.

[Speaker 6] (5:27:09 - 5:27:10)

They'll put you down to happy farm.

[Speaker 5] (5:27:14 - 5:27:18)

I don't have a problem with it. I get it.

[Speaker 4] (5:27:18 - 5:27:21)

I don't particularly care what they are.

[Speaker 6] (5:27:26 - 5:27:30)

I like them for what they are. If they don't like me for what they are, that's their problem.

[Speaker 1] (5:27:30 - 5:29:59)

It's a good chance, it's a good opportunity to grow when people are saying things about you, opposing you. It gives you a chance to practice the real love. It gives you a chance to practice the real peace.

Because they're making sounds with their mouth, there's no reason why you should feel bad about it. Opposition is a very healthy thing. It provokes growth.

So love is a thing that the world sings about, writes about, and movie pictures about, and knows very little about. Love is portrayed in the movies as always a male and a female. Winning each other.

The real love is winning the universe. Not just one person, but every individual in the universe. In the practical end of it, I left out square all with love.

This is an excellent gimmick. During the day, if we try to fit everything into love, whatever we're doing, it will make for rapid and tremendous progress. Square all with love.

Am I doing this with love? No matter what it is. Try to do it with love.

[Speaker 6] (5:30:08 - 5:30:12)

That's another gimmick.

[Speaker 1] (5:30:15 - 5:31:25)

Both of those are excellent for daily growth. Take full responsibility for whatever happens to you. No matter what it is, say, what did I do to cause this?

You'll develop the habit of bringing up the cause for what's happening to you. You'll prove to yourself that you are the master. That you caused everything.

And since you are the master, you can uncause or cause what you would like to have caused. But taking full responsibility and squaring all with love are two excellent means of growth that can be used every day in our relationships with people. Another two minutes to go before the tape is out.

You got a two cents worth in?

[Speaker 6] (5:31:35 - 5:32:09)

Well, don't blame him. Let's go. Well, now, wait a minute.

That's your own concept. That's not his. Let's have a little clearer communication here.

What is your meaning? Do you see how that communication looks? Where are you going?

I don't know.

[Speaker 8] (5:32:10 - 5:32:13)

I don't care if I don't understand what he's talking about.

[Speaker 6] (5:32:13 - 5:32:14)

Well, that's your concept.

[Speaker 8] (5:32:16 - 5:32:24)

Well, we haven't done several. I think there are three of us in this room instead of just one.

[Speaker 4] (5:32:26 - 5:32:50)

Aye, aye, aye. Aye, aye, aye. In your own experience, when did you, what were the steps?

What breakthrough did you get when you were leading up to seeing yourself as all? He fell through an open elevator shaft on his head.

[Speaker 1] (5:32:53 - 5:33:02)

That wouldn't help you any, Harry. What will help you is for you to do it, take those steps.

[Speaker 6] (5:33:06 - 5:33:11)

There ain't no shortcut for me. The first thing that I had...

[Speaker 1] (5:33:11 - 5:34:10)

There is a shortcut. Knowing who you are. How long does it take an omnipotent, omniscient being to know that he is omnipotent and omniscient?

He's got all power, all knowledge. How long should it take him to realize that he has it, that he's got it? Could be done in a second.

It's self-destructive. We like to do things that will hurt us. Now the answer to that should be gotten by each individual.

Why do I do this thing that is hurting me? I am supposed to be an intelligent being. I'm supposed to do that which is healthy, health I want.

And yet I continue this habit. Why?

[Speaker 8] (5:34:13 - 5:34:20)

Then your body's broken.

[Speaker 1] (5:34:21 - 5:36:36)

If you thought you were not the body, you would not smoke. You'll think you need that smoking to do something for you. Well, you think you need that to make you happy, to give you a certain amount of pleasure.

So you are that body, satisfying the pleasures of it. See, I want to clear that up first. But if you're taking pleasures, why not take those that are good for the body?

Fresh air. What I'm suggesting is that you think on these things. If you see the answer, you'll stop smoking just like that and be no problem to let go of it.

If you want to let go of it. Yeah, well, it's a similar thing. Alcohol is a poison.

Tell him to take enough of it and he won't have to live. I think a quart of pure alcohol would kill anyone drunk at one time. Stimulants make you feel better.

But they're bad because it has an element of no responsibility. I am not doing it. The stimulant does it.

The thing to do is to get happy without these things. And then be happy all the time.

[Speaker 10] (5:36:38 - 5:36:42)

In other words, walk around the potential globe without using the stuff.

[Speaker 1] (5:36:43 - 5:36:47)

Right. Just know who you are, and that'll do it.

[Speaker 3] (5:36:56 - 5:36:59)

All the time. All the time.

[Speaker 1] (5:37:00 - 5:37:35)

But it's good to get quiet as much as possible. If you can get off to the side and get quiet. Do it as much as you can.

The more you do it, the more you succeed. But the deadliest of all things is not alcohol, is not smoking. It's our thinking.

It's more important what comes out of a man's mouth than what goes into it.

[Speaker 4] (5:37:44 - 5:37:45)

Right.

[Speaker 3] (5:37:56 - 5:37:59)

Every thought materializes.

[Speaker 10] (5:38:00 - 5:38:09)

When a thought materializes, it doesn't have to be exactly in the shape of the thought. It can come back in the shape of another thought.

[Speaker 3] (5:38:09 - 5:38:17)

No. Exactly in the shape of the thought. But there's another thought that might modify it.

[Speaker 4] (5:38:27 - 5:38:29)

What's the mechanism behind this?

[Speaker 3] (5:38:30 - 5:38:31)

Behind what?

[Speaker 4] (5:38:31 - 5:38:35)

Other things. Well, we're the cause.

[Speaker 1] (5:38:40 - 5:39:57)

Thinking is the cause of everything that happens. Well, grace is your self. Grace is your very own self.

Which is always trying to take over. You're always trying to return to this infinite being that you are. That's the grace.

The real grace is the self always there. Your own infinite beingness is always there. And that's the real grace.

But that point that I made should be seen by you. It's good to accept it generally, but when you see it, then you will do just as you said. You will not do anything that you do not want done unto you because you know you will get it back again.

And if you want love, you're just going to give love.

[Speaker 6] (5:40:00 - 5:40:05)

Let me put it this way, Lester. Everything that you put out, you're putting out to yourself.

[Speaker 10] (5:40:06 - 5:40:15)

Well, except that it's a delayed action. And when you give out love, when you pour love out to everybody, that's what you're going to get.

[Speaker 6] (5:40:15 - 5:40:21)

If you give anything else, whatever it is, this is what you get for self, because you're only giving it to yourself.

[Speaker 3] (5:40:23 - 5:40:30)

Yes, that's coming to a higher point. But eye for an eye is at the level of most people today.

[Speaker 1] (5:40:30 - 5:42:44)

Yes. That's what the Bible means by that statement. It doesn't mean that you're going to be taken to court and a judge is going to order an eye out or something like that.

So you've got to be a good boy from now on. So to come back to that point just before that, in order to be infinite beings, we must have no desires. Because any desires are limiting action upon ourselves.

If we think we need something, we think of ourselves as being limited. If you have everything, if you are everything, how could you want something? You know you don't need anything and you go through life knowing all the time that you need nothing.

Your attitude is different. That's your feeling all the time. And should there be a need of the body, it's immediately fulfilled.

You don't have to think about it. It's taken care of immediately.

[Speaker 11] (5:42:56 - 5:42:59)

I haven't been quite thinking right, I guess.

[Speaker 1] (5:43:01 - 5:43:47)

All right, now to carry this point further, we should have no need for this body. If we are infinite beings, why need we a body? Now the fact of being born into a body is a fact that we are ignorant of our limitlessness.

Because we take on a limitation, the body. This goes for all bodies except those of masters. A master can consciously create a body or come into a body and not be limited by it.

[Speaker 3] (5:43:52 - 5:43:56)

What? Well, it doesn't matter.

[Speaker 1] (5:44:05 - 5:49:30)

So, the fact that we are born into a body shows that we are ignorant of our infinite self. It's an indictment, right, in its own de facto situation. However, now that we know that we are limitless beings, we don't have to accept that fact anymore.

And we shouldn't accept it. And we should live our way of life so that we are not identifying with this extremely limited garbage-producing, headache-producing vehicle called the body, which cuts off pleasures because we attach pleasures to it when the pleasures are nothing but the experiencing of our real self. So, our way of life should be to be not the body.

In everyday work, we sort of mentally sit back, allow the body to go through its motions almost automatically, all the time knowing that I am that I am, that we are the self, that we are limitless, that we are not only that body which we are puppeting, but we are all bodies. Saying that in another way is saying, be the witness. Look at the world as you would a three-ring circus with you outside of it.

Be in the world but not of it. Let go and let God. All these statements mean the same thing.

Do not identify with the body. Mentally stand back knowing who and what you are and let life go its way. When we do that, everything becomes easy, actually effortless if we do it fully.

From that moment on, we have no more troubles. We can't as being identified with our infinite self and whatever should happen to the body doesn't throw us, doesn't disturb us, even if the body hurts. It's not severe because it's distant.

If the body hurt, you would know it, but instead of being an excruciating pain, it would be just a dull, like a dull pain in the distance. Also, the body would not be incapacitated. When we identify with the body, we say, oh, it hurts, I cannot function.

I sprained my ankle, I cannot walk. Don't identify with the body and that body will walk with that sprained ankle just as well as a perfect ankle. Mine's an experience in the war where one fellow saw another fellow lose his leg and he kept walking without, and the ankle down was shot off.

Another fellow told me, another one, I guess I can tell you, he said, we were running at top speed and the fellow alongside me had his head shot off and he kept running with me. He said he ran about 50, 60 feet and then fell over. This is because the fellow lost

his head, just wouldn't accept it.

He was probably so concerned with running away or something, it took him 60 feet of running before he realized his head was off. There's always a decision to leave the body. Like his decision would be, oh, this is ridiculous running, trying to run a body without a head.

He lets go of that body. Then he identifies with the astral body. But, being out the body and the world is a dream, a beautiful dream.

I want Bob to hear these things.

[Speaker 11] (5:49:38 - 5:49:44)

... ...

[Speaker 1] (5:49:44 - 6:17:53)

We just heard two incidents where an ankle was sprained and he could hardly stand on it but he couldn't find a taxi so he walked how far? Five miles home on a sprained ankle. Two February's ago, just before I went to New York, I was cutting down a very large dead cottonwood tree and I had my left foot on the bank of the tank, my right foot on a stump about that high off the ground.

The ground went straight down. It was a wall of dirt. I had my left foot on a wall and my right foot on a stump.

I was cutting this tall cottonwood tree down. It was probably about 30 foot high, maybe more. And for a moment I thought it was starting to move toward me so I lifted up my foot ready to get out of its way but it didn't come and I went to step again with my eyes up that way and I missed.

I must have fallen about four or five foot down on this foot bent back like that. Well, immediately it blew up all purple and I limped away and I said, well, what am I going to do? Let it be.

My usual way now is if anything happens to the body, I let it be and I'll be not the body. And I walked to the house. I was walking normally even though that was all blown up, really swelled up and turned blue and I said, gee, I'm leaving for New York in a few days.

What do I do now? And Inger Lester says, well, in that case, let it go. Just like that I let it go and instantly the swelling and everything went down and was as good as new.

But if I weren't going to New York, I would have walked around with that ankle until it healed itself. That's a good opportunity not to identify with the body. I welcome these things now.

We start off by saying, being born into a body is a sign of ignorance of the fact that we are limitless beings except in being masters. They can come into a body and not be limited by it. But when we are born into a body, it's a sign of extreme limitation.

Therefore, we must get to know that we are not these bodies. Or saying in another way that we are not limited by the body and we identify with all bodies. Everybody is our body.

And then when we do that, we are standing off in the background, letting the body go its way. And when we do that, the body cannot give us any problems because we are not the body. If there's a sharp pain, it turns out to be a dull pain in the distance.

And as I said before, even if we have a broken leg, we could keep right on walking with that broken leg if we do not identify with the body as I did with the sprained ankle. At first I feel it, it's very painful. Then I don't identify with it.

I can walk normally. There's a slight pain down there. I know there's a pain here, but it doesn't bother me.

In the distance, it's weak. I've done this on many instances in the past two or three years. At first, it must have been nine years or so, if something happened to this body, I would instantly correct it.

Many times I hurt it badly. One of the things I can remember, I fell and my thumb went right back here and I just put my hand in the right place and it was okay. At that time, I put four fingers into boiling grease.

I was in a hotel room and I was thinking about something else and my four fingers were under it. I had them right in that boiling fat before I realized what happened. I let out a yell.

I thought everyone in the hotel must have heard me. I said okay. It finished just like that.

It wasn't red. It was just greasy. No redness.

No pain. There were numerous times I would damage the body and instantly straighten it out. It's just a thought.

It's your mind that determines the body. These things are very easy to do. But as of two or three years ago, I realized it's a higher state to have a sick body and not identify with it.

And that's why certain masters do that. They'll go through life with a weak or sick body. All the time maintaining their peace and equanimity.

And they welcome it because it's an opportunity to be constantly reminded that they are

not the body. So our way of life should be trying to develop this all the time. Be not the body.

When we're in the world, let the body go through its work, through its taking care of the family, through all the things that we do. And we should not identify with it. As I said before, I'm repeating most of this because both Harry and Bob, I think, missed it.

Another way of saying what I'm saying is be not the body. Let go. Let God be the witness.

Be in the world, but not of it. All these statements mean what I'm saying now. Do not identify with the body.

Identify with your real self. I am that I am. I am an unlimited, free being.

Untainted, untouchable. Now, the more we try to maintain this in our everyday life, the more we succeed at it. The more we succeed at it, the more we can do it.

The more we try, the more we succeed. And it goes on until someday we are, we have fully let go of the concepts that I am this body. Then we're masters.

When we leave this plane, we will do it consciously and not come back to this hell. This is the greatest hell there is. And in all phases of beingness, we will never be in a more difficult life than we are right now.

This is the deadest state possible to beings. This physical state is the grossest. And if we don't go all the way when we exit this body, we go into realms that are so heavenly they cannot be described and are closer to the ultimate.

But we should try to go all the way from this state. To us it is given to do that, not to beings from the astral realm. They cannot go all the way.

They have to come here to do it. But we have the possibility of going all the way back right to the absolute. Now the method of going all the way is simply this.

Be not an ego. Be not an individual separate from the whole. It's the ego sense, the sense of I am an individual separate from the all.

That creates the mind which creates the bodies. There's three major bodies we have. The physical, the astral, the causal.

The causal is in the realm of ideation, ideas. Ideas are instantly fulfilled on their presentation in the realm of the causal. The astral is very similar to this except it's unobstructed, whatever you think is.

It's like the dream life that we have in the night time when the dreams make sense. But

the sense of being an individual separate from the all is the start of limitation. If we are the all, we are unlimited.

The moment we say I am separate from the all, that starts limitation. In order to be separate, we have to have thoughts of separation, and thoughts constitute the mind. And the mind creates the three bodies.

Now, this is a tremendous thing. And it's so little known in our realm that from this realm we can go straight to the absolute. We don't have to spend millenniums or even millions of years doing it.

We can do it this lifetime. But we must know what I'm saying and attempt to establish that I am not the body. I am that infinite self.

Now, you always have been. We always have been this infinite being. It's the I when we say I without anything attached to it.

It's the word I. That I that you feel as your beingness has no limitations until you say, I am a body, or I and something else. That immediately sets up duality, limitations, and all the thing that builds up with it.

This word I is the closest word for God. You will discover someday that the word God is the word I. That I is infinite until we say, I am a limited mind or body.

So, an excellent way of life is to know this and to attempt to establish the consciousness of I am not the body. The body is just a puppet. And allow the body to go its way.

It doesn't matter what it does. Just let it go its way. And then work becomes sort of automatic.

You become detached from it. And therefore, it goes on far better than it ever did before. When we allow the body to go through the work, it will do the work far better because we are getting the ego concept of I, the limited I, out of the way.

And the more we practice that, the more we establish it. Until now, most of us have been trying to make life better, which is excellent. But a good life is a limited life.

If everything were good in your life now, it's like living with golden chains around you, where before you had rusty iron chains binding you. You become bound with golden chains, but you're still bound. As happy as you'll get, with life getting better, as it has been getting better, you'll reach points where you'll say, oh my gosh, I'm so miserable.

Did I slip? No, you didn't slip. Everything you've gained, you still have.

But you're still identifying with being a limited being, being an ego, being a body, with this world being real. The only way out of difficulties with the world is knowing you are

not the body. Now, if you're going to have troubles in the future, if you are, remember that you're identifying with the ego.

You could have your life a thousand times better than it is now, and you'll be dissatisfied if you're taking your pleasures from the world, from life, from living, rather than just being what you are, which is taking it directly. Our pleasures must be taken directly, not attributed to things outside of ourselves. Then joy is constant and never tainted by sorrow, and that's the natural state.

I think what I'm stressing tonight is, be not the body, continue to make life happier, as you have been doing, but emphasize now being not the body, and you'll be even happier. You will reach states where you just can't contain it. It feels as though you're going to burst from the joy.

Not being used to this newfound joy, sometimes it's hard to contain. I remember walking for days, trying to walk it off. I'd get these realizations and I'd get so, it was hard to breathe almost, so full of new joy coming in all the time.

I'd keep walking and walking and walking until I got used to it. Then I learned how to put it all in the background and let it resolve into that beautiful peace that passes all understanding. Peace is a more comfortable state than joy, but it's a peace that's more joyous than joy, if you can imagine that.

Now, the key to being to this state is to discover each time that the joys that you get in life just allow you to be yourself by the squelching of thoughts of need and desire by satisfying of them. You satisfy a desire the thoughts quiet and you feel better. Don't attribute that joy to the thing out there that you got or the person out there that you're with.

That joy is nothing but your very own self pushing through more. You're allowing it to be seen more by you. So the object should be to recognize that all joy is nothing but the self more or less.

That we wrongly attributed it to something outside of ourselves. Now this is the key to constant joy with no sorrow. Are there any questions on this?

This is a very deep it's a tremendous thing once you see it. Here sorrow and miseries are gone forever. You left the cover off the joy.

You see every desire is a thing of limitation which limits the self and covers it up. We peel off these covers and we allow the self to be and that's what we call joy. No, it depends on the way you look at it.

Look upon it as a dream. That the body, you are not the body. Let it go its way.

It's a puppet if anything. Don't give ego and you. There's only one.

There's only one self. There's not a higher self and a lower self. There's only you.

Identifying with your limitless being or identifying with your limited being. So you have the joy directly or if you choose you can take that direct joy indirectly and yet when you're taking it indirectly you still know it's direct. You're seeing a bit of this.

Hold it. See it fully. I said something before I don't think you've heard that.

We are very fortunate beings in that we are born into the place that we are born. This earth. Because this allows us to go all the way to the absolute.

Other realms don't allow it. Because of the difficulty here. If we can see that we are not the ego we can go all the way because the ego is a sense of separation.

I am an individual separate from the all. And that sense starts thoughts going. There's more than one.

Thoughts are nothing but the mind. The mind creates the three bodies. And the body and everything related to our role the trouble.

So that when we know we are not an ego we are not separate from the all. We can go all the way to the absolute beingness. The top state.

There are few relatively speaking few beings in our universe who are fortunate enough to come to a place like this and to know what I'm saying. That this allows the greatest of growth. That in this lifetime we can go all the way back home to where we started from.

And yet I know it's going to take millions of years for all our sisters and brothers the 99% of them to realize what I'm saying. It's going to take the millions of years but we can do it this lifetime because we have been shown the way and knowing the way we may take it. Now for millions of years they're going to suffer the way they're suffering now.

Even when life gets much better and it will. Pain is relative. If you're born into a harmonious society the slightest of pain which to us wouldn't even be pain now will be excruciating for them.

It's always relative this concept of pain. So that even though you go into a relative heaven compared to what we're in now it'll still be painful. So why spend these millions of years with the rest of them?

Why not be what we are here and now this lifetime? And the closest and the most correct word for God is I. When you say I that's it.

Just don't put anything more to it. That's infinite beingness or infinite awareness. That I.

And there's only one I that either identifies with its unlimited beingness or identifies with a limited beingness or shifts from one to the other as we are doing. So our way of life should be no matter what we're doing be not the body. Let the body go its way.

It'll do the work far better than it did before because the ego sense is now out of the way. And to trace back all joys and pleasures to being nothing but quieting the mind so we can be ourself. Don't attribute the joy to the externals because it's not there.

That's an awful trap. And by doing this we will see that everything is ours. We are everything and all our desires will drop away.

And the instantaneous fulfillment of all desires is a recognition of who we are. The simultaneous fulfillment of all desires, the recognition of who we are. Because if we're infinite we need nothing, want nothing.

But in life if you reach that state you have no more desires, no more wants, yet everything the body needs is provided immediately for it. And we are so non-attached to the body that if it fell over we couldn't care less. It makes absolutely no difference to us whether the body is there or whether it is not there.

We do not complain about this life nor do we want to leave it. Then what happens is you go through life as a master and when the time you originally set for the letting go of the body comes about you let go of it but consciously. You just kick the frame.

And before you do that you know that it's just a dream and like any night dream that you never were limited by this body. That you never were anything but the infinite beingness that is omnipresent. Right.

Because we are here it's an indication that we consider ourselves a limited body. Well, we didn't have the choice. The master is conscious.

A Jesus comes into a body even as a baby. He never for a moment loses his omniscience. You'd have to be a master to understand what a master is feeling when he's a baby.

But before Jesus came into that body he knew his infinite beingness and never lost consciousness of it for a moment. Those who come back like Jesus do so only out of compassion. I knew that was going to come out.

Compassion for those who need a personal external God to worship until they realize that they don't need an external God. The God out there directs us inward until we see that the God out there is nothing but our very own self and that our self is the infinite beingness that we are.

[Speaker 10] (6:17:54 - 6:18:02)

The word I. I went from here to here and took you back again.

[Speaker 1] (6:18:04 - 6:19:52)

Now in reality there never was a Jesus, a God. In the end you'll see this that there never was anything but I all alone. And alone is spelt A-L-O-N-E.

So the word alone is all one. There never was anything but I all alone, I all one. There never was anything external.

It was an illusion. However, it is very helpful to us to worship an external God. When we know fully the external God then we'll know fully the internal God, the God that we are.

It's a stepping stone. We climb a ladder and each time we get up to another rung we forget about the other rungs below. And when we get to the top we kick the ladder away.

But any aid is a good thing. All religions are aids to a degree. They're all pointing toward God.

Whether it's one degree, one percent or a hundred percent, it's still in the right direction. Therefore all religion is good.

[Speaker 10] (6:19:59 - 6:20:01)

Why do the Buddhists celebrate the 15 hills?

[Speaker 1] (6:20:03 - 6:21:18)

They celebrate them because they know that the one who left is going into a relative heaven, leaving a relative hell. Why do the astronauts feel so good when they're weightless? It's a release from this heavy thing.

Weightlessness is a wonderful experience. I remember one of the astronauts being asked, what was the greatest experience he ever had? And he thought and he said weightlessness.

That's why the boys who do the long distance diving, sky diving, they don't like to pull the string. It's such a tremendous experience being weightless. Free of the body.

So we can be free of the body just by knowing we are not the body. We don't have to sky dive or nose dive or skin dive.

[Speaker 3] (6:21:28 - 6:21:28)

That's right.

[Speaker 1] (6:21:30 - 6:27:13)

And always have been and always will be whether we delude ourselves or not. We

shouldn't pay too much attention to the body. Give it what it needs and no more attention.

This is a hard one for the women. They've been trained to pay so much attention to it. You can do it without attachment.

You can dress it up, make it beautiful without attachment to what you're doing. But too much attention to the body isn't good. This is the worst habit we've gotten into over the millenniums that we are this body.

It's not an easy habit to break. That's why I say give it just its due attention and no more and start freeing yourself from its limitations. Any objections to what I've been saying?

Anyone's mind? I think he would have objected to this some time back. But this is a tremendous step forward to be able to accept this.

When a master in this world looks around he sees this body and he sees all those bodies but he knows that he is everybody. That's the difference. He sees everybody as much his body as the one closest to him.

And yet he feels absolutely no limitation because of the body. All he has to do is close his eyes and he's off into infinity. And yet when he opens his eyes he still sees that infinity.

He sees everyone as points of perfection of infinity. I could tell you how you could uncreate it. Maybe that will give you some insight.

While you're looking at it go to sleep. Where is it as far as you're concerned? You go to sleep you never wake up again.

The thing is gone. And you see that the skyscraper is in your consciousness in your mind. Because you go to sleep you let go of your mind.

The world's gone. Right? When you go to sleep you let go of the world.

It disappears for you. Of course there's a lot of common agreement on creation. We all created that skyscraper we think.

But for you when we awaken in the morning we recreate this whole world in our consciousness and that's where it is. But you must experience this to know it. You just work on it some day suddenly the whole story unfolds and then you see it.

That's called a realization. Or a revelation. Because time is a mental concept.

A million years could pass. This thing actually happens in India, in Tibet. These yogis who practice going into the trance in which the body functions are suspended the status is suspended animation and the body does not decay.

Some of them have been buried. And I'm digging up graves and places with sharp instruments they have hit these bodies and have come to life. These men have been dead for hundreds and I've read thousands of years.

Not dead but in this state of trance. And they wake up. Now to them just one evening went by.

The body will remain in that state of suspended animation until they return to it and become it again. It would last for millions of years that way.

[Speaker 11] (6:27:23 - 6:27:25)

Or one second.

[Speaker 1] (6:27:30 - 6:28:12)

Now this infinite being that we are is omnipotent. If we can drop into our real self for just a moment it takes no time to rejuvenate in that state. It's the state of sleep that we call sound sleep where there's no dreaming.

It's a complete and total let go just for a moment. Many people do it through what they call cat naps. They'll sleep 10-15 minutes and feel as though they've slept 8 hours.

They could do it immediately too.

[Speaker 3] (6:28:12 - 6:28:24)

Just a complete total let go of this world and of the dream world, of the sleep dream world.

[Speaker 1] (6:28:24 - 6:31:32)

You have to let go of both of them because that can tire you out just as much as this one. A complete let go of both of those for just a moment will rejuvenate the entire body. It's unlimited energy there.

When you can do that, you can go one step further. Since you know the energy is there, you don't have to let go to take it. You can take it while conscious.

Then you'll never need to sleep. You'll never get tired. You'll always be full of energy.

And you'll never get tired. never never get tired. You'll never get You'll never get tired.

You'll never get tired. You'll never get tired. You'll never You'll never get tired.

You'll never tired. You'll never get tired. You'll never pick up by going to sleep is available all the time if we just take it directly we need no sleep.

Sleep is just an escape from from this world the world's too rough for us and we have to die to it in order to stand up the next day and keep fighting it. It's also the pleasure of bodily less living, living without the body. Everyone likes sleep and fears death.

[Speaker 3] (6:31:33 - 6:32:07)

The only difference is the length of time. The universe is created on our entering the so-called waking state. You step out of the so-called waking state there's no more universe.

It's only our beingness. We exist without the universe.

[Speaker 1] (6:32:11 - 6:32:42)

Sleep is an interesting thing to dig into. It's revelatory. When you're in deep sleep and you're not dreaming, where's this universe?

It's not with you. And that's one of the nicest state to be in, deep sleep, dreamless sleep. When you come back to the waking state you say gee I feel good I slept so well.

[Speaker 3] (6:32:47 - 6:32:50)

Yeah now where was that being then when you were in deep sleep?

[Speaker 1] (6:32:51 - 6:34:35)

You were not conscious of this external world, you were not conscious of any dream world. You were just being at that time. You're actually in the state of your infinite self in deep sleep.

You're not plugged with all the limitations. Now all you have to do is make that conscious in that state. See we have because of the waking state made that, we think that's being unconscious and it isn't.

So now in the waking state we have to awaken and then when you go to sleep you know that is your infinite beingness, the state you're in. Because in the waking state you're in that infinite beingness and you carry it right through into sleep. See it's the waking state that says that the sleeping state is a nothingness.

Tell me you're a nothingness when you're in deep sleep then I could accept it. But in the waking state we you say you're a nothingness in deep sleep. Because you say the waking state is the state.

Everything else is not real. See the unawareness is this waking state.

[Speaker 3] (6:34:36 - 6:34:45)

So in the waking state you have to undo the unawareness which you are calling

awareness now. You see it?

[Speaker 1] (6:34:47 - 6:35:00)

What we call awareness now is the delusion, the dream illusion. Undo that and then there's total awareness.

[Speaker 3] (6:35:00 - 6:35:21)

Let go of the mind completely and what's left over is your infinite beingness. All-knowing, all-powerful, everywhere present. Just let go of the mind and you're in your real self.

[Speaker 1] (6:35:23 - 6:35:53)

We move through the three basic states of beingness when we go from waking state to dream state to dreamless state. When we dream we're in the astral realm with our astral dream body. When we're in a dreamless sleep state we're our essential beingness.

We're in the real self.

[Speaker 3] (6:35:57 - 6:36:15)

But you're in a sort of a nation state instead of the opposite. Because you've so said it. The way you undo it is by coming aware in this waking state of your infinite beingness and then it's permanent.

[Speaker 1] (6:36:16 - 6:36:48)

You will always awaken from that deep sleep state and come back to this created delusion until you undo this delusion. Now if you could remain in that deep sleep state all the time, if you could, you would become aware of your infinity. But you can't do this so it's silly to talk about.

You have to do it in the waking state.

[Speaker 3] (6:36:49 - 6:36:51)

For a human it's not natural.

[Speaker 1] (6:36:54 - 6:37:02)

Sleep is just an escape. We set up this awful external world out here and we can't take it so we drop away from it.

[Speaker 3] (6:37:06 - 6:37:46)

But people who are real life don't have to sleep. Most of them do so as not to be freaks. They live life like other people do but they don't have to sleep.

When you're in harmony you never get tired. You would never want sleep if you were in harmony. And the more harmonious your life, the less you need sleep.

[Speaker 1] (6:37:51 - 6:38:00)

Don't expect the mind to give you the answer. It cannot. Because the beingness is the elimination of the mind.

[Speaker 3] (6:38:01 - 6:38:05)

It's just behind the mind, this all beingness.

[Speaker 1] (6:38:11 - 6:39:40)

But the mind cannot give the answer because it's part of the ego. It's part of our limitation. But you have to work with the mind to subdue the mind, sort of.

As the mind gets quieter, the thoughts keep dropping away. When enough thoughts drop away, the self is obvious. It's self-obvious.

And you say, wow, I've been that all the time. And then this whole dream turns, you see this whole thing as a dream. Then you see it as a dream that never was.

It's a big joke. In the waking state, yes. You just pose the question, who am I?

Get the mind quiet until you see the self of you, the real you. So it takes over and carries you all the way. And there's nothing you can do about it when the self comes in.

Because you, the little ego, is overwhelmed. The self presents itself to you. You present your real self to you.

[Speaker 3] (6:39:45 - 6:39:51)

This is the revelation. And the mind cannot give it.

[Speaker 1] (6:39:52 - 6:39:56)

But the mind can steer you in the direction of getting it.

[Speaker 6] (6:40:00 - 6:40:07)

These realizations that we feel, that we get, are not realizations of the mind.

[Speaker 1] (6:40:10 - 6:40:18)

No, it's an experience. And you see something. And then you try to translate it into language after the experience.

[Speaker 10] (6:40:19 - 6:40:27)

And it tries to delude us. And the mind tries to delude us into thinking that if the mind is this realization, actually it isn't.

[Speaker 1] (6:40:27 - 6:40:38)

Because it's hard for you to imagine yourself without a mind. And yet in deep sleep, where was your mind? It was dead.

[Speaker 7] (6:40:42 - 6:40:48)

Lester, is this thing really easier? And we're making it hard?

[Speaker 13] (6:40:49 - 6:40:49)

Uh-huh.

[Speaker 1] (6:40:57 - 6:41:04)

You, right now, are unlimited.

[Speaker 3] (6:41:04 - 6:41:06)

You're infinite. Right now.

[Speaker 11] (6:41:11 - 6:41:14)

But I don't think so. We don't allow ourselves.

[Speaker 1] (6:41:14 - 6:41:50)

You think you're limited. You make it hard for yourself. Your natural state is unlimitedness.

Infinite joy. You can't create universes and uncreate them. You've got all power, all everything.

And you're working so hard to keep yourself one body. See, as your realizations go up, you'll be that body and every other body in the universe. You won't limit yourself to one little body.

[Speaker 3] (6:41:52 - 6:42:29)

But you're right. We make it hard. And we hold on to that hardness.

You work hard for it. Someday you'll wake up to the fact that when we all say I, it's the exact same I. It's like looking at the moon reflected off a water surface.

It looks like a thousand moons. It's all one. We're deflecting it, reflecting it into a thousand or millions of I's.

[Speaker 1] (6:42:29 - 6:42:39)

It's all the one same I. It's like a comb with a teeth saying you're separate from mine. It's all the same comb.

[Speaker 3] (6:42:40 - 6:44:07)

It's a lie to say that we are separate. We're not. But right now you're infinite.

Everyone is infinite. Here and now. Now that infinity is just pure beingness.

Not being something, but just beingness itself. And beingness never changes. It always is.

It's only beingness. It is not I and something. It's just I.

And only I. But this part of us that is just a pure I, unalloyed with anything, is our infinite beingness. And then we very slowly...

Well, I say I is infinite being and a limited body, mind, with troubles and uns and uns and uns. But this I, when you say I, is unlimited. And you can't limit it, actually.

So it's all a delusion that it's limited. And when you awaken to that fact, you see it. But you never were limited.

[Speaker 1] (6:44:10 - 6:44:36)

You know, the only thing I do... It's like the woman wearing a necklace. She forgets it.

Suddenly she can't find her necklace. She's looking all over for it. She goes into an anxiety of, oh, where's my necklace?

I've lost it. I come along and say, there it is, right around your neck. She says, oh, now I found it.

Thank you very much.

[Speaker 3] (6:44:39 - 6:44:42)

You never lost your necklace in the first place. You never lost your real self.

[Speaker 9] (6:44:49 - 6:46:48)

I'll ask you a question. If you're not the mind, what are you? The?

I am I. That's all you can say. Who I am.

But don't make the ego other than you. Because the ego, the infinite you, trying to be infinite through a limited medium, called the ego body world. So it's always you.

When you behave as an ego, or just remain as yourself. You get the point. It's no responsibility when you say the ego is doing something to me.

The ego can't. The ego is just like a brake. It clamps down on you and squeezes you.

Because it's squeezing your freedom. But it's you doing it. By identifying yourself with a body, mind.

You're not fully realized only because you say you're not. Even if I'm fully realized, it means I don't believe that I am. I let go of that.

You are. And overall you've got to continue to wipe out the subconscious.

[Speaker 13] (6:46:49 - 6:46:51)

Yeah, because I can really forget.

[Speaker 9] (6:46:54 - 6:50:03)

Now the external mediums, you can check it with our desirelessness. When you have no more desire, you have no more thoughts. Isn't that simple?

It's only the artificial creation of a lack that creates a desire to fulfill the lack. It's the first aphorism in the present session. Letting go of all desire is tantamount to letting go of all thought.

After which you work intuitively. But now that you know you're not the mind, you let go of it. And you'll discover you won't disappear.

But you'll just get all the joy there is. Which is infinite. If you want it.

So keep the momentum going. And go all the way. You can test your desirelessness.

When no one and no thing can disturb you, you're desireless. You desire no approval. You desire no thing.

So therefore no one and no thing can disturb you anymore. So it boils down to getting rid of desire. Getting to a place where no one and no thing can disturb you.

And you've got it. Any other questions? Never stop the momentum.

Never, never, never. It's so difficult to re-establish it. Everyone so far has stopped it.

If anyone didn't, that one would have been there all the way. Because the rate keeps increasing geometrically.

[Speaker 1] (6:50:10 - 7:12:17)

I would try to give you the key to maintaining a constant happiness so that you don't nosedive. I was aware that several individuals were diving and not coming up. Which I guess is one of the reasons why I didn't get here.

You see, when you're down and you think all things are terrible and you're frantic, I couldn't communicate with you very easily. Also, if I came here and you got this lift, and got out of it, you would say that I did it. Which develops a dependency relationship which isn't good.

You're infinite, you can do anything and everything you want. You can have, be, or do whatever you will or desire. And when the disturbance lasts long enough, you get fed up with it and you let it go anyway.

Then you do it, see. And it's much, much better when you do it. And you don't need someone else to lean upon.

But I kind of felt that what the group would like to know at that time was how to maintain this happiness. Why don't we have it all the time? We should.

And so I thought I'd try to give you the understanding or the key to the understanding that will help you develop happiness that lasts. All right, now this is the key. When you understand or when you know what happiness is, then you're able to establish happiness more and more until it's all the time.

But the key is knowing what is this thing, happiness. When you know what it is, you look for it where it is rather than look for it where it isn't. Looking for happiness where it isn't is what gives you misery.

Looking for happiness where it isn't is what causes you to nosedive. Is there any question on that, what I've said so far? The key is knowing what happiness is so that you can go directly for it.

Not recognizing what happiness is makes it difficult to establish it permanently. What is happiness? Well, to most people they call it pleasure and what it actually is, is escape from pain.

What most people call happiness today is their getting away from their pain. Escape, entertainment. They cannot stand being with themselves, with their own thoughts.

They have to run to a movie, a nightclub, to visit someone just to get some action going so that they are not alone with their own thoughts. When their mind is taken away from

their own thoughts, they feel better and they call that happiness. All entertainment is actually that.

Although when you become free, you can enjoy entertainment far more than before, but you need none of it because you're happy. Now the happiness I'm going to talk about is not the escape from misery kind of happiness. It's the joy that results from being your real self.

The more we are our real self, the more joyous we feel. Now this joy is accomplished not by the thing or the person out there, whom we associate with the joy, but it's accomplished by satisfying the desire for, or the thoughts wanting to acquire this person or thing. We quiet those thoughts, and the quieter the mind is, the more the self can shine forth.

But this is something you've got to see in your own mind, that the quieter you get your mind, the more joyous you are, the happier you are. It's good to play with this, experiment with it until you see it. But whatever that joy was, it always resulted in quieting of the mind, and then you feel happy.

Then you begin to let go of attaching that happiness to people and things. You begin to see that the joy is only your very own self coming out more. But then when you see what this happiness is, you're not going to look for it where it isn't.

And you reach the place where you need no one and no thing to be happy. You just are happy all the time. Is there any question on that?

I guess intellectually it's seen by everyone, whether you see it through your own mind's eye or not. You should have it at first intellectually, then experiment with it, test it out. And you'll discover that this is so, that every time you feel happy, your mind is at ease.

And that what you attributed to the person or thing outside of you was something going on within you, the quieting of your mind, so that your real self could shine forth more. Then when you see this, you won't bog down anymore, because the moment you become unhappy, you'll know just where to go to reestablish the happiness. First recognizing that the happiness is not the person or the thing, but the quieting of the thoughts, of desire for the person or thing, which allows you to just be more.

When your mind is on things out there, you're not being, you're involved with externals. But I say the key is seeing just that point, that your happiness is the quieting of your mind through the satisfying of desires, which stills thoughts for the thing. When you actually see that in your own mind, you can do it directly.

You can let go of those thoughts without achieving the person or the thing, and immediately you're happy. But the overall thing is that you move toward happiness where it really is, in you, not in the externals. And in that way you establish a state of

happiness that is continuous.

Again, I say each one has to realize this for himself or herself. But when he or she does, then happiness can be made permanent. Because then you look for happiness where it is, and you stop looking for it where it isn't.

There is no happiness in people or things. Happiness is our basic nature. Happiness is our very beingness.

And when we are only being, we are infinitely happy. When we are only being and nothing else, we are infinitely happy. It's knowing your infinite beingness that is eternal, it never changes.

And that this whole world cannot touch you. It's just a fiction, a dream. And you move through life with no attachments and no aversions.

Then no one and no thing can disturb you. And you have this infinite peace and joy that's constant. Now, the only difference between a fully realized individual living in the world and one who is not is their attitude toward everything.

An unrealized person identifies with a single limited body-mind. A realized person identifies with everything, every being, every atom. Your very nature is joy.

You don't get it out of everything that happens. Your basic nature is unlimited joy. This is your natural state.

As long as you don't hinge it onto a person or a thing, it's there all the time. But if you say, you can't have joy unless I do something, you limit your joy. The natural state is unlimited joy.

This is the real natural state. The natural state is being infinite. And we superimpose over that thing all these ideas of limitation, of needs, attachments, aversions, which block out this infinite joy that is natural.

I thought maybe a summary of what we've been through, where we're going, and what there is at the end might be a good idea for the last talk of this series. I really don't know how we started, at what point, but the way I like to look at it is that everyone is seeking happiness full and complete with no taint of sorrow. That that happiness is our very own basic natural nature, which I call the Self, with a capital S.

And because it's our basic natural nature is the reason why everyone is seeking happiness. And in the end we see that happiness with a capital H, God with a capital G, turns out to be the same thing. The mistake we all make is that we look for this happiness in people and in things.

And it is not in people or things. The happiness or the pleasure that we feel is the

eliminating of the pain of the desire for something. This desire is an original lack which we assumed.

Being infinite beings, we never had any lack. We assume this lack, we create a desire for it. When the desire is fulfilled, our thoughts stop.

And when our mind is still, our basic nature, the Self, shines forth. The little things I've been saying and trying to accomplish have been trying to get you to see this yourself. Nothing should be accepted that I say nor that anyone else says until you can prove it out for yourself.

The uniqueness of this science, which is a science, someday you'll see it's the science of all sciences, is that this is a subjective science. We have to seek it within. We can't put it out on a table in front of us and examine it.

We can only examine it within our own mind, within our own being. Also, the intellect does not avail it to us. The intellect can get us in the right direction to find it.

And the right direction is by stilling the mind and by experiencing this truth, this knowledge. So only by experience can we get to know this. It is good in our daily life to be not the doer.

Be not the agent. Just be the witness. It is not I but the Father who worketh through me, attitude, which several in this group already have, is the main conduct of life that we should strive for.

The more we become the witness in life, the more we become non-attached to the body, the more we become our real self. So there's two things I'm suggesting. One is the quest, who am I?

And the second is in life itself be not the doer. Be the witness. Let things happen.

Allow it to be. Because that's the way we are in the final top state. And the best behavior in life is that which is characteristic of the top state.

There are many other things which I'm sure you're aware of, of humbleness and so forth, goodness, kindness, honesty. All these things help. But the greatest aid is be not the doer.

Be the witness. All right, now when when the self of us presents itself to us, it's a tremendous experience. It's a very difficult one to contain.

We feel as though we're going to burst. Because we recognize our omnipotence, omniscience, and omnipresence. But just seeing it once doesn't establish us in that state.

However, once experiencing it, you'll never let go until you reestablish it. So you'll continue to try and we should continue to try to get back into that state. The next time it'll last a bit longer.

Third time, still longer. Until finally we are in it 24 hours a day. When we attain this top state we are not zombies but we are all knowing everywhere present everything falling perfectly into line without us.

We move in the world just like anyone else moves but the difference is we see the world entirely different from the way everyone else sees it. We see our body as our body and we see every other body equally as our body. Every animal as we.

Everything. Now that seeing everything as I gives us that singular oneness throughout the universe which is called God or the Self we see our own body moving through life almost like an automaton. We sort of let it go its way and since we are not that body, nothing that happens to that body can affect us.

Even if we're crushed disintegrated it wouldn't mean a thing to us because we are fully knowing that we are not that body. We know our eternal beingness. So one who has attained the top state is difficult to distinguish from anyone else.

He'll go through the same procedures of life, whatever he was doing before, he might continue to do. But his outlook on life is entirely different. He's completely egoless.

He has no concern for his own body. He is interested more in others than he is in himself. He is interested in all humanity.

Whatever he does has absolutely no ego motivation. His body will continue to live its normal span in the eyes of those who are not fully understanding and usually goes out the same way most bodies go out via so-called death and coffin. But the one who was originally connected with that body never sees any of this death.

He sees this entire world as an illusion that was created mentally just as we create seen cities and worlds in our night dreams and when we awaken we realize there never was such a thing. In the same way when we awaken from this waking state we see that the whole thing was a dream and never really was. But the only thing that ever was was the absolute reality infinite all perfect, all knowing, all powerful, omnipresent.

[Speaker 3] (7:12:24 - 7:12:25)

Any questions on this?

[Speaker 2] (7:12:33 - 7:12:37)

Do not be the doer. Don't you plan? Don't you do everything normally or sit back?

[Speaker 1] (7:12:37 - 7:12:58)

No. The right way is not to plan because everything is perfect. Let it happen.

You'll be guided intuitively instead of planning up here. At the right moment from moment to moment you will do the exactly right thing perfectly.

[Speaker 2] (7:12:58 - 7:13:13)

There is a situation where somebody might take a position of that kind when he hasn't really felt it and for example, obviously I'll stay in bed until I'm moved. In the meantime, he's ready to pay.

[Speaker 1] (7:13:14 - 7:14:16)

So, he'll have to move. If we assume that we are there and we are not, we are soon awakened to the fact that we are not there. Bob, I'm putting out the top state now, the perfect state where everything is in absolute harmony every moment.

Then you never think except this very moment and at this very moment you know from within just what is the right thing for you to do. So, you're guided intuitively each and every moment and everything falls perfectly into line. Alright, now if you're not there of course you have to think.

You have to plan. But this is the goal to strive for, the one that I'm speaking about. This is the top state.

You're there, you don't have to plan, you can instantly materialize a palace of gold.

[Speaker 2] (7:14:17 - 7:14:27)

Well, I'm practicing probably in the beginning a combination of the two where things go very easily and sometimes you have a hump in which you plan and plan it out and then other things.

[Speaker 1] (7:14:28 - 7:14:55)

Use that which is available to you now. Now if we are in a thinking realm of course we have to think. But strive for this top realm and striving for it we will sooner or later attain it.

[Speaker 10] (7:14:57 - 7:15:02)

Would that be the difference between doing by thought or doing by knowing?

[Speaker 1] (7:15:04 - 7:19:42)

Definitely. Yes. And the top state you do by knowing.

You just know from moment to moment. It just feels like I know it. That's just the way it feels.

There's no thinking to it. I know it. The word know as you use it is the key.

You know how that word feels when you say I know it. There's no doubt. Not one iota of doubt there.

And it happens. That's the key. That's the realm of knowingness.

Make that all the time. Keep working for it until it comes. The quickness in which we attain this is determined by the intensity of the desire for it.

The more we desire this top state the sooner it comes. Everyone makes it eventually. I'm convinced the majority of people on Earth today will probably take two million years, even more.

But any one of us who are consciously seeking the way out can do it this lifetime. The so-called grace of God is always there also. All those who have made the top grade before us with their consciousness of perfection being radiated to us we have tremendous grace being actually pushed our way all the time.

However they have no right to impose themselves we have to open ourselves to it in order to receive it. We need this grace because of the state of affairs today man is relatively low. We are very strongly convinced that we are a limited body and by long habit we are trying to hold on to it.

So it's not easy to let go of this body and because of that we need the grace of the great ones who in our eyes have passed on but in their eyes they're still here. When we recognize that they're still here we can see them and talk to them the way we talk to each other. Or if we accept them partially we can talk to them in sort of a dream or a vision or see them in the way in which they're transparent you can see through them.

But the way we meet with them is determined by our acceptance of them. If any one of us believed that we could go down to a restaurant here and have a cup of coffee with Jesus the way you believe you could do it with me, if you had that much acceptance then you could do it. Now some of us know that he came into this room several times.

He gave a sign proportionate to our degree of acceptance. If he were to suddenly appear in the room it would be too much for most of us to accept. Therefore he doesn't.

But the way he comes to us is determined by our acceptance of him. He gave signs here. He gave signs to some people here and I don't think they even recognize that he gave a sign.

But all the signs were not say like me touching you on the shoulder if I came over and touched you. It wasn't that way. But that's only because you can't accept that that could happen with him.

The point I'm trying to make now is that we should open ourselves to the help of the great masters. Jesus wants to see each and every one of us know our perfection. He can't force it upon us.

But his hand is always extended. It's good to keep this in mind. Then we open ourselves more to the help.

[Speaker 4] (7:19:44 - 7:19:47)

How do we request and receive this help?

[Speaker 1] (7:19:47 - 7:20:14)

We have to be accepting of Jesus as being alive just as much as we are. Capable of meeting with you the way we meet with you. Then it can happen.

We have to be open to the help. The help is always being sent to us.

[Speaker 9] (7:20:21 - 7:20:21)

Yes.

[Speaker 1] (7:20:25 - 7:21:10)

But I can't give him to you. That's up to you. I give you the general principle.

Acceptance of him the way he is. Don't expect him to be not Christly because he won't be that. However, he can appear as a very humble human being in form.

Being omnipresent at any moment he can appear to anyone and speak with them.

[Speaker 7] (7:21:14 - 7:21:19)

But he will be as Christ. It won't be in disguise. Will he be a beggar at the door?

[Speaker 1] (7:21:20 - 7:22:02)

No. The only disguise is the one that we put on him. He will never disguise himself.

He wants to be recognized as Christ. And when I use the word Christ I mean the principle Christ. That's not his name.

His name is Jesus, the Christ. The man Jesus had the Christ consciousness. We have to accept him in his consciousness which is extreme humility, simplicity, no Hollywood

glamour.

[Speaker 2] (7:22:04 - 7:22:05)

Did you find humility?

[Speaker 1] (7:22:07 - 7:25:16)

Yes. The greatest humility is through surrender. Not I but Thou.

It is not I but the Father who worketh through me. Everything I do is God's work. I am not doing it.

It's surrender of the ego. The ego being the sense of individuality. You've got to surrender yourself as an individual.

From where you stand now the other person should not concern you. The only thing that should concern us is what we do. And that is not what your attitude is toward me.

You could hate me with every cell in your body but it's of extreme importance what my attitude is toward you. While you're hating me I should love you fully and completely. Then you'll understand the answer to all questions.

See when you separate and then ask what's up here it just doesn't fit. But when we love and only love we are using the most formidable power in the universe. No one and no thing can harm us.

We can never ever be hurt unhappy if we would only just love without any hate. You can never be hurt when you love. Now this is in a sense that the love is full, complete.

It's divine love. It's just love with no not one bit of hate in it. Turning the other cheek giving the past a mask loving your enemy that's the kind of love it takes.

And that's the way we all are naturally before we distorted this thing. When you love you understand the other one fully. It's understanding, it's identifying with the other one.

Being the other one. Coming down a step it's wanting the other one to have what the other one wants. Loving the other one the way the other one is.

In reality we have only one enemy that's our self. No one can do anything to us no one can do anything for us. Someday you'll see this there.

We in our consciousness determine everything that happens to us.

[Speaker 2] (7:25:18 - 7:25:22)

That's just our idea of ourselves in the past. Right.

[Speaker 1] (7:25:26 - 7:25:31)

Which could be made better. Yes?

[Speaker 10] (7:25:31 - 7:25:57)

When you say understanding do you mean understanding in a logical sense of understanding the things that move them or do you mean understanding in an acceptance of them without without question of of the reasons they're doing things as good or bad just acceptance of whatever they are in an entirety.

[Speaker 1] (7:25:58 - 7:27:23)

It's acceptance in an entirety but the real understanding requires knowledge of what the universe and the world is. When we see someone doing wrong we have to know that this is a God being misguided. He's looking for God in the wrong place when he's doing wrong.

Am I making sense? Yes. That's the understanding.

He's looking for happiness the way he sees it. Even a Hitler in his mind is doing right and therefore should not be hated but should be loved wanting him to be what his real basic nature is. Now this doesn't mean approving of his program, it doesn't.

But whether we approve or not of his program loving and hating are two different things than approving of a program. So we love everyone and see them as misguided beings. Forgive them for they know not what they do.

[Speaker 9] (7:27:24 - 7:27:26)

They're like children, misguided.

[Speaker 3] (7:27:32 - 7:27:42)

I'm trying to fix you so you can't ask a question. By asking you a question are you?

[Speaker 1] (7:27:43 - 7:27:48)

You've got to answer yes. I say good.

[Speaker 9] (7:27:49 - 7:27:52)

That's it. That's the self.

[Speaker 3] (7:27:54 - 7:28:14)

Only be and that's the self which means stop being a body. That's all there is to it. Nothing else.

Total, complete, finished, period.

[Speaker 1] (7:28:15 - 7:28:16)

Any questions?

[Speaker 3] (7:28:20 - 7:28:23)

I want to record with it but there's no questions.

[Speaker 9] (7:28:30 - 7:28:32)

Is that hard to understand?

[Speaker 1] (7:28:33 - 7:30:48)

No. When you only are, that's it. So what's your job?

Stop being a body. Identify with your beingness. You say you are, identify with that and let go of identifying with the body.

That's all there is to it. There's no spirituality in helping the world to progress because what you're helping is to make the world a good, solid, maya illusion. And the more progress you have the more you move up from physical pain into mental pain.

When desirelessness is attained through wisdom its power disintegrates the two remaining vessels the astral and the causal. That's what we can do here. Eliminate all three containers by becoming desireless.

When desirelessness is attained through wisdom its power disintegrates the two remaining bodies, astral and causal. But the higher you go the more sensitized you become the deeper and more intense are your feelings and the shame of it all is that when we're here we don't realize that in this physical realm you can eliminate all other realms and there's only one way to become desireless which is equal to becoming egoless.

[Speaker 3] (7:30:51 - 7:31:42)

I believe the word desireless is a better cover-all word than ego. So quantum entropy of desires they bring only agony, momentary pleasure which is only relief from the lack artificially created with lots and lots of pain. Something people don't seem to know is how intensely they're suffering all the time compared to the top state.

[Speaker 1] (7:31:43 - 7:31:52)

And wow all these subconscious thoughts are a real heavy burden agonizing.

[Speaker 3] (7:31:56 - 7:32:33)

So I'm trying to sell you the idea that this world that you still think is so wonderful is nothing but hell and that by undoing it you have an opportunity to undo the tremendous amount of future hell. The only reason why you're not getting full realization is that you're what did I say?

[Speaker 13] (7:32:35 - 7:32:36)

Holding on to the physical.

[Speaker 1] (7:32:37 - 7:32:40)

Is that you're holding on to the physical.

[Speaker 3] (7:32:42 - 7:33:04)

You're holding on to being a body. The body being the vehicle through which you can satisfy desires. Well I guess the body itself is a desire.

In order to satisfy more desires.

[Speaker 1] (7:33:08 - 7:33:20)

Any questions? If you undo desires then you're free. You see good and bad joy and sorrow as the same.

[Speaker 3] (7:33:22 - 7:33:29)

And you're really free to indulge in either or both or none.

[Speaker 1] (7:33:33 - 7:33:46)

So the object is to become desireless and then you make up a desire that doesn't hurt you and it doesn't help you.

[Speaker 3] (7:33:47 - 7:33:55)

Or if you make up a sorrow, that too doesn't hurt you nor help you in your happiness.

[Speaker 1] (7:33:58 - 7:34:09)

So once you get free of the concept of being a body then whatever you do in the world is done by choice and it can't cut you anymore.

[Speaker 3] (7:34:11 - 7:34:28)

This is the part I guess that makes it difficult to understand the Masters. You've been

around them. Have we all seen Masters?

We've seen a lot of them. They eat, they sleep, they get sick, right?

[Speaker 1] (7:34:29 - 7:34:35)

But you really couldn't understand that, could you? Why should a Master be sick?

[Speaker 7] (7:34:36 - 7:34:57)

Well, one time Papa was sick and his body was showing much pain. I stayed in his room and he sat up and he said the body is... I forget what he said.

He said, Ram, this is always the same. He said, so don't worry about this body.

[Speaker 1] (7:34:57 - 7:34:59)

Yeah, but what did you see? You saw the body.

[Speaker 7] (7:35:00 - 7:35:01)

That's why he said it didn't...

[Speaker 1] (7:35:04 - 7:35:46)

That's why it's hard to understand Masters. We want them to behave like non-bodies while being a body. It's ridiculous.

They are actually behaving differently. They're not identifying with the body. That's why Bhagavan would moan and groan and his disciples thought he was really suffering but he never thought so because he saw the moaning and groaning like the laughter and happiness as a flimsy mock-up.

[Speaker 7] (7:35:50 - 7:35:57)

Now when you come here and you're not feeling well, you don't have any sympathy because you're just as good as me.

[Speaker 1] (7:35:59 - 7:36:01)

Well, why do I tell you about it?

[Speaker 7] (7:36:04 - 7:36:06)

Because we're probably one being.

[Speaker 1] (7:36:07 - 7:36:36)

So that you'll know it makes no difference. Like Papa was trying to tell you. Ram Das is

always the same.

But bodies come, go, hurt, feel good. But if you don't identify with being a body, if you identify only with beingness, that's always all perfect.

[Speaker 7] (7:36:42 - 7:36:43)

Same with the mind.

[Speaker 1] (7:36:46 - 7:36:53)

The mind is a subtle body. Better. Let the mind be the creator of the body.

[Speaker 3] (7:36:56 - 7:37:21)

But you do have to eliminate mind because mind is a cause of matter. The mind itself is a limitation. We're getting intellectual now.

So I ask you again, why don't you give up this misery, this world, this body?

[Speaker 9] (7:37:26 - 7:37:27)

Any answers?

[Speaker 7] (7:37:28 - 7:37:41)

Well, I think that you said last time that subconsciously I feel that my joy really is in the world. It's just very, very deep.

[Speaker 12] (7:37:43 - 7:37:43)

Okay.

[Speaker 3] (7:37:43 - 7:37:45)

Who's subconscious is it?

[Speaker 7] (7:37:45 - 7:37:45)

Mine.

[Speaker 3] (7:37:47 - 7:38:27)

Does that give you a key to something? But the chances are you undo the mind in parts. In large chunks.

That takes weeks when you do it in large chunks. And fortitude. Desire to do it.

[Speaker 9] (7:38:30 - 7:38:36)

Wanting to do it. And then that want disappears.

[Speaker 1] (7:38:36 - 7:38:48)

And there are no more desires. You don't even desire to be. You can't desire to be because there's no choice anymore.

[Speaker 9] (7:38:50 - 7:38:51)

There is only beingness.

Lester Levenson Private lessons

[Speaker 1] (0:00 - 13:28)

Good morning. Talking about relationships, the sweetest, sweetest kiss of all kisses is the kiss of freedom. And in order to get that kiss of freedom, you must understand the word kiss, K-I-S-S.

Keep it simple, sweetheart. If you will latch on to, catch hold of, absorb, understand that simplicity is the way to understanding the ultimate, it will expedite your getting there tremendously. Keep it simple, sweetheart.

It is so simple when you discover it, only then you know it's the simplest of all simples, thyself, thy inner beingness, your is-ness, your am-ness. Knowing which, you will know everything, besides being in the highest, most delectable state there is. And everything you're seeking externally, unconsciously, is looking for this ultimate state.

And you'll never, ever stop chasing it and banging yourself against the wall of the world until you discover it, by stopping banging yourself against the world, going within and discovering exactly what it is that you are. But you must keep it simple to get to the simplest of all simples, your very own self. The way to that place is so simple.

All you need to do is quiet the mind. It's your mind. You made it noisy, you can quiet it.

Get that mind totally quiet and that's it. Is that hard to understand? A quiet mind puts you in touch with the all-powerful, all-knowing being that you are.

Quieting the mind does it. Is there anyone here who cannot understand that? Mind quiet, that's it.

When your mind is quiet, you're self-obvious to yourself and you are in touch with all the power in the universe that's being within you. You are in touch with all the knowledge there is, which is within you. It comes right from your beingness, which you will not quiet your mind for one moment to see.

If you would quiet your mind for just one moment, you would see this and thereafter pursue only it. So, to be smart, we need this kiss theory. You keep it simple.

You're drowning it out in over complications and running hither thither to everywhere where it isn't. And where is it? Right where you are.

The reason why we're not going free, we're not reaching the ultimate, is we're not quieting the mind. And for hundreds and thousands of years they've been telling us what to do. They tell you quiet the mind, but they have not given us the how-to, which is so simple.

Now, your mind is active 24 hours a day on guard in order that you survive. All those programs called apathy, grief, fear, lust, anger, and so forth, every one of them is a survival program. So, you're constantly on guard 24 hours a day with hundreds of thoughts, which you have very foolishly relegated to the background and you don't look at them and you say they're unconscious, taking no responsibility for them, even though you've piled them up back there.

You lock them into a closet called the unconscious, disclaiming responsibility for it. Take responsibility for all this accumulated ag-flat in your subconscious mind. Then you can start doing away with it.

The mind will never ever give you the answer, and you're looking for it via the mind. The expression is you're trying to cross the river by grabbing hold of an alligator. It'll never take you across the river.

You must start quieting that mind. And the thing that quiets the mind is no thoughts. And what motivates all thinking?

Feelings. And all feelings superficial culminate into the heavier feelings that we call ag-flat. The ag-flat culminates into two called approval, control, which culminate into one called survival, security.

When we rid ourselves of wanting approval or wanting control, we rid ourselves of all the ag-flat and the hundreds of other feelings. They're out of the subconscious and the mind is quiet. And then we are coming from our infinite beingness, working intuitively, which is simply saying we're coming from our omniscience.

That's all it is. All this intellectual knowledge that we work through our mind is coming through ignorance. Ignorance of the fact that just behind the mind is omniscience.

Ignorance of the fact that everything we do via the mind is limited and hurts. Every thought has a certain amount of limitation to it and covers over the unlimited being that we are. So we need a method that'll pull out the motivation of all thinking, which is called feelings, and that will quiet the mind.

The mind will never quiet the mind because the mind is a mechanism of falsely looking for survival, security, approval, control. And as long as the mind is a mechanism for that, it will never ever give you the right answer. It will forever keep you running after the wrong answers.

And you get moments of pleasure and long periods of pain. But you must keep it simple. You are the ultimate being, omnipotent, omniscient, and omnipresent, acting with extreme limitation held within the mind, pushed back into a closet called the unconscious, and acting as though I didn't do it.

And if it comes up, we don't like it, we try to push it back in the closet. The way is simple, and the way is easy. Let the things come up.

Get them under approval or control and let them out. Carry out the six steps of the method, and it'll take you months to empty out the totality of your garbage, after which life becomes a near effortless, beautiful, harmonious, almost dream. Everything comes to us with no effort.

By just merely placing a thought in our quiet mind, it'll manifest, but not immediately, quickly. And you'll never ever stop struggling until you do that. So why not now?

Why not in the next few months? Get smart. Remember the kiss theory.

As we break it down into three parts, there's this infinite I that I am, all-knowing, all-powerful, everywhere present, right now, always was, always will be. And how much of it are you living? Isn't that silly?

What it takes to get to know that is just the resolve that this is better than this. A body with sickness, with constant attention to keep it surviving, fighting a battle that's an absolutely no-win battle. Where are all these bodies going to be a hundred years from now?

How smart are we to spend all our time surviving this body when we know it's not going to survive? Now, intelligence should be defined as the ability to be happy. Psychology defines it as the ability to resolve problems.

It should be the ability to be happy, the ability to be happiest. And were we intelligent, we would be the happiest. Everything we're fighting for, struggling for out there in this world is already ours, and we're running away from it, chasing after it where it isn't.

I'm sure some of you have seen this. I think people have seen what I'm saying. Okay, why aren't you a freak?

Why aren't you a self-limited being?

[Speaker 4] (13:29 - 13:30)

Some more things in the world.

[Speaker 1] (13:31 - 36:19)

Right. You want these stupid things in the world which you think aren't going to give you this, and again and again and again and again. Every day, year in and year out, it doesn't give it to you.

You never stop struggling for that which you are externally. You've got to make that U-

turn. You've got to stop chasing it out there, make a U-turn right back on you and see you the way you really are, whole, complete, omnipotent, omniscient, omnipresent.

This is what you're struggling for in your every act out there. Call it happiness, security, whatever. You'll never ever stop until you get to fully identifying yourself as to what you really are.

This is the changeless you. It's perfect. You cannot do a thing to it except look away from it, but you can't do a thing to it.

So, get intelligent, get all that happiness there is in the universe, get to the ultimate state, get out of the struggle, and let yourself just be and be and be. So, here we are, this infinite beingness, and we set up a mechanism called mind, which the world thinks is so complicated. They go through college courses and get doctorates and they don't know what it is after so many years of study, and all it is is a sum total collection of our thoughts and feelings.

The mind is a very simple thing. It's the totality of all our thoughts and feelings. You know what a thought and feeling is.

That's what mind is. And the majority of it we don't look at. It's unpleasant, so we call it unconscious.

We set up this mind which sets up the body. The only place you can see your body or any other body is in your mind. It is nowhere else, and the proof of that is every time you go to sleep, out goes your body and every other body.

When I say don't wake up, there's never any more bodies, but you are. We're only possible to do that. That'd be great.

Go to sleep, dreamless sleep, and don't wake up. You would become aware of the fact that you are your beingness, but it's impossible to do it that way. We program this thing in, and like the astronaut in 2001, he went into the computer, and that's all our mind is, is a computer, and started pulling out the banks.

And those banks are apathy, grief, fear, lust, anger. Those are all the programs. Pull them out, and you'll just be.

Quiet that mind, and then you're aware of being in this state. And remember, the mind will never quiet the mind. That's why all the ways that have been tried for thousands of years don't work.

They're all trying to do it within mind. The mind is the enemy, it will not do it. We must quiet that mind by quieting the motivation of the mind called feelings.

Now, in all these feelings, relative to the highest love, are all non-love feelings. That's

why the world is in such a destructive direction. But they're acting, as I started to say, all feelings, relative to love, are non-love feelings, and are destructive.

All agflap is destructive. Remember, underneath the agflap, everyone is a Christ. Everyone is all love.

And the only thing covering up this all-lovingness of ours is the agflap. But you know what? You can transcend a hydrogen bomb.

You can make yourself untouchable by a hydrogen bomb. How? The absolute conviction, the hydrogen bomb cannot touch me, won't do it.

So, you're seeing some of these things coming out in the world, and things like fire-walking. We've had a few classes, I think, in Sedona here, where a teacher's taking people over red-hot coals barefooted. People get themselves in a nice high state, absolutely convinced that they can do it, and they just come, we walk over the red-hot coals.

It's just a thought, that's all it is. Can anyone have a thought here? It's just a thought.

But see, that goes for everything. You can withstand a hydrogen bomb the exact same way. You see, you can override, momentarily, the subconscious negativity.

But you need to eliminate that negativity to have that ability for all time. Whatever you think is. This is the funny thing that's going on all the time.

There's nothing out there but your thought. Again, that's proof that there's something out there. By going to sleep.

All that out there disappears when you go to sleep. Where is it? It's in your mind.

It's your mind that says there's a character up here, Lester, talking to you. Put your mind to sleep. I'm gone.

Don't wake up. I'm gone forever. But you'll remain, like you do every morning when you come out of a deep sleep.

You see how simple it is? Keep it simple. There's nothing out there but your thought.

Everything happening is your thought. Most of what's happening is negative. Get rid of your thought.

How? Get rid of your mental action by quieting. Quieting the mind to where there's no thoughts, unless you choose to put a thought in.

It's simple and it's easy. You just make that choice. When you want freedom, when you decide you want freedom, more than you want everything else you've got in life, and I

mean everything else, relationships, wherewithal, when you want freedom more than you want those things, you get it quickly.

Also, when you see that the only reason why you want that is to have that freedom, that'll help you make that decision. You're going after that ultimate state of security the wrong way, externally, and the only way you'll ever get it is inward. And once you have that, nothing in this universe can touch it.

What you don't see is you're experiencing exactly your mental picture, your sum total thinkingness, which includes all the unconscious thinkingness, which is 95% of your thinkingness now. That's all you're experiencing, is your sum total thinkingness, the conscious and the unconscious together. But you've got to keep it simple.

Get to see this and then work to undo that mind activity by ridding yourself of your feelings. And when you do that, you're in the highest state of love there is, which is the natural state. I want to give you a summary of what it's all about.

Number one, you must remember the Kiss Theory. Keep it simple, sweetheart. Keep it simple.

If you don't, you'll be forever in confusion. You must keep it simple. Now, there's nothing more intimate than this infinite being that you are.

You're feeling it every moment. There's nothing more intimate than this unlimited being that you are. Can you see how simple it is?

Remove the static of the ag flap, and there it is. Your basic nature is all happiness, but you're moving in every direction away from it all the time. Stop that movement, stop that action, and just be what you are.

Be the total happiness. That's your basic nature. Isn't that complicated?

You must keep it simple. You are that which you are seeking. You are that ultimate being.

You are infinite. Stop all that noise and effort of being otherwise. How?

Remove the ag flap. Isn't that simple? Why don't you do it?

It's more interesting than garbage. It's like that story from India. The fisherwomen were walking with their fish baskets through a field of flowers, and they decided to take a nap.

So they parked their fish baskets and walked into the field and tried to sleep. They couldn't sleep. They had to go back and get their fish baskets and park it near their heads so they could sleep.

They needed that smell. And this is what you're doing. So, be smart.

Make it simple. Drop the ag flap. Identify.

Discover where you're at now. You're here now, right where you are. Look at where you have been.

Notice that you've come up, but there is a way up and out. And set your goal for where you're going, and see where you are on that scale, and how much you are fooling yourself by not doing that which requires you to go all the way. I used to say to me, I only know that which I can do.

How unlimited am I? This used to shock me. It can shock me up a bit.

I only know that which I can do, let's say. So, place yourself where you're really at. The natural state is effortless.

We merely think, and things drop into our experience. The unnatural thing is to do it the hard, hard way. As you see yourself, you break yourself up into three parts.

Your beingness, your mind, your body and world. You, your beingness, is the real changeless you, over which you have no control. There's nothing you can do about it.

You can only look away from it. Your mind and your body constitute the ego you. The sense of separateness, I lesser am, not the all.

But when you zero in on your beingness, you discover there's only one beingness, and you are the total beingness of the universe, and that everything is in you. And everything, you see, you create it. You create it in you.

And if you don't like it, change the creation picture in your mind, and it changes out there immediately. No matter what the situation is, if you change the picture of it in your mind, it changes out there immediately. How do you change it?

Release the obstacles, release the act plan. And in checking yourself, notice the three states that are here in you all the time. Being, doing and having.

Now, you're the infinite beingness of the universe, you are the all. There's nothing you need if you are the all. But you go to the other extreme and say, oh, if I could only have this little piece of the universe, on one small planet, in one tiny corner of it, I would be happy.

The lowest, the most limited state is trying to have a piece, an infinitesimal piece of the all. And your havingness is really your bank book and your possessions. That's how much you think you can have.

When you release enough of the happy grief and fear, you begin in getting into lust, anger and so forth, you move into doingness. You feel that, oh, I could be somebody in this world, if I could be a big doer, if I could be a big mover, that would make me happy. That gets you up from lust, anger, pride and into courageousness.

And you're a doer. And 5% of us are doers, 95% of us are stuck in wanting to have. A tiny, tiny fraction of 1% will move up into the top state of being, of identifying with your beingness only, but you're going to be driven forever, until you get up into that beingness.

That's what you're actually looking for, in the wrong places. The right place is right where you are, right within you. It's your isness, your existence, your amness, your beingness.

And when you identify with that beingness, you discover something that always was, I am the infinite beingness of the universe. There's nothing out there but my creation. I can have, be or do whatever I will or desire.

Question from the audience, having is your best look at possessions. It's a sad picture, isn't it? Everyone's down here, trying to have.

When you've already created the entire universe, there's an infinite number of tons of gold throughout the universe that you have created. Helpful directions. Constantly identify with your beingness.

Think to yourself, I, I, I, I, I am I, I am I, I, I, I. But be careful, you're not thinking of the ego, I. I am I.

Desire, play the part of being not the doer. Let it happen. Stand back, let it happen.

And wake up to the fact that all happiness is you being your beingness. That desire is your greatest enemy to happiness. Desire is the creation of the agony of lack.

And your mind stays agitated to fulfill that lack. And the moment you satisfy that desire, your mind goes quiet and the happiness is you being you. It's not the thing, it's not the person.

Day in and day out, you beat yourself over your head trying to get happiness externally. And it's right where you are all the time, the infinite happiness. Make it a point to take all your happiness from you.

Recognize that I'm just quiet and blind, that's what, that's what my happiness is. And you'll stop that frustrating, extreme attempt to get it out there. And every time you get it, it's gone.

[Speaker 11] (36:25 - 36:27)

Try to see everyone as being you.

[Speaker 1] (36:33 - 46:06)

Someday when you're at least enough, you say, oh my gosh, there's nothing out there but me. It's my beingness everywhere. At that time you identify with every atom as being you.

Because you created it, it's your creation, it's you. And real knowing is being. There's nothing to know, there's nothing external.

When you identify with your beingness. Let go of trying to acquire knowledge. All knowledge is separate.

The real knowledge is not knowledge, it's being. The real knowing is being your beingness. The next big thing is you must take responsibility for everything you're experiencing.

Because you are creating everything you're experiencing. See nothing out there but the sum total thinkingness, your sum total thinkingness. Until eventually you recognize, yeah, there's nothing out there but my sum total thinkingness.

And you know there's nothing in actuality out there but your beingness. Then there's no more objectivity, there's nothing external. There's only subjectivity.

Everything is in me. There's nothing out there, everything is in me. Alright, here are the words that are indicative of the free state.

The one I like best is imperturbability. Where no one and no person whatsoever can disturb you one eye open no matter what they say to you. And of course no thing can disturb you.

Fire, water, anything. Imperturbability is indicative of the top state. And for that you need desirelessness.

No more desire, you are the all. And when you get there, you discover no action is necessary. Everything is yours, you don't have to take any action anymore.

So actionlessness is indicative of the top state. And when you get there, because you see your omnipresence, you can't move anymore. You just witness.

You witness your body like you witness every other body. Like a moving picture going on out there. A moving picture that is your creation.

So, totally quiet the mind until there are no thoughts. No agg flat. It's only your feelings that motivate thought.

When you release all your agg flat, your mind goes quiet, there is no thought. And then you become intuitive. You are in touch with your omniscience.

You are in touch with all knowingness. And you talk intuitively, without thinking. And of course, then you do not identify with your body and mind.

You are identifying with your beingness only. And when you release everything, you have no attachments, and you have no aversions, whatsoever. Attachments and aversions are a good leading to agg flat.

And when you no more have any attachments or aversions, you'll have everything, for the mere effortless thought of it. Now, to get the bottom of the agg flat out, you won't get it out when you are in apathy, grief and sorrow. You won't get it out when you are in fear.

You are in the pits. You cut off all your energy, all your willpower, all your ability, and you are sunk. In a dunk.

Spelled D-U-N-G. If you want to get rid of the agg flat, you must get yourself up into courageousness, acceptance and peace. So you'll allow the infinite energy that you are, the tremendous willpower that is yours, to come into play.

So you can get down here and gobble that up. Just like acne, B-A-C. You'll just come down but when you release enough of approval or control and you move up here, you'll just gobble up the fear of dying.

The wanting to survive as a body. And when the fear of dying is out, you are practically there. Free.

Nice and easy. Does it. Keep it simple.

I think a combination of the first sheet I gave you and this concentrated on can quickly take you all away. What's needed? Just one simple thing.

You're wanting it. All your wants have to channel into wanting freedom. And you'll get it in a matter of months.

All your wants must channel into wanting freedom. And the wanting of freedom dissolves on its own. When you suddenly say, oh my gosh, I am free.

I always was free. There goes the want to be free. I'm questioning whether I should ask for questions because the moment I do, you start trying to bring all this down.

Why doesn't it fit in with my garbage? That's all your questioning is. Why doesn't it fit in with my garbage?

So I think it's better that I not answer questions but ask you to come up to this rather than through your mind going down into the garbage.

[Speaker 5] (46:07 - 46:08)

It's simple and it's easy.

[Speaker 1] (46:12 - 49:05)

But if you don't do it it's never there. How long should it take an infinite being to discover that he or she is infinite? How long should it take a person with all the power in the universe to discover that he or she has all the power in the universe?

It shouldn't take any time theoretically. But practically you can do it in months or years or lifetimes or millennium or millions of years. Now the majority of people on earth today are going to take millions of years and they're going to do it the hard way just by banging their heads on concrete walls and we're about to do it now.

And if you'll take it as an opportunity for growth instead of banging your head you'll do this you'll just transcend it. You won't experience any pain, any harm any destructiveness. You'll take it as a very delightful opportunity to transcend it all.

You can not only walk over hot coals barefooted you can do anything because there's nothing out there but your concoction. So again keep it simple turn all your wanting into going free and join me. Okay you're getting closer to freedom in a way you think but actually you are free right now.

What must you do to be free? Absolutely nothing. How do you like that?

Everything you're doing is in the wrong direction. Everything you're doing is trying to keep the body surviving.

[Speaker 2] (49:13 - 49:16)

How do you get to the place where you do nothing?

[Speaker 1] (49:22 - 49:50)

Anybody know? No, how do you get there? By getting the mind quiet the mind pushes you into action how do you get the mind quiet?

By releasing the motivators of the mind the feelings.

[Speaker 11] (49:55 - 50:00)

Thank you. Isn't that easy? Isn't that simple?

[Speaker 1] (50:02 - 51:19)

It's very easy and it's very simple but what are you doing? You're insisting on holding on to the limitations of wrongly thinking that you are the body the body is the least of you your beingness is the all of you and in your beingness you set up the mind which sets up the body and as long as you are confined to a body that's how big your infinity concept of you is you are infinite right now unlimited if you think you're this body you take the tremendous unlimited being that you are and imagine that you're confined to this encasement called the body

[Speaker 2] (51:27 - 51:31)

so to go free to be unlimited

[Speaker 1] (51:32 - 52:13)

requires doing absolutely nothing because you are free right now however what you are doing is trying to remove the obstacles the blinders to seeing that fact that you are your beingness you are not the body, you are not the mind you are your beingness so I set up a chart here to delineate it

[Speaker 2] (52:14 - 52:26)

so that you may better be able to see where it is you are on the elimination of the blinders

[Speaker 1] (52:26 - 52:35)

and by so doing expedite the eliminating of the

[Speaker 2] (52:35 - 52:40)

obstacles, the blinders the thoughts, the mind the feelings

[Speaker 1] (52:47 - 58:31)

I think identifying where you are is a big help to moving you on further the one and only number one, you are your beingness I don't think anyone would deny being number two part of you your mind your programs and their thoughts of course your programs are your feelings and number three your mind says you are the body and related to the world and a victim of it and it's actually your mind that creates the world it's only in your mind that you see the world it's only in your mind that you see yourself as you are it's only in your mind that you see all your relationships eliminate that your beingness is left over you become very self obvious to yourself that I have always been my beingness deluded into thinking I was the mind body so the number one is you the real changeless you that never ever changes your beingness will never ever change it's eternal and two

and three is the ego you, the personality you, your name your place in the world etc. etc. etc.

so in this realm you develop three states being doing, having in the world most of us are in the having state it says here having is your bank book and possessions and you can see by those who keep getting more and more ridiculously more and more and more now the only thing I can give those individuals who get up that far is more trouble because they're looking for their security in what they've got and instead of getting it more they're actually feeling less secure because there are more and more others who want to take it away from them however if we are in the havingness it's a step to move up to doingness, to be a doer a winner a master in the world but much better than being a master in the world than being a victim of it if you're mastering it, it's mastering you identify with your being only and that's the ultimate state no one and no thing can ever disturb you again you're free you're identifying with your beingness and all that externality has no effect upon you imperturbability is a top free state now to get there you must have desirelessness because desire equals lack when you're at the top you are the all there is nothing lacking there's nothing that could not be had by a mere effortless thought but as long as you desire you want as long as you want, you're lacking and that's your program making it that way when you're at the top everything happens effortlessly effortlessness is another word that describes a top state in this world

[Speaker 2] (58:37 - 58:55)

your whole life should just drop into your lap with no effort and when you're in that state you feel actionless because you are witnessing

[Speaker 1] (58:57 - 59:08)

rather than being the doer you are watching seeing everything happening and you need to do

[Speaker 2] (59:08 - 59:17)

nothing it happens it falls into your lap and the same way you create one dollar

[Speaker 1] (59:18 - 1:00:18)

is the exact same way you create one billion dollars it's only thought so you can see the extreme negative programs you've imposed upon yourself that keeps you struggling in a world so unnecessarily so what do you have to do? totally quiet the mind until there are no thoughts what does that feel like?

it just comes from your intuition it comes from your center

[Speaker 2] (1:00:23 - 1:00:28)

you no more use your mind which is a limitation

[Speaker 1] (1:00:29 - 1:01:33)

but you can communicate and you do communicate perfectly when you're coming from your intuition you're always 100% correct always 100% correct when you're coming from your intuition because you're coming from your beingness which is all knowing all powerful all perfect so when there are no thoughts you're intuitive only you are not using the mind you have dropped the mind and you do not identify with your body or mind because you see that you are the all

[Speaker 2] (1:01:36 - 1:02:18)

coming down a step because you see that you are the creator of everything you see and experience including this whole world including the universe is your creation it's in your mind and that's where it is because you create the universe and separate it into so many parts and then think you're the body mind

[Speaker 1] (1:02:18 - 1:03:12)

you develop attachments and aversions to the body mind world so in the free state you have no attachments and no aversions everything is A-OK all the time as you're moving in the world you can go through your business you can go through your family relationships and when you have no attachments and no aversions you're imperturbable and of course you recognize you have everything why? it's your creation it's your mentation

[Speaker 2] (1:03:18 - 1:03:34)

again you've lost sight of that you're in a long time terrible habit of thinking you're limited and all you need to do is to get rid of the only three feelings which you're not doing nearly

[Speaker 1] (1:03:34 - 1:03:49)

fast enough you're doing it but not nearly fast enough how long should it take you to get rid of all your wanting approval and control it takes exactly

[Speaker 2] (1:03:49 - 1:03:54)

as long as you make it if you

[Speaker 1] (1:03:54 - 1:04:57)

wanted to rid yourself of approval and control you would do it in weeks at most months and when that's out of the way you're able to confront the bottom line the fear of dying

which is that severe attachment to the body and it's only a matter of weeks of letting the fear of dying up and letting it out that all that suppressed programming is gone and with no more suppressed programming you naturally identify with your beingness so again what's needed it's so simple rid yourself of the fear of dying and you're free but you need to

[Speaker 2] (1:04:57 - 1:05:04)

rid yourself of wanting approval and control before that

[Speaker 1] (1:05:05 - 1:05:56)

until you release it appreciably on approval or control you won't be able to confront your fear of dying it's so deep it's so heavy inside of you and instead of scratching for little things here and there you will have everything try to be and act as though you're in that top state constantly identify with your beingness are you?

how many times a day do you keep saying I am but all day long you're saying I'm this frail body

[Speaker 2] (1:06:06 - 1:06:16)

I am my beingness should be the 24 hour a day sense feeling in you

[Speaker 1] (1:06:20 - 1:06:45)

and and when you're there it's a sense of I beingness it's just an I there I I I I not I Lester body mind just I I when you're at the top you have a sense of I I only if you try to play at that now

[Speaker 2] (1:06:47 - 1:06:51)

it'll help you move in that direction

[Speaker 1] (1:06:53 - 1:07:05)

and when you're up there you're not the doer so try to be not the doer let the world happen

[Speaker 2] (1:07:06 - 1:07:12)

it'll do much better than you will do with it if you let it happen

[Speaker 1] (1:07:18 - 1:07:39)

and there's only one single happiness in this universe it's when you are identifying and being your beingness so in your behavior make it a habit to take all your happiness from

you

[Speaker 2] (1:07:42 - 1:07:47)

it isn't the movie the TV, the person the object

[Speaker 1] (1:07:49 - 1:07:57)

that makes you happy it's when you let go of your desire for it and your mind goes quiet

[Speaker 2] (1:07:59 - 1:08:08)

and you identify with your beingness that you feel joy once you catch that

[Speaker 1] (1:08:08 - 1:08:41)

point you'll stop wasting time looking for joy in the world all it does is give you misery the only joy there is when you're identifying with your beingness how many people have not seen that yet that there's one single joy it's your beingness

[Speaker 11] (1:08:44 - 1:08:45)

no

[Speaker 2] (1:08:46 - 1:08:50)

you can see it and then not see it

[Speaker 1] (1:08:50 - 1:09:21)

when you get quiet you can see it you're in your highest state there's nothing you have to do to be your beingness and it's the greatest joy there is but haven't you seen that when you satisfy a desire your mind goes quiet and you're being and that's the joy

[Speaker 11] (1:09:25 - 1:09:38)

I've seen my beingness I've seen the joy but I never quite see it as a desire being satisfied I know the mind goes quiet but I don't see it

[Speaker 1] (1:09:40 - 1:09:50)

I'll get more practical what's the greatest quieter of your mind the orgasm laughter

[Speaker 14] (1:09:55 - 1:10:04)

laughter laughter laughter laughter

[Speaker 11] (1:10:06 - 1:10:07)

laughter what about it

[Speaker 14] (1:10:07 - 1:10:11)

laughter am I correct

[Speaker 1] (1:10:11 - 1:10:37)

you're correct are you thinking about the world problems during the orgasm laughter how are you going to make a living laughter you're not thinking it quiets the greatest number of unsatisfied desires it gives you the greatest quietude of your mind and you're just being

[Speaker 2] (1:10:43 - 1:10:48)

laughter laughter am I making sense to you yes

[Speaker 1] (1:10:51 - 1:12:06)

why not just be all the time instead of creating a lack desire satisfying to get a moments joy out of the basic joy that is you, your beingness I still say it's simple and easy what's difficult is trying to get it where you cannot, in the world that's difficult so difficult it's impossible keeps scratching, struggling, fighting day in and day out never winning no one ever wins in the world everyone draws a blank everyone dies until they let go of looking for it in the world and discover that it's right where they are, right at their center all the time

[Speaker 2] (1:12:13 - 1:12:22)

now the top stage is not understanding the top stage is not knowing the top stage is

[Speaker 1] (1:12:22 - 1:12:22)

being

[Speaker 2] (1:12:24 - 1:12:26)

there are so many metaphysical

[Speaker 1] (1:12:26 - 1:12:56)

paths that tell there's no way to get understanding you'll be stood under until you let go of that concept there's no understanding at the top there's being understanding is in the realm of the world of limitation so the real knowing is not knowing, it's being

[Speaker 11] (1:13:01 - 1:13:03)

see how simple this whole thing is

[Speaker 2] (1:13:04 - 1:16:08)

so when are you going to be the free being that you are right now recognizable to you when when are you going to achieve letting go of all the obstacles to being the unlimited being that you are right now what's going to determine it what determines when you go free your want to when you want freedom more than anything else in the world you'll get it pronto so you're all telling me you want freedom with the yes but I gotta take the bondages with me and the two do not coincide okay so the next best thing is to cater to your wants, we need advanced courses to keep pulling up from suppressed areas the blinders the feelings the programs it's a very good deep realization that resistance holds you back now resistance turns out to be that mechanism of holding the suppressed garbage suppressed if you could throw your resistance out all the suppressed feelings would come up and expend themselves and you would be free when your resistance is zero you are free so don't fight the world let it be everything everyone is chasing after in the world is chasing rainbows and you know what that means you try to grab a hold of a rainbow and you've got an empty hand it's just chasing rainbows looking for things in the world because everything there is is in you now

[Speaker 1] (1:16:15 - 1:16:26)

so again you've gotta let go of your feelings approval, control, security when your feelings are up and out your mind is naturally quiet

[Speaker 2] (1:16:27 - 1:16:46)

and you're self-obvious to yourself as to the fact that you are whole complete perfect, eternal are there any other questions?

[Speaker 13] (1:16:50 - 1:16:59)

it's sort of similar to Laura's question but in writing music where is the ego in that?

[Speaker 2] (1:17:00 - 1:17:44)

it seems like you're just sitting back and let it flow out of you don't be Ralph the Composer just be your beingness that'd be effortless you write the greatest music you're Armadeus the Armadillo I don't know at the age he started at four next time you start at the age one no?

[Speaker 5] (1:17:47 - 1:18:10)

all that greatness comes from our center but recognize it as such then you can transcend it do you mean recognizing it as such and using whatever you're creating to bring up feelings to let them go?

[Speaker 13] (1:18:10 - 1:18:16)

yes I get stuck there

[Speaker 5] (1:18:16 - 1:18:25)

I don't do things because I get confused between them

[Speaker 2] (1:18:25 - 1:19:22)

if you're not confused you're free however you have a map to take you all the way in six steps anyone using the six steps continuously will go free in a matter of a month or two or three so what's out is your want to when you want freedom more than anything else you'll carry out those six steps you would carry out those six steps without me ever mentioning it to you, you'd do it naturally if you wanted freedom more than you want things in the world

[Speaker 5] (1:19:25 - 1:19:28)

that's what you mean by using the world to go free?

[Speaker 2] (1:19:32 - 1:19:46)

yes, you use the world to bring up the feelings so you can let them go therefore it's only through the world that you transcend it

[Speaker 5] (1:19:47 - 1:19:58)

that's why the higher goals you go for will just stir up more and more feelings deeper and deeper feelings so it's really good to go after higher things to stir up

[Speaker 2] (1:19:58 - 1:20:27)

it's good to release on your goals not to go after them but to get up the blocking feelings so you can release the feelings the way you put it it was good to go after the goal it's good to release your feelings about the goal oh, that's

[Speaker 5] (1:20:28 - 1:20:37)

very, that's what stops you releasing going after the goal

[Speaker 1] (1:20:37 - 1:20:41)

yes Tom

[Speaker 8] (1:20:43 - 1:21:11)

that's something I noticed that happened I found myself caught up in the ego part of the whole thing confusing to be in my life and then you have to come up with is to use it if I do it, to use it for releasing

[Speaker 2] (1:21:12 - 1:25:19)

that's it that's what this is all about use everything for releasing summed up every last thing you do in your life is a waste of time except releasing so if you're not releasing you're wasting your time but if you're doing it and releasing, you're not wasting your time so you do it and release everything you're chasing after in the world will disappear like a rainbow but the freedom you gain is eternal this is what Patrick O'Neill put his world hasn't stopped he's getting better commercials, better parts without effort because he's releasing it's funny I said to him right outside here Pat you can be the number one actor in the world you know he's not a child anymore I don't know how old he is but he's on in years it's a funny thing to say to him at this late stage of the game that he could become the number one actor but he bought it I guess he's gonna let it happen instead of trying to force it to happen and who knows, maybe he'll go beyond that and not have to do that do you see the great ones looking for parts in Hollywood and so what I'm saying is that you've got to reach a place where you let go of the world you use it to transcend it you get above it that's why you wouldn't find Yogananda and Jesus and Buddha looking for a job in Hollywood digging for oil to get more and more materiality they're above materiality there's a place someday someday you'll discover it everyone hits it sooner or later there's a place beyond this world which you see when they achieve it they let go of the world and their total materiality is just the dress that they're wearing at the moment because where they are living is beyond the world not in it subject to its limitations and the higher, the freer you go the less the incentive to go all the way because things get better and better and better

[Speaker 1] (1:25:23 - 1:25:25)

are there any other questions?

[Speaker 6] (1:25:26 - 1:25:53)

I have one left in reference to what determines when the want to that's it the want for the joy in the world, the want for the truth supplies the energy or supplies the allowing what's there to come up easily rather than going at the dig or at the earth so it's like opening up have you discovered that when you release you're happier?

[Speaker 2] (1:25:54 - 1:26:10)

what's wrong with that? what's wrong with making that constant? nothing why don't you do it?

ask yourself why don't I make it constant and go all the way in a matter of weeks

[Speaker 10] (1:26:13 - 1:26:14)

the answer is

[Speaker 2] (1:26:14 - 1:26:18)

you don't want it you want the world

[Speaker 6] (1:26:18 - 1:26:35)

the sense of having a mission to fight against the negativity it's like the negativity was there that gave me a sense of purpose but asking yourself

[Speaker 2] (1:26:35 - 1:27:35)

why don't I go all the way might give you the realization of why you're holding yourself back wanting misery more than the ultimate joy how long should it take you to do a three month job?

do you ever ask yourself that question? you know what the answer is now you just gave it to me you know the bible sums it up

[Speaker 1] (1:27:35 - 1:27:36)

in two sentences

[Speaker 2] (1:27:37 - 1:31:44)

and I think both sentences are capitalized in the bible the first is I am that I am meaning I am the amness of the universe I am the beingness of the universe the second sentence is be still and know that I am God if you can get your mind quiet, you know that and what I'm intimating is that the truth has been put out from the beginning of time in our time, I would say in the last thousands of years the truth has been spoken and certain ones have told us what to do and we haven't done it so what are we doing? we're going to do it we're going to knock out our external props which leads one direction only that is to go within and discover what we are but that's the hard way I say do it before you don't have to do it the hard way but I really don't know anyone who's done it the easy way so I expect to see people going free in large numbers in the next decade it's a waste of time can you see that? it's a total waste of time trying to make the world a good world making the world a good world is substituting the present iron chains that are binding us for nice golden chains that bind us a good world would be a binder on us but golden chains instead of iron chains that's a waste of time it's in the wrong direction transcending the world is the right direction everything of the world is of limitation so just discover what you are and you'll have the ultimate answer and when you discover what you are and get the answer after that all answers come to you immediately once you get the answer every other answer falls into line without effort after that makes the world a pushover you had a question?

[Speaker 9] (1:31:49 - 1:31:56)

yes where is prayer?

[Speaker 2] (1:31:59 - 1:35:26)

prayer is for those who are ignorant enough to think that I have to go outside of myself to get something that's within me the infinite beingness of the universe called God is the infinite beingness which is your beingness in the sense that you're submitting a bit of your ego it can be helpful in the sense that it keeps you in the direction of going free it could be helpful but someday you'll see that all the great ones existed in your mind that all the great ones are your creation it's in your mind that you see me, yourself everyday the great ones walk the mind out it's all gone what's left over is beingness that being confined to a body I guess I wouldn't be very popular in the realm of organized religion religion in general is in the direction from the bottom religion tries to inspire us and get us above the garbage and it's not helpful I think they would be better off if they pushed us into the garbage and made us so uncomfortable we would have to release but inspiration I don't see as helpful because it lifts you above your garbage without showing you how to get rid of it and when you see what is there's no spiritual material it's all one and the same thing it's a matter of degree of the same thing everything that people call material is actually spiritual it's creation to the degree that we create and that's spiritual that isn't material separation is not a good direction unifying everything is better so separating spiritual material, physical mental and all that isn't helpful

[Speaker 1] (1:35:29 - 1:35:34)

if one wants to discover one's freedom

[Speaker 2] (1:35:39 - 1:36:18)

but if you want to pray it's up to me it's up to you so I sum it up by saying why pray for it, create it make it it's a higher place you can have be and do whatever you will or desire if you'll release the blocks, the feelings

[Speaker 1] (1:36:21 - 1:46:53)

that's the way to go for it basically we're all unlimited totally free beings who have convinced ourselves that we are extremely limited physical bodies but I say we have never ever been able to let go of this infinite being that we are that right here and now there are no limitations upon us except those that we accept now most of us here have been seeking this total free state this unlimited state and I believe are quite frustrated by now not having found it and I pointed out at Sebastian's home that the reason for this is simply that we do not want it as much as we want this limited state of living life as we are living it we are convinced that our happiness lies in this world in this body in what we're doing now this is very obvious if you will look at your way of life, what do you do every day you take care of a body, you wake it up in the morning, you dress it, you wash

it you comb it you send it out into a place where it will produce a certain thing called money so that you can get other things for the body to keep it alive and to send it off on vacations and so forth now if you were not convinced that all this was the important thing you wouldn't be doing it I'm trying to point up to you, I'm trying to mirror back to you what you're doing you're almost all the time saying I am a body I cannot survive unless I breathe oxygen unless I put material called food into the body, ferment it decay it there unless I produce garbage I cannot have any energy and this goes on and on and on and on and you meet with me or people like me and you say I want to be free I want that unlimited state of beingness I want to have anything I want for the mere thought of it you say that but what do you do the next moment you go right to that body and keep it going the way you have been keeping it going year in year out lifetime in lifetime out now until you confront this you're not going to stop identifying with this very limited frail thing called the body ways of confronting it are like what I'm doing I'm showing you what you're doing every day almost every moment of the day you're validating your being a body how much of the 24 hours a day do you just sit and be what you really are which is simply your beingness only it's not being a body it's not being a mind is just being and if you would for one minute stop being a body mind for that minute you would see that you have no limits whatsoever that you are totally free that your beingness is the most grandiose the grandest the most glorious thing there is if you were to do that for one minute only you would never ever let go until you establish that for all time if you were to do it for a few seconds again you would never let go until you establish that permanently what you do is you get a very fleeting glance of it a glimpse of it you practically glance might be the right word you look at it almost sideways for fear you'll see it too well and you sense that it most likely is the way you hear that it is and then you say I want it I want it I want it and you look for it but for a small percentage of the time of the day the greater the greatest amount of time you spend is identifying with the body being a very limited body mind is this clear as to how much you identify with being this thing now if you're ever going to see the truth you must stop identifying with the body stop identifying with the mind and examine your beingness which is the part of you that is what you're seeking in your every act anyway and you call it happiness and you'll discover sometime that happiness is only you being you that the more you will be only you the happier you are it's a process of stilling the mind which is a distraction away from you being you the mind is an instrument used to identify you with other than what you are with the mind you identify with the body with the world you've got to let go of this constancy the continuity of identification with a body world relationship and if you do it just for a few seconds from that point on the wonderfulness of it would be so intense with you you'd never forget it you would spend most of your time reestablishing that state in order to make it constant so to sum up what I said the reason why you don't recognize you as being limitless is because every moment you're identifying with this limited vehicle called the body and you're not confronting it so what I'm suggesting is that you start confronting this like I presented it to you how every moment of the day you're validating being this body look at that look at similar things and then

subconscious thoughts will start coming up in this direction that have you pegged to this body and when these subconscious thoughts come up they're in the conscious plane you can do something about it you can let them go you'll undo enough of them in this manner to be free enough to begin to see the essence of you which is your beingness ok alright now if any of you have any questions or any topics you would like to hear spoken on I'd be very happy to go into anything

[Speaker 9] (1:46:55 - 1:47:14)

I like that I've asked this before how can you do this when you're bogged down with all of this body-mind activity that we're doing well there's two there's two ways

[Speaker 1] (1:47:17 - 1:49:12)

the way most people do it is first they get so fed up see now life necessitates misery there is no one living life who doesn't suffer right will you go along with me on that the more we try to get our satisfaction from life itself, livingness the less happy we become as time goes on desire can never be satisfied if we could satisfy desire we'd have everything once we would be satisfied we wouldn't want it anymore right but desire trying to satisfy desire intensifies it and as time goes on the intensity gets greater and greater and the suffering gets greater and greater and we will all reach a point where we can't take it anymore and we say enough of this and we start moving away from identifying with life and the body, we start looking for the answers what I'm saying is that misery is a prod to looking in the right direction then we'll stop chasing after it in the world we won't be so busy, we'll take time away from the world first maybe an hour a day then an hour morning and an hour at night then several hours then half a day and then you'll take all day once you're convinced that it is more important than your daily life

[Speaker 2] (1:49:13 - 1:49:15)

you'll let the daily life go

[Speaker 1] (1:49:18 - 1:50:56)

but the fact that you have to do all these things shows that you think that's more important it's more important being a body and being active in the world than it is to take time out to discover your real self so the first thing that causes us to seek is misery then later on the wonderfulness of discovering ourself causes us to really let go of the world and go all out then you discover you can you can have anything you want for the mere thought of it then you discover there's much more to life than things and you don't want anything in this world, there's so much greater beyond the physical that you go for that rather than the things of the world you're so habituated into this world because the world restimulates every one of us subconsciously into believing that it is real that we

need it, that we have to get our joy from it and we will reactively seek satisfaction from the world and it will never ever satisfy

[Speaker 4] (1:50:56 - 1:51:17)

us, you can

[Speaker 1] (1:51:17 - 1:52:15)

always be seeking who and what you are by always keeping that in the background of your mind, regardless of what you're doing, if the desire for it is strong enough, the quest will always be there in the background regardless of what you're doing so it boils down to a matter of how much do I want this the intensity of the desire for it determines the quickness of getting it and no one can turn that desire on for us but we we have to do it no one can do it for us

[Speaker 7] (1:52:20 - 1:52:49)

you know Lester, I think the reason why a lot of people don't do it also is because they're scared on the final plunge we've always spoke about that being in full, also in full emotion, something occurred to me also, part of the dream that I just now remembered was and I was scared to go through the ocean I thought to myself, I'm going to stay in the pool you know, in other words go to the safety of my family I'm going to take the plunge into the unknown

[Speaker 1] (1:52:49 - 1:52:53)

you know, people are afraid they're going to lose the body if they discover the truth.

[Speaker 7] (1:52:53 - 1:52:56)

Is that what it is? You're afraid of the body losing the body? Yeah.

[Speaker 1] (1:52:56 - 1:53:21)

So that is, that really proves it you're afraid you'll lose your identity with the body Oh God, how do you know that? Well I tell you, you don't lose it. All the masters say so all those who have done it say so they have shown you their bodies you've met pastors they didn't disappear, they had the body

[Speaker 4] (1:53:21 - 1:53:29)

afraid of the unknown yes

[Speaker 12] (1:53:32 - 1:53:35)

know what everything is to us until we reach it

[Speaker 7] (1:53:35 - 1:53:36)

know what everything is

[Speaker 12] (1:53:37 - 1:53:39)

right, but until we realize this

[Speaker 1] (1:53:39 - 1:54:31)

the absolute truth of you is the I that you are when you say I with nothing added to it that's the absolute truth of you if you would look at that fully you'd see what it is but every moment you look away from it you say I the infinite being am a limited body what you're saying is every moment a limited body with troubles there's trouble, that trouble goes on and on and on it's like a plague when there's nothing but I that's the state that's the top state when there's nothing but I

[Speaker 7] (1:54:33 - 1:54:36)

and I, I, is that the I or the I of the ego?

[Speaker 1] (1:54:38 - 1:55:25)

no, no, there's nothing but I, I, I, I I, I, I, I I, I, I, I I, I, I nobody, nobody, nobody, nobody so the I, I when there's nothing but the I state that is the top state like Vivekananda said in the end you discover that there never was anything but I all alone one you can show yourself how far away you are from the ultimate state by thinking on that point

[Speaker 12] (1:55:25 - 1:55:39)

question when you reach the state where you recognize that it is I all alone, does that mean other I's all alone do not exist or only that you are not aware of others all alone

[Speaker 1] (1:55:39 - 1:58:16)

no, you see first you see every body as your body you'll see this body you'll see as much your body as you'll see that body being your body every body becomes your body then every animal every bit of life is you then every atom in this universe is you this is just the way you see it as you now see it separate you suddenly look at it and say wow it is I every bit of it you'll see this whole thing as you because it's only in your mind this whole thing you've created everything you see the whole universe and when you see it it is you then there's a step beyond that when you see that it's an illusion an apparency a step beyond that is that never was just like a night dream when you're in it there's a character called you and other characters there's worlds and action going on as long as we stay asleep it's real to us after we awaken from the dream we say it was just a dream then that never was would you think of going back to those characters in your dream last

night and trying to straighten them out this is what I'm trying to do now this is the way I see it nothing needs correction everything is all perfect when you see it correctly but I am in a dream now trying to straighten out those characters who think they need straightening out and they don't you are you you can't change that but you can't pretend not to be what you are this whole thing is a pretense

[Speaker 3] (1:58:22 - 1:58:23)

does that make sense?

[Speaker 1] (1:58:24 - 1:59:38)

only to the point that I can follow well there's I and when I become myself does that mean nobody else but me exists because I was everything all along the final thing you see is there never was anything but I all alone and I chopped me up into an unlimited number of characters why? I imagined that they were why? why?

there is no answer to that really and what I should say to you is go there and see why did you create those characters in your dream last night set up relationships and if it was a nightmare almost get killed why did you have that last night in your dream not because I chose to first I thought who did it it was your dream did I make you dream your dream? it was your dream but why did you do that there really is no answer to it

[Speaker 7] (1:59:38 - 1:59:39)

no there's something interesting

[Speaker 1] (1:59:39 - 2:02:18)

if you examine the word why it's a very interesting and very enlightening word the word why says this you ask me why you ask me to explain what I know in terms of what you know right and that's impossible to explain this higher knowledge in terms of lower understanding this higher knowledge we have to move up to it it can never come down to us we move up to it and we see it and then we know and we know we know so the question why is really a meaningless question and can't be really answered in the dream illusion in the apparency yes you can answer why but in the field that we're in it's a meaningless word it's saying explain to me in terms that I can understand what this higher understanding is that you're talking about and it's impossible so the only thing you can do is go there see it for yourself and then you'll know but this world is nothing but a dream it's exactly as real as our night dreams are real after we awaken from this dream as long as we stay asleep as we are it seems real why don't we who are all infinite beings who have all the power there is in the universe behind us know that we are that way why don't you know that you're infinite you've heard it again and again and again you're inherently totally free perfect all glorious all everything you've heard it some of you for years why don't you see it why don't you see it

[Speaker 14] (2:02:18 - 2:02:22)

I know

[Speaker 1] (2:02:30 - 2:05:40)

isn't it ridiculous isn't it stupid why do infinite beings like you come to hear another being talk to you because in the first place you do not believe that you are you will not accept that you are you think yes it sounds nice but there's always a but but but but going on and this but is butting you down all the time if you only wouldn't but it if you would only accept it from that moment on you would put all your effort all your energy into seeing this terrific being that you are I say you don't want it you tell me you do and this is the important point you don't want it and until you face up to this until you confront it you can go on forever and ever in a year more saying oh this is what I want I'm on the path I'm seeking freedom and you can do this lifetime in and lifetime out forever forever until you will actually accept the concept intellectually that I am infinite and therefore it is ridiculous and stupid to live the way people live in this world you happen to be in the I guess the helliest hell there is in the universe and fortunately so at the same time we're living in almost the most limited state possible until beings anywhere in the universe we could go down lower we could become animals and animals are beings who also eventually discover their limitlessness but isn't it stupidly stupid to live a life with the extremest of limitations if you believe

[Speaker 3] (2:05:42 - 2:05:46)

that your natural state is infinite

[Speaker 1] (2:05:51 - 2:05:58)

this is why I say you don't really believe

[Speaker 3] (2:05:58 - 2:06:06)

that there are no bounds on you and you

[Speaker 1] (2:06:07 - 2:06:21)

prefer to be an extremely limited physical body to be cherished to be

[Speaker 3] (2:06:22 - 2:07:39)

well I don't want to get you women angry with me but I was going to tell you what you do you know what you do all the time and the men are not far behind you they're very vain we put on nice clothes, we dress ourselves, we scrub the body and we paint it in the morning and men do these things too and we clip the lesser life part of it and then we take it off to work why? so you can maintain that extremely limited state of needing food

and clothing in order to survive working is only a concept of limitation I must work in order to live if we had the conviction that I must sleep 8 hours a day in order to live and survive that's the way it would be you would just sleep and everything would come your way because whether you like it or not you're unlimited beings

[Speaker 1] (2:07:39 - 2:07:52)

whatever the mind holds becomes so the mind is only a creator the only creator in the universe

[Speaker 3] (2:07:53 - 2:08:15)

is you you think things happen and you're happening everything that's you're meeting with everyday you have established

[Speaker 1] (2:08:15 - 2:08:51)

this extremely limited state of being that's called a physical body and you're holding on to it for dear life I'm trying to point up to you that you really don't want to be this unlimited being you really don't want to be totally free you want to have this limitation and you want the limitation to be nice delightful entertaining and it just can't be

[Speaker 3] (2:08:54 - 2:09:14)

and you struggle your entire life trying to make it so and you die and you have a vacation on the other side where you're far better able to think and immediately have things happen and you come back into a physical body and you keep working through

[Speaker 1] (2:09:14 - 2:09:20)

this physical body until you're able to free yourself from the physical body

[Speaker 3] (2:09:20 - 2:09:38)

while you're in the physical body you can never get free of it anywhere else but from within it so the thing to do is to

[Speaker 1] (2:09:39 - 2:10:47)

recognize how much you don't want this state of freedom it's the first thing you must do, you've got to confront it because if you really wanted it it would take you weeks maybe months to become totally free to become omnipotent omniscient, omnipresent so I've answered the question the reason why you don't get it is that you don't want it alright now you're going to say to me but I do want it and I'll say yes you tell me that but you don't show me that you say you want to be totally free you don't want to be this limited vehicle and the next moment

[Speaker 3] (2:10:47 - 2:12:56)

proceed to be this limited vehicle the next moment and every moment it's very rare that you don't think I am this body and being this body confines you to it change the temperature 40 degrees, it dies give it a chemical called a poison, it dies don't give it oxygen, it dies why do we want to be this terribly limited thing you've got to confront these things before you ever let go of it are there any questions on this point, I think it's a very powerful point if you will get to see what I'm presenting to you it'll only be a matter of weeks or months before you can and will be what you really are totally free limitless if you're asking me I would say it's a conviction that I am a body that does it and therefore if I am a body anything can hurt it therefore I'm very fearful somebody might hit me with a car or I might eat the wrong food or a little cool breeze might come on me and do away with me and it's a conviction that you're the body that makes you fearful

[Speaker 1] (2:13:00 - 2:13:07)

now being this has no form no form no action

[Speaker 3] (2:13:09 - 2:13:35)

it's a static it's changeless and yet this is the thing you're holding on to when you say survival it's the I continuing that beingness is the infinity but when it tries to be

[Speaker 1] (2:13:35 - 2:13:51)

a limited vehicle and keeps its attention on the limited vehicle it thinks it's that limited vehicle all the time and this is what we're doing we're looking at this body every moment

[Speaker 3] (2:13:51 - 2:13:55)

saying that this body is I

[Speaker 1] (2:13:57 - 2:14:08)

it's very simple and what I'm suggesting is let it go and concentrate on discovering yourself

[Speaker 3] (2:14:09 - 2:15:20)

if you would put your attention only on yourself you would very quickly discover it weeks months that's all anyone can do it and the reason why we don't do it is because we don't believe it we don't accept it we hear it and we say yeah yeah and then the next moment we go all out in being a very limited vehicle called a body to help you not fear so much I can tell you you don't lose the body after realization Christ had a body Jesus walked around he had full realization in fact he had it before he was born when you get

[Speaker 1] (2:15:20 - 2:15:29)

realization you don't lose the body you lose your concepts of limitation of being

[Speaker 3] (2:15:29 - 2:15:43)

only a body in place of it you first see that you are every body then you see that you are everything then every atom

[Speaker 1] (2:15:45 - 2:15:57)

and then in the ultimate you see that you are all beingness and that all energy and matter was an illusion

[Speaker 3] (2:16:01 - 2:16:03)

a fiction that you created

[Speaker 1] (2:16:03 - 2:16:17)

and set up and after that you look at your own body the same way you look at other bodies

[Speaker 3] (2:16:24 - 2:18:21)

objectively and the body can never again disturb you it can never again disturb the deep wonderful profound peace that you are so you don't disappear upon realizing who and what you are you don't lose a body first you gain every other body in the universe so I'm trying to bait you now since you love the body so much be a million bodies and when you are a million bodies you're close to seeing your ultimate state of pure beingness I hope I'm leaving you with a provocation I'm trying to provoke you into looking at yourself and recognizing that you really don't want this infinite being that you are but you really want to play as though you're a limited body and therefore you're not quickly discovering who and what you are if there are any questions I'd be very happy to help you if I can

[Speaker 4] (2:18:21 - 2:18:33)

how did you arrive at the fact that you have to gain realization of the body how can you just die and be realized

[Speaker 3] (2:18:35 - 2:19:17)

because as long as you are a body you have very strong convictions that you are a body and you're holding it in your mind and you'll always be a body again and again and again until you let go of the desire to be a body see so it's while you're in the physical body that you have to let go of all desire to be a physical body now that word desire is a very powerful word the only reason why we have bodies is because we desire them the only

reason why we are limited in any

[Speaker 1] (2:19:17 - 2:19:25)

ways because we desire limitations become desireless and you're unlimited

[Speaker 4] (2:19:30 - 2:19:40)

is it all that we can conceive now? is it all that we can conceive but we conceive we have to have a body because we always have one that goes on and on

[Speaker 3] (2:19:40 - 2:20:24)

it's a matter of choice whether you face it or not you've chosen to be a body if you will dig within you you will discover this the real culprit is the thing called the unconscious mind the unconscious mind is a a storage closet of thoughts we create thoughts we put them back in the subconscious and then we say we act as though they are not there every subconscious thought is just as active as any conscious thought is

[Speaker 1] (2:20:28 - 2:20:38)

but we have created this mechanism of subconscious thinking and the subconscious thoughts are only the conscious thoughts that we're not looking at this moment

[Speaker 3] (2:20:40 - 2:20:52)

and right now there's millions of thoughts going on in your mind you bring to consciousness a few of them at a time

[Speaker 1] (2:20:53 - 2:21:00)

but all those millions back there are active and this is the greatest difficulty

[Speaker 3] (2:21:01 - 2:21:10)

it was a very handy mechanism in the beginning it was an automatic pilot when we became more and more

[Speaker 1] (2:21:10 - 2:21:22)

involved with thoughts we put them on automatic and stopped looking at them and we are now running on automatic

[Speaker 3] (2:21:24 - 2:21:40)

called the subconscious mind and this is your greatest difficulty if you could make the subconscious conscious right now

[Speaker 1] (2:21:42 - 2:22:03)

you would be realized because you would see all this limitation that you set in motion in the past that is now continuing invisible to you and by making it visible naturally you're going to drop all the limitation

[Speaker 3] (2:22:06 - 2:22:28)

keep your attention focused on you if you would do this only for weeks or months you'd get full realization I say only which means not stopping it and looking at I am a body with problems it would be very quick

[Speaker 10] (2:22:29 - 2:22:36)

are there degrees of

[Speaker 1] (2:22:39 - 2:22:48)

no there are degrees of letting go of self imposed limitations

[Speaker 10] (2:22:54 - 2:23:09)

self realized nothing was you see

[Speaker 1] (2:23:09 - 2:23:33)

you're self realized here and now holding on to concepts of I am not realized so there is no growth into the unlimited state that is there is an apparent growth of letting go of the self imposed limitations self

[Speaker 3] (2:23:37 - 2:24:04)

letting go of self imposed limitations you'll never ever be satisfied living life in the world or in any other world or in the heavens there are heavens on top of heavens on top of heavens we happen to be in the hell realm of the heavens and you'll never ever be

[Speaker 1] (2:24:04 - 2:24:09)

satisfied until you go to the ultimate

[Speaker 4] (2:24:09 - 2:24:16)

from your statement how do we know we're realized

[Speaker 3] (2:24:20 - 2:25:14)

by being it you'll know it see now it's just semantics when you're realized you see no otherness there is only I all alone it's a point of view that you will have that'll be just that

way even though that apparency of a body will be moving around on an apparent earth talking to apparent other bodies but you'll know it as an apparency as an illusion and you will see only oneness but again it has to be experienced yet you can experience beingness

[Speaker 4] (2:25:14 - 2:25:21)

but doesn't it get boring after a while

[Speaker 3] (2:25:23 - 2:25:33)

no it's what everyone wants more than anything else in the world

[Speaker 1] (2:25:36 - 2:25:46)

it is the most satisfying it's the greatest association possible

[Speaker 3] (2:25:48 - 2:25:59)

you're looking for it all the time and you're asking me it'll be boring you're seeking it in everything you do you're every actor seeking this

[Speaker 1] (2:26:03 - 2:26:29)

you'd be surprised how simple everything is that seems to be complicated once you see the truth if we wanted the ultimate truth as much as we want to be a body we would have it in a matter of days that's how simple it is

Lester Levenson Retreat

[Speaker 1] (0:06 - 2:39)

My objective today is to get each and every one of you to understand what this thing freedom is. The actual experience of the state I cannot give to you, nor can anyone in words. It is so far beyond words, it is so far beyond mind, the only way to know what it is, is to be in it.

However, from where you are you should intellectually understand what it is, what you are like before it, what you are like after it. And I will do everything within my power to get that understanding across to you. And if it doesn't happen in the next hour or two, you'll have me available to help you understand it out at the places we're going to.

So, if you have any questions that are not answered here, or that come up later, ask me later on. How many feel that they know what the state of freedom is? Just raise your hand.

You've got three hands. Three hands. One, two, three, four, five.

All you've got to do is wait and you'll all be there. How many feel they do not understand what that high state of freedom is? For that reason, I've put it on paper and would like you to copy it so you can refer to it in the future.

[Speaker 2] (2:46 - 2:47)

What?

[Speaker 1] (2:48 - 12:57)

No, no, no. I'm just going to talk about it. I'll give it to you and you'll copy it.

Flip chart here. The ultimate state that everyone is seeking and will never be satisfied until he or she achieves it is simply the I of you. When you say I with nothing added to it, that's it.

Just keep saying I, I, I, I, I, I, I, I, I. That's it. And when you say am, that still is it.

I am, I am, I am, I am. But the moment you say this, that is not it. When there's only I and there's no this or that, that's the state.

So this state we are all trying to achieve, we already are. And it is the I of us. Okay, so what's the problem?

We have over eons accumulated the concept via our mind that I am this body. We go from unlimitedness right down to the most limited state possible unto any being in this

universe, being just a physical body. Now, in the after picture, do you see the physical body?

Yes, you do. But the difference is this. In the before picture, you think the physical body is you.

In the after picture, the physical body is in you. And it's only a small part of you. So there's no sudden disappearance of the body dying or going out in a flash of light or anything like that when you get the ultimate realization of what you are.

What changes is your view, your perception, and your attitude. Point of view and attitude are the two things that change when you go free. There is no reason why you should fear going free.

But every one of you does fear going free. And were it not for that, you already would have been free using the method. But you release in bits because of a fear that some of you see and some of you don't.

Because if you release totally, you go free. And the fear is you will die. You will lose the consciousness.

That's what's holding you back. That's what's behind your resistance. I will die if I give up my feelings.

Now, the reason for that is that we originally put these feelings in for survival of the body. All our feelings were put in as pro-survival. You've heard the one, fight or flight.

Well, starting at the bottom, in apathy, if I roll up in a ball in a corner, they won't touch me. Animals do that sometimes. They'll just play dead.

We feel if we play dead, they won't kill me. Grief is wanting someone, like Mother, to come along and say, Oh, everything's fine, and pat you on the back and on the head. Anger, I think you know what that is.

I don't feel like going through all of them. Do you need every one of them? Anger is if I take some action, I will survive.

Courageousness, you take it without any forethought, with ease. Acceptance, the world is not rough. It's A-OK, you don't have to fight it anymore.

In peace, you're imperturbable. No more struggle. But all these feelings were put in as pro-survival.

And if you don't see it consciously, unconsciously you feel. If I let go of my feelings, I will die. If you will see the stupidity of it, you might let go of wanting to hold on to these feelings.

Although they were put in as pro-survival, every bit of them are anti-survival. They are trying to behave now as things have been in the past. And right now it's not like it was in the past.

And so our behavior is very inefficient, very unappropriate. So it behooves you to let go of these feelings, to get into the nowness of things. And the only way you can be in the nowness of things is by having no feelings.

Because feelings are habits from the past on how to survive as a body. Being applied in the nowness of situations which it does not fit. Because we've been rejected in the past, we now feel as though everyone is rejecting us.

We have to fight for approval. This is only from the past. That you have these feelings and they do not apply nor fit now.

So the reason why you have resistance to going free is because you fear that if I let go of my feelings, I will die. So how do you overcome that? By being smart, seeing what I'm telling you.

You see how asinine it is to hold on to these programs from the past. And ask yourself, how smart am I holding on to this stupidity? You see what I'm doing to you now?

I'm using your ego to undo your ego. There's nothing we can do about the ultimate state. We have to undo the limited state, the state of the ego.

So be smart, go free. But be careful, because when you go free, whatever thoughts you put in your mind materializes instantly. God help you if that happens to you.

You're going to have everything you want instantly, with no effort. It reminds me of a term that Werner Erhard used, but I'm too dignified. Your A.H.'s for not taking that state. Every one of you could have had it by now, should have had it by now.

[Speaker 2] (13:03 - 13:04)

It's such a joke.

[Speaker 1] (13:09 - 23:20)

And each one will see what a tremendous joke he or she has played upon himself or herself. When you see this picture, you'll laugh your head off. It is so set that my thinking determines everything in this world.

And look how I'm thinking now, living through tremendous effort. When all I would need to do is just have the thought and the thing would be there. Exactly like in the dream world.

Whatever you think in the dream world is, I mean, that's part of the top state, of the free state. You can think and instantly have whatever it is. I remember when I first saw that, I wasn't free.

I saw my thoughts and I held my head for hours trying to stop the thinking. There was so much negativity there. The thoughts were going right through my head and right out into the world and I couldn't stop them.

So I resolved. To work as rapidly as I could to undo that negativity. Knowing it was motivated from my feelings.

But be careful. You go free. Everything is gotten effortlessly for the mere thought of it.

Okay, how smart are you now, the way you're living your life, when that could be? Get smart. When you resolve to go all the way, then you'll do it.

Step one is not in fully for all of you, otherwise you would have been free by now. It only takes months to undo the totality of the garbage if you make it continuous. But it takes step one before you can do the other steps.

You must want this freedom more than anything else. You must want this freedom more than life itself. That's the way you have to feel.

Not, well, it's okay now, but I still want my bread and cars and so forth. There's nothing wrong in having things. You should have everything.

Because it only requires thought. And if you do not have an abundance, it shows that subconsciously you think, I cannot have. That's why we give out the gold charts.

To bring up your aversions to this world that you cannot have. So that the world will drop into your lap with less and less effort as time goes by. Until you realize it's effortless.

Once your anti-thoughts and feelings are out. The best practical example I know of freedom is really the dream life. If you dream you're in New York, you're in New York and you're in action there.

The next moment you dream you're in Los Angeles, that moment you're in Los Angeles. If you're hungry, you immediately dream there's food on the table in front of you. Whatever you think is right away in your dream life.

And that's the way it should be in the waking state. Now after you can think and have whatever you want. After you master this world and it's necessary in order to go free.

Freedom is a state of no limitations. Which means you can have anything and everything in this world. Your next step is to master your body.

Mastering the body requires getting away from patching it. Patching, P-A-T-C-H-I-N-G, patching it. You go to a doctor and he fixes this finger.

Then something else goes off and something else goes off. Mastering the body is knowing that you are master over it. That you created it and that your thought determines it.

You cannot have a disease in the body without holding the blueprint for it in the mind. So you first master the world. Then you master your body.

And the final step is mastering your mind. When you master your mind and you're in control of it, you just quiet it. And just behind the quietude of the mind is the I that you really are.

If I ask you whose body is it that you have, you will say mine. Okay, who are you who has that body? Get to know that one.

You are not the body. You have the body, the body is in you. If I ask you whose mind is it that you have, you would say mine.

Okay, who are you who has that mind? That's the real you. Now the real you is whole, perfect, eternal, omnipotent, omniscient, omnipresent, always was, is now, and always will be.

There's only one thing keeping you away from seeing that, and it's called thought. When your mind is quiet, what I'm saying to you is very self-obvious to you as to what you really are. When the mind is quiet, no thoughts, then you cannot help but see what it is you are, this unlimited being.

Okay, what makes the mind not quiet? One thing only, feelings. All the thoughts you have are motivated by feelings.

If you don't see it now, work on it later. All your thoughts now are motivated by feelings. If you can lift your feelings out, your mind is quiet, and you are what you are, an unlimited being.

It's simple, and even though I get antagonism on this, it is simple. Why you are that right now, and all this repressed feeling, all of it, is trying with tremendous energy to expend itself, and you're using that much energy, but, to hold it down.

[Speaker 2] (23:23 - 23:24)

A-H's.

[Speaker 1] (23:26 - 40:39)

Uh-huh. You'll get to see it soon. A-H's.

A-J's. But all the suppressed feelings are trying with tremendous energy to get out, and you're unconsciously sitting on it, holding it down, because it's pro-survival. So I say it's easy to go free.

It's simple. Rid yourself of your feelings, your mind goes quiet, everything is obvious to you. Okay, what is it you discover?

That there never was anything but I, all alone. I am the totality of this universe. I am the beingness other, which is right behind the manifestation.

That the real I is that, untouchable. I'm coming into this chart now. I use this chart so I don't leave anything out.

The I I've been talking about is symbolized by the circle of infinity. I am the infinite beingness of this universe. All-knowing, all-powerful, and also everywhere present.

That's the real I that each and every one of us is. Now, has been, will be. It has no limits.

When you see your omnipresence, you can take a look-see anywhere in this universe and see what's going on. You can take a look-see in the center of the earth. You can step into the sun right in the middle of it and see what's going on.

And if you're interested in that, you'll do it. Now this is the real you. And it's called beingness.

And this is where you started. This is where you originated. Right there.

Then you set up a vehicle, an instrument called mind. Which is a reflector of parts, of multiplicity, of divisions, of separation. Up here, you see only yourself.

In everything, everywhere. When you go free, that's what you're going to see. Everyone is me.

Every atom in this universe is me. What you will see. When you see it, it's your knowledge.

But this I, the real I of us, sets up a thing called mind. For separation. For action.

And that starts the downward trend. In order to be separate, we have to set up a mind and an individuality feeling. That I am separate from the oneness.

Therefore, I am a Lester. And I have a mind. And at first, the mind creates very subtle bodies.

Then denser bodies. Then the densest body, the physical body. So then we have a little

circle down here of bodies.

So we come from this infinite beingness down to a tiny point called body. You can't be more limited than you are now as a physical body. There is no further downward trek for you.

The only way left now is to go back up. But you're fortunate. Because we're at the bottom here, the incentive to get out of the confinement is so great that you're fortunate.

Because we're at the bottom here, the incentive to get out of the confinement is so great, any one of us could go straight to the top in this lifetime, in a few years, or in a few months. As you choose. The choice is up to you.

So it's a tremendous advantage to be in a physical body. You have no idea the numerous people in this universe who are trying to come in through physical bodies on our planet. And at every conception, there's thousands trying to come through.

Usually only one makes it. Because on the other side, they know that here is the greatest opportunity for going free. You're lucky.

It's a tremendous advantage to be in a physical body. I think it's the worst disadvantage to try to hold yourself in a physical body. And that's what everyone's doing.

Your whole life revolves about waking the body up, dressing it, pampering it, sending it off to work, so it can make some money, so it can put some food in it, drop the food in you, so you can go on in the physical body. The body is nothing but a garbage-making machine that everyone knows doesn't go on. And like good A.H.'s, we're all trying to make it last indefinitely. And now some of you are getting glimpses of moving up as you release. Especially right after a release. You get experiences of your beingness.

A mind involved in doing this. Virginia will give you a scale of action. In a much better presentation, I'll just give you the three words.

In the state of identifying with the I of us, we're in a state of beingness. When we identify with our mind, we're into doing this. When we identify with the body, we're into having this.

Wanting to have more and more and more. You're in your highest state of being, in the most delightful place to be. Sometimes after a good release, you move into that state of beingness.

But the remaining garbage doesn't allow you to stay there. Because the remaining garbage is trying to protect this body. And you're sucked right down into the body consciousness.

If you're identifying with your mind state, you're into action. You're identifying with the body. You're into having this, wanting to have this.

If I only could have that, that would make me happy. Now it's possible to vary from one state to the other. Most of the time you're here.

Much less of the time you're here. And you're on occasion here. You're here much more than you know.

But you're in such a habit of identifying with the body, you discount it. And you're feeling high. With no thought.

That's it. But you quickly let go. Come down to the body and wanting to preserve, protect, do something for it.

So you do experience a free state. In fact, you're experiencing this top state all the time. You say, I, that's it.

That isness of you is the top state. But then you immediately say, am this body with all its needs. And you're in trouble.

You say, I, the infinite being, am this body with all its limitations. And you're sucked right down to the body. But everyone, in every moment, feeling the beingness.

Otherwise you feel dead. But all the time, using the mind to protect the body, via the feelings. It is so simple.

Rid yourself of your feelings, and you're up here all the time. Mind is the instrument of separation. It separates things.

It separates us from the others. And when there's no more mind, no more thought, you're in a state of oneness. Somebody knew something when they used the word I.

The closest word for God is the word I. And if you'll notice, the I is the number one. And the God state, the ultimate state, is the oneness state.

Where you will see everything as you. As your very own self. And that's all there ever was.

And that whole world out there is just a projection that you projected out there via your mind. Just like a movie projector projecting on a screen. The mind is the projector.

But you're the operator of the projector right behind it. And then you project everything through the projector onto a screen. And then you see people, armies, wars, dying, floods, fires.

But nothing ever happens to that screen. And that screen is the I of you. This whole

world is imagined.

You can only see it in your mind. Put your mind to sleep, the world's gone. Don't wake up, no more world.

[Speaker 2] (40:41 - 40:43)

And it's possible to do that.

[Speaker 1] (40:47 - 50:24)

The world is only in your mind. What you've lost sight of is that you projected it out there and that right now it's a sum total of all your thinkingness, most of which is subconsciously held in your feelings. In the after picture, you'll still see the world, but you'll know it for what it is.

It's like an oasis on a desert. You'll see the illusion of water. And when you go to the water and find out it's sand, and you walk the desert again, you'll still see the oasis.

But the after picture is you don't go there to drink. And you see the truth of this world. You won't dip into the world to drink because all the water there is is right in your beingness.

All the happiness that you think you're getting from the world is only when you are being you. You let go of the agony of the desire for it, you fulfill it. That moment your mind goes quiet and you move up into your beingness, and that's what you call happiness.

The only thing that happiness is, is your being your beingness. Once you catch that, you'll stop chasing rainbows in the world. You'll stop chasing that parrot like the donkey does.

They hang over his head all day long. He walks around a circle driving a pump or something. That's what we're all doing in this world.

We're donkeys, S's, A-H's. Struggling so hard with such effort to get that which we can have in mere effortless struggle. And why do we want it?

So we can feel our beingness, which we could in the first place, and don't have to go chasing after it. So in this ultimate state, when you get there, your point of view changes. You'll see the oasis, you'll see the world going on.

But you'll watch it, just like you'd watch a movie of it. You become the witness of the world, knowing it's just a dream illusion, like an oasis. You'll know that your ultimate happiness is just your identifying with your beingness.

And then you make a choice to just stay with that only, or to come back to the world and

try to help the others discover what you've discovered. The majority of people will go free, I think. Go into caves, or live a life.

You can do it in New York City. For years I sat in a hotel room in New York City. The moon came out between 2 and 5 in the morning.

And just sat, and would eat, and eat, and eat. Of course the body was there. I let it go on.

I fed it. I would shop for groceries 4 o'clock, 5 o'clock in the morning, because there'd be less people around. New Yorkers' stores were open all night.

But you can actually isolate in New York City, in Manhattan, in Times Square. Because isolation is not going off to the mountaintop. Isolation is quiet in Detroit.

And that's the only place you can get isolation. I would never recommend people going to the mountaintop, the desert, and so forth. I know from experience what happens.

You'll just escape, escape, escape, all your aversions to the world. The very best place to be is right in the world. It'll constantly bring up your aversions to it, until you eventually let them go.

So when you reach this top peak, you don't disappear. Your point of view changes. You see the world as an out-projection of you, like a moving picture.

And you watch it that way. And the feeling you have is a very deep, intimate peace. An imperturbability in which no one can disturb you again.

No thing can disturb you. You might play at it, if you want to communicate with others. But nothing will ever disturb you once you reach it.

And when you reach the top, you don't have to worry about being sucked back into the world. Because by comparison, the world is all hell. And this top piece is the greatest of heaven.

So you're not going to give up the greatest heaven for a living hell. People say, is there a hell? Of course there is.

It's this world. And I'm telling you, if it's world, it's no good getting kind of old. If it's world, it's no good.

If it's the being that's behind the thing in the world, it's all good. And no good is the manifestation, the limitation, the freezing of energy into what we call form. The all good is the formless, energyless, effortless top state.

There is no energy in the top state. It's beingness. Being the infinite beingness.

The top state is your beingness. When you identify with your beingness, as being the total beingness of this universe, that's what you're aiming further on. Your identity as being this being, the total beingness of the universe, is the ultimate state.

And again, the world doesn't disappear, but it becomes that oasis that you thought had water in it. You have now found out it's dry. Yeah.

Your mind is your mind. You're going into it intellectually. Whose mind is that?

Okay. Who are you who has that mind? Stick to that.

See, if you give me any senses, like universal mind, individual mind, and start to spin down, it's just words. It doesn't mean anything. Your mind is meaningful to you.

Universal mind means nothing. I'm sticking you to you where it's meaningful. I'm holding you to the word I.

Everyone feels I. And that I is the unlimited being that you are.

[Speaker 2] (50:27 - 50:30)

So the screen also has no end.

[Speaker 1] (50:33 - 50:50)

It's dead. Well, it's dead to action and form. If form disappears, it's just a screen.

There's no action there. And that's the real deal.

[Speaker 2] (50:50 - 50:53)

The dimensions disappear. Right.

[Speaker 1] (50:53 - 51:07)

Dimensions are limitations. You're part of the screen. Right.

Limitation. And you're unlimited. You're the total beingness of this universe.

And then if you put a dimension on it, you're limited.

[Speaker 2] (51:16 - 51:26)

But if there's something that, once they go free, what do you mean they won't come back?

[Speaker 1] (51:32 - 51:58)

Well, they never leave. But they'll meander into a cave or an isolated spot because they

see the unreality of the world and the fruitless struggle. And the world doesn't want to hear what they have to say.

So they don't want to disturb the world. So they move away from it. It's not for their own benefit.

It's for the benefit of the world that they move away.

[Speaker 2] (51:59 - 52:00)

And why do they stay?

[Speaker 1] (52:03 - 56:19)

Because where they are is the ultimate place. And they'll stay right there. They don't see themselves as a body.

Usually. Now, it makes it kind of peculiar. I remember when I first hit it, I couldn't use the word I anymore.

But I would talk about Esther. Him and it. And when I first began talking to groups, they'd say, you're a teacher.

I'd say, no, I'm not. Yes, you are. No, I'm not.

I was adamant. I was not a teacher. I wasn't teaching.

I wasn't a body talking to them. I was my being this moment. Now, to them, it was the way they saw it.

But this is one reason why a person goes free to be isolated. So as not to intrude upon people. That was the reason why I left New York and went to Sedona.

I saw people were annoyed with my being this. Oh, wipe that smile off your face, that's what I used to hear. I didn't even know I had a smile.

And I don't think I did. So I took me out of society and parked, sat with myself from 52 to, I guess, 61. But occasionally went out.

Did talk to groups that would form overnight. I'd go to Los Angeles. That night, a group of 25, 30 would get together.

And every night while I was there, another group would go. I'd just go from group to group and go back to my place in Sedona. And only sit and do.

And occasionally go out and talk. Not only to Los Angeles, but to New York. I'd go to New York, too.

And a few times found myself covering the country. North of New York City, Cleveland, Chicago, other cities, Indianapolis. It would all happen.

And then I'd retreat again. So I did move out. I didn't totally isolate.

But from 52 to 61, only because I was in position to find people. Faithful. The only way out of this world is through it.

We retrace our steps out. Master the world first. Which means being successful in the world.

With ease. Without a struggle. And then doing it to the body.

And mastering the mind is ridding yourself of your feelings. That's what makes you a master of the mind. After that, any thought you put into the mind materializes.

I've got to get a pun in there, see. I am the master fader. I'm trying to fade you into going free.

What does mastering the body mean?

[Speaker 2] (56:22 - 56:23)

What was the question?

[Speaker 1] (56:24 - 59:27)

What does mastering the body mean? Instead of having a sick body, have a perfectly healthy body just for the thought of it. After which, if you don't identify with the body, it can be in severe pain, you know it, and it bothers you a lot.

Or, it can be in severe pain and you can choose to feel the pain and it doesn't bother you. Is that mastering the body? Or is that mastering the mind?

It's the body. It's the question of working on the body. Okay, what happened to me in 52 after sticking with the molecular theory from the twenties on intensely, I suddenly see the picture of energy.

Matter is only energy frozen at a point. This cup has more energy in it than our present hydrogen bomb. But there's tremendous spin going on in clusters that are sticking together in this form.

Matter is frozen energy. Energy turns out to be our minds in motion. And when we quiet our minds, there's no more motion.

There's just ignorance. And the point of view of this is ignorance. Everyone else sees motion.

Everyone else sees form. You see only yourself, your things. Not if you're at the top stage.

You've got to come down to see it. Yeah. When you come down and you see it, you know it for what it is.

And you don't forget the truth once you've really been there. Once it's cleaned out, you can act as though it isn't. But you cannot forget that it is.

[Speaker 2] (59:31 - 59:40)

That's the point that we keep holding that this world is no good. Yeah, that's the point.

[Speaker 1] (59:40 - 59:48)

I'd get killed for that. It's the same line as saying, use the world, get out the world, cleanse the world, and get with the world.

[Speaker 2] (59:48 - 59:50)

That's the world, but the other thing is no good.

[Speaker 1] (59:54 - 1:00:56)

However, you'll never know that it's no good until you get it. Get it first and you'll see that it's no good. Now, when you first get it, there's nothing nicer than saying I'm unfortunate, right?

Don't let that happen. Especially for those who attain Some of them commit suicide. Let's cut the red down.

A good number of them go to drugs and alcohol. And a smaller number adjust to it. Now, who has changed things for you?

Who has changed things for you? He adjusted. Adjustment is toleration.

He's not in a... What? He is now?

[Speaker 2] (1:00:57 - 1:00:58)

Well...

[Speaker 1] (1:00:58 - 1:03:10)

But when he first let go of acting, he went into painting, and he's living a nice life away from the eyes of the public. There was a period there where he did that. Well, got him in the end anyhow.

So when you attain that same unfortune together, you're attaining the most of it, and it doesn't bring happiness. And it causes frustration, it drives people to drink, to get their PBs, their doctor's prescriptions, drugs and drinks. I'm really saying that the world, the spiritual world, doesn't get it for you.

We've been spiritual for thousands of years. Look where it's gotten us. The spiritual world doesn't get it right.

They try to give it to us via the mind. Thou shalt be good, thou shalt not be bad and burn in hell forever. See, they're telling us what to do.

When we hear it mentally, we say, Yay, yay. Praise the Lord. There is no spiritual, physical.

There's a oneness. And people who separate into spirituality are into separation in their minds and not really moving ahead. Take spirit.

Hi.

[Speaker 2] (1:03:11 - 1:03:12)

Hi.

[Speaker 1] (1:03:12 - 1:27:13)

Good morning. Love you all equally, thereby holding on to every one of you right now are free, whole, complete, eternal. You're coming closer to that thing called freedom.

I do everything within my power to help you get there. There's nothing more in this world that I want than you to go free. Unfortunately, I can't make that, can't put you on.

I can pride you, tell you it's the greatest. You'll never stop until you get there. Everything you're looking for in your every little thing in life is it with a capital I.

You're going to scratch, scratch, scratch until you get there. So why not now? By the end of this super intensive, I would like to see every one of you know exactly what it is, this thing called freedom.

Know what it takes to get from where you are to there. This is a very short U-turn. This infinite being, your real self with a capital S, there is nothing more intimate, nothing, no matter how much you're loving someone out there, there's nothing more intimate than your very own self with a capital S.

And you're beating and beating and beating out there trying to get right here. It's as difficult for you to discover this infinite being that you are as it would be right now to discover your ego name. Because you are it.

You always have been it. You always will be it. And on that you have no choice, thank God.

But you see how ridiculous it is? Why don't you just think and have what you want? You can think of BMW, Cadillac, and Mercedes, and Maserati, you can have them all, just for the thought.

How many have read the autobiography of the 80s? The reason why I suggest you read that is it brings out these points. It talks about people who have done these things, who do these things.

They think, Babaji in that book materialized a palace of gold studded with jewels. Use it for a specific purpose, and then let it go back into back into infinity, I guess you could call it. But just a mere effortless thought created that palace of gold studded with jewels.

And he created it to bring up and have satisfied a very deep wish in his disciple Lahiri Mahasaya. And so he initiated him in that palace. And that was a wish from I guess many lifetimes prior to the one that he was in.

Why don't you do it? Any answers? You believe you cannot.

If you got rid of the belief I cannot, it's natural. It's like breathing. Where are your I cannots?

They are all locked into, I'm afraid I can't, Ag flap contains all your I cannots. Release the Ag flap and whatever you think will happen. Because you don't impose on others, you don't show so-called miracles, which are the easiest thing you ever will have done in your life when you do them.

Miracles will be the easiest thing you ever will have done when you do them. Because it's a mere effortless thought. And there it is.

Okay, what is this thing freedom? What do we need to remain there? I think you need to identify exactly what it is you're doing in life, exactly what it is that'll take the blinders out to what you are now.

What are you doing in life? Chasing after happiness. Anyone here that's not in accord with that?

What is happiness? Here's your first good thing to identify with. What is happiness?

Does anyone think he or she does not know what happiness is? I believe for most of you it's satisfying your desires. And you attribute the happiness to the thing that helps you satisfy that desire.

Therein you're dead wrong. Therein you're kept in bondage. And the more you try to

satisfy that desire, the stronger that desire comes and the more you need that.

And never, ever satisfying that desire. If a desire could be satisfied, you'd have it once and that's it. So I say, stop chasing rainbows.

Stop creating lacks. It's called desire. And momentarily letting go of that agony of lack and just being yourself.

Where the only happiness is, the only joy that you experience is in just being yourself. You quiet the mind, you satisfy the desire, the mind goes quiet and you're being. That's all there is to it.

Why is that difficult? I ask you, are you? And you say, yes, that's it.

Be. But don't be a bumble bee or an agitated monkey, you know, in the world. Just be.

But discover what happiness is. Don't let go of it until you realize that every ounce of happiness you have is only when your mind goes quiet and you're being. I think that one thing there could really get you over the hump into mostly beingness.

Another thing you must identify with is what is the ultimate state? Is it happiness? And it isn't.

It's on the way to the most delectable state. Happiness, joy, all that has a certain action, activity in it. And as you get freer, it gets more and more intense.

Until it gets so intense, you can't stand it. It's great for a short while. Try to let go of seeking happiness and in place of it, seek peace, quietude, tranquility, imperturbability.

When you're in a place where no one and nothing can ever disturb you again, it is such a delectable state. It's way beyond the highest joy. And that is the place of freedom.

When you're in that state, all you're doing is identifying with, oh, I am, I am, I am, I am, I am. And I am. I am lesser, I am this body, this mind, I got this thing, I got these troubles, I got this happiness.

Just only I am. Better than that. I, I, I, I, I.

The ultimate state is a state of I-ness with nothing added to it. Just I. Not seeing the body, mind, some totaled into ego.

Okay, what effort does it take you to be? How many miles do you have to drive to get to be? What do you have to do to just be?

Nothing. You see how silly your whole lives are? Struggle, uggle, struggle, uggle, ugly, struggle, uggle.

It's like a mass institution of insanity. Everyone scratching and fighting and struggling to be. And everyone is.

But identify. What is this thing, happiness? What am I doing?

Where am I? Recognize happiness as quieting the mind. And quieting the mind is getting rid of the motivators to thinking, called feeling.

It's so simple. As long as you have feelings, your mind is active 24 hours a day, on guard to survive. Every emotion is a program for survival.

Does anyone have difficulty in seeing that every emotion is a program put in for survival? Does anyone have difficulty with that? So when you let go of all those pro-survival programs, you're not on guard, your mind goes quiet, and you say, wow, I am, always were, always will be.

Omnipotent, omniscient, and omnipresent. Instead of sending up, what's that thing you sent up yesterday? The, uh, thing that, the shuttle.

Can't you see everything we're trying to do in life is to cut short time, space, effort. Unconsciously, everyone is struggling to collapse time, effort. There's a lot of trouble we go through to do it.

We can't do it going out there. When you let go of all these limitations, and a fragile body, and if I raise the temperature ten degrees, I die, or if I eat the wrong thing, I'll die, or the air isn't just the right way, I die. Instead of that, identify with yourself.

You'll discover you created the universe. It's there by God. You created the universe from infinity to infinity with all those huge stars, systems, and then created a black hole for your mind.

But identify with what happiness is. Start taking it right from its source, just by being. Only.

This does not spoil relationships. It can only better it. Because the more you go there, the more you discover about everyone you want to meet.

There's no more intimate relationship than identity. Be the other one. You can't get closer than that.

Identify what happiness is. And then when you discover what happiness is, then move on to the quiet place, the imperturbable place. And I think now you should make direct motion toward the quiet place.

You do not end up in a closet when you reach there. You could if you wanted to. But what happens is point of view.

That's the only thing that changes. If you reach the top state, you see the world as an out-projection of your mind. Just like you project things in your mind in sleep.

You get yourself in a room under some blankets, and then you'll dream of a vast city. How does a city get into that room? Into your bed.

Exactly the same way this world comes into your experience. You're not in this world. You pull this world in you, into your mind.

Get that mind quiet. And once it's quiet, any thought you put in that mind will materialize immediately. And so long as you have access, it's a constant grinding and pushing you outward.

Your attention's out there, and you're struggling to survive a carcass that does not survive. That's more than we get. We fight 50, 70, 80, 90 years to accomplish something that every one of us knows is impossible.

This physical body goes. But once you see the truth, you've got no choice. You're eternal.

And your point of view is that when you're ready to let go of the heavy overcoat, you'll do it with a big smile on your face with it. Knowing that if you want it again, you can create it or a hundred others like it. But you don't do it because the physical body is the greatest obstacleation that beings anywhere in the universe can have.

The physical body is the densest state man can get himself into. So if you do like bodies, you'll travel around in a subtle body, made of a much finer substance. It's really made up of light particles and it'll go instantly anywhere.

Gasoline. But I mean it when I say now you should start doing these things. And it's mere thought.

When I first went to the ranch, I left New York only because people around me were annoyed by what I was. I guess the power was too overwhelming for them or something. So I decided to park the carcass out there in an isolated spot.

And I was not aware of the fact that everything around me was a miracle. Because when you're there it's like breathing, you don't notice it. When people came in they began pointing out all the unusual things.

It's funny, to satisfy them I thought I was doing things their way. Like one time, the car I got now stopped working. I said there were two girls in the car.

Well, it's a starter, it won't start. I get a screwdriver and I fix the starter. I get back in the car.

And Frances got in. Furious, out laughing. I said, what are you laughing at?

She said, what did you need the screwdriver for? I said, just fix it, didn't you see me? She said, yeah, you just touched it.

And I thought back, I said, gee, that's bad. I rode around in that car for two years with two dead cells in the battery. So almost every time I go to start it, it wouldn't start.

I just let go, everything was perfect. It started up. Until one day I was down in Phoenix with my friend Tony Sarentidis.

I had to take him to the bank. I get back in the car, I hear that click, a little sound, that was it. There was a sign, Atlas Batteries across the street.

Something within said, do it their way. It cost me $23. Without thinking, I used to walk through trees, through barbed wire fences, standing over a rattler.

Someone took off like a rocket. She was an old lady, she was in her late seventies. Never saw a moose like that.

I watched her, and she got up. I said, what's the matter?

[Speaker 2] (1:27:13 - 1:27:15)

Snake, snake, snake!

[Speaker 1] (1:27:16 - 2:09:18)

I walked down, it was right between my legs. Okay, and I walked on. Nothing will ever touch you when you're in that state.

But the point I'm bringing out is the effortlessness of living. When you reach there, the snake was there, the car was there, the dead battery. But it's meaningless.

A mere effortless thought, and it's the way you would like it to be. But you don't go around 24 hours a day trying to survive a body that won't survive. Get that mind quiet, and that top state is natural.

Identify what happiness is. Discover it's you being you. From there on, take all your happiness from you.

And keep releasing until your fears of dying almost overwhelm you. But then you're able to handle it. Release them as fast as they come up, and you're free.

It's not the final step, but it's getting very close to it. Once you release the fear of dying, you'll discover the next and last step. And you don't become an idiot, a zombie, you just become the universe.

Your beingness, you see, is the total beingness of the universe. But the point of view is entirely different. This thing here is just as real to me as your night dream.

Dreamingness would be real to you after you wake up. Say, I woke up, and mind went quiet. Oh, now I see.

So after you see the dream nature of the so-called waking state, which turns out to be a sleep state, you're just as much asleep now as you are when you're dreaming in the night time. But you classify it as a waking state. So when you'll get your mind quiet enough, you'll discover this.

That this is a dream, creation of yours. And what happens to the body is you just let it go its way. You forget about it.

You give it its just due. Or even if you don't, it doesn't matter anymore. It's only a thought.

Your body's only a thought. And when you do these unusual things, like I was around the first time I teleported with others. And believe me, it's just as much a surprise to you as it is to anyone watching.

Because it's not really something you do. You get yourself out of the way. And it happens.

Not just walking back from a hike with two others. You know, I was tired, and I said, oh, there must be a better way. I said, sure, everything is perfect.

And I said, her one foot was up a mile and a half away from the ranch. And I said, fix the front foot was just outside the ranch. But there's no movement.

And the surprise to me was the other two came along. And Dimitri couldn't accept these things. That was the biggest of all surprises.

He just couldn't accept these things. And Francis Adam said, after we teleported, Dimitri's brain began to hurt. So I had to shout her down, you're crazy, Francis.

And she said, mere effortless thought. And we were a mile and a half back at the ranch. The interesting part of it is no one really disturbed.

Where we left and where we went to looked exactly alike. But the next day when I asked Francis, what made you think we teleported? There's no motion in it.

Like a lifetime, you think San Francisco is San Francisco. Next moment you think New York, that's New York. That's the way it works.

And she laughed and she said, oh, I know we teleported because we collected a lot of

rocks on the way up to Dimitri and I bypassed them all. And also I could see Quarry Hill, which is on the ranch. Through the trees she saw on the hill on the ranch.

And those things used to happen, actually without premeditation. I think if I wouldn't say, I want this or I want that, it would never happen. You let go.

You let the perfection be. You let the harmony be. Another funny thing happened on that trip.

I was so spaced out in those days and Francis and Dimitri got their lunch together and I was to bring the water. I got a canteen just that size and about that thick for water for three people on an all day hike in the desert. I said, let's not drink until we get to the top.

You start drinking you want more and more water and you get weak. We'll drink at the top and it's easier walking down. We each had two half cups.

I looked in the canteen and there was an eighth of an inch of water at the bottom and I said, oh my gosh what you have done. Another funny thing happened on that trip. I was so spaced out in those days and Francis got and Dimitri got their lunch together and I was to bring the water.

I got a canteen just that size and about that thick for water for three people on an all day hike in the desert. I said, let's not drink until we get to the top. You start drinking you want more and more water and you get weak.

We'll drink at the top and it's easier walking down. We each had two half cups and I looked in the canteen and there was an eighth of an inch of water at the bottom and I said, oh my gosh what you have done, Lester. And I let go.

Everything is perfect. We got lots of water. You want another drink, Francis?

Yes. Dimitri? Yes.

The three of us had seven drinks. I kept pouring. Everyone was satisfied.

I looked in and there was still an eighth of an inch of water in it. Effortless thought. I let go.

We got water. We had it. But every one of you can do that right now.

If you'll just chuck the I cannot. Every one of you has that power at this moment. Been driving all night?

Mike? You feel tired? Feel it.

I just saw you yawn. That's what I want to say. If you feel tired, just let go of wanting to change your tiredness.

And you'll be revived. The energy is unlimited. When you get the ag flap out, you will not want to sleep.

Except if you choose to behave like others. So you join them in your sleep. But sleep is not natural.

Sleep is an escape from the heaviness of the ag flap. So again, identify where you are. Here I am operating like a robot computer called the mind.

The mind works exactly like computers do. We put in the programs and we hit the automatic button and we forget that we hit the automatic button. And from there on we're being run like robots by these programs that we put into our computer.

And the basic programs are approval, control, security. Which further down become apathy, grief, fear, and so forth. No more approval.

No more wanting the control. You're free enough to tackle wanting to survive as a body. You release that and you're free.

Know what your goal is. Identify with what I am right now. You want to know your sum total thinkingness?

Look around you in your daily life. That's it. There is nothing out there but the outpicturing of your mind.

It's your sum total thinkingness manifesting. That's why none of us see the same thing. We see our own consciousness out there.

The example I bring up for that is usually an automobile accident. Five people looking right at it and you have five different reports. We think we're all seeing the same thing but we're seeing only our sum total thinkingness.

It's your picture. Take responsibility for it. Then you'll change it.

The basic law in the universe is absolute harmony. When we are not experiencing it through our computerized programs we're interfering with it. There you are with your computer.

You've thrown it on automatic. You have zero free will in this life. Whatever choice you make is made by your feelings which are your program.

You have no free will in this world. However, you do have a choice to identify with the programs, with the computer, with the body that the computer has projected out, or to identify with your beingness. But you see what you're doing?

99.999% of the time you're identifying with the body-mind. You do have a free choice to

identify with your beingness or with the ag-flat. So take responsibility for what you're projecting out there.

Reduce the ag-flat and watch the reduction of the agony out there which will encourage you to do it more so until you undo the whole thing. Everything in life is a waste of time except going free because that's what you're struggling for and you'll never ever stop until you get it. So why waste time?

I expect to see some of you go free soon. How much time should it take? A few months.

If you'll carry out the six steps you can do it in a couple of months without agony. The sixth step tells you. It's all joy if you make it constant.

It's going from one high to a higher high, to a higher high, to a higher high. For a moment you'll feel the garbage come up but that moment you release it and you're a bit higher. The next moment a piece of garbage hits you, you're releasing, you're higher.

Next moment another piece of eye flap comes up, you release it, you're higher. So it's an experience of just going higher all the time. Like when you release.

If you would make it constant you'd get that higher all the time but higher and higher and higher until you can't stand it anymore. Then you'll step into the peace. Stop wasting time.

Now I'm not saying quit work. I'm not saying break up your relationship. Use work.

Use relationship to wind it up in a couple of months. You could do it if you do it. Where are you weakest?

Step number one. Your want for freedom is less than your want for the bondages of the world, for the limitations of the world. You've got to get step number one in and all the other steps will fall into line for you.

When you want freedom more than you want anything else, you'll get it quickly. A month or two. Because you'll carry out the rest of the steps with ease.

But you're wanting things of the world more than you're wanting freedom. Which is obvious by where you're at. Working for a living couldn't be more stupid once you're free.

Work for a living. You're eternal. What do you mean work for a living?

But if you have to, right now, stay with it, but use it all the time for releasing. You don't like working. Or even if you like working, you can release that.

We have to release the upper area, courageousness, acceptance, and wanting peace.

The last thing you do release is wanting that ultimate state. But that happens on its own.

So I say, I am it. I am there. That's it.

So to sum it up, identify where you are. You're a beingness, you're a mind, you're a body. Your beingness creates your mind, which creates the body and the interior world.

See that you're got a computer going, you threw it on automatic and it's running you. Make the decision to hell with this being pushed around. Always get that picture of a donkey working all day long after a carrot.

That carrot is the world out there. We're just as smart as that donkey is. We're after that carrot.

All we need to do is stop chasing it and be. And that's it. So deprogram that computer by ridding yourself of the ag flap, the wanting of approval, the wanting to control, and finally the wanting to survive as a physical body.

And it'll take as much time as you so decide. It can be in months. It should be in months.

But check yourself. You don't believe you can have things just for the mere thought of it. And yet, I know a lot of you have already experienced miracles.

And you still don't buy it. So I'm pleading with you. Stop the nonsense.

Be free. By the time this course is over, know exactly what it is you need to do to go free. To get out of the having the state into the doing the state that's put into the being the state.

When this course is over, you should know exactly what it's all about. No doubts as to where you are, where you're going, and why you're not there now. Okay, I think I'll end on that.

I'd like to take up where I left off last time. To try to get each one of you to identify where you're at, where you're going, what you need to do to get there. Is there anyone who feels that he or she does not understand that?

What freedom is? What I am now? What there is in my way to get there?

Is there anyone who does not fully understand that? Okay, bye-bye. But that's great.

I didn't hear you, Michael. No, no, I think that if I really fully understood what freedom was, I'd probably be there. That's true, but within your mind you can understand that I am here, and up there is freedom.

That nice, perfectly quiet place. And that the only thing that's keeping me from remaining there is the noise of my mind called thought. We all think now that we are

egos.

It comes out fun, ego, e must go. And ego is the blight upon ourselves. When the ego is gone, you're abiding only in your beingness.

Seeing everything external as an out-picturing of a camera you set up called your mind. Which you have filmed with banks and banks and banks of films called programs. The heaviest of which are emotions, feelings.

The ego is a sense of separation from the one, or oneness. When we identify with our beingness we see no otherness. Not only are you me, but every atom out there is me.

Or, if I let go of the projection, I only am. And that's the greatest state possible. It's the end of the line or the beginning of the line.

Understanding, as Michael pointed out, is actually being it. If you want to know what a dog is, be the dog. If you want to know what a tree is, be that tree.

It's possible. If you want to know what freedom is, be your beingness. So we separated ourselves originally from the one.

In order to do that, we need a mechanism called the mind. Which is a screen of reflection of the multitude of parts. We set up the mind and into the mind we program all and everything that we now experience.

We have lost sight of the fact that we came from a place that was all-knowing, all-powerful, everywhere present. And projected out the mind which projected out the universe, the material world. And we liked it so much, and got caught up in the play of it so much, we forgot our beingness.

And began to think that we are those films we're playing out there. We have really gone to the extreme. I'm going to draw on here how the thing started and how it ends.

We come out of all beingness, which when you're in it, it's just awareness only. You're aware, period. Now you've all experienced it, but you discount it.

You think you must be aware of some thing, or someone, or some action. But when you're in beingness, you're just only aware. And because you're beyond the mind, there's no memory of the beingness, but there is a memory the moment you come into mind.

You want to go back immediately, but because you've gotten involved in mind, you just can't easily get back there. So up here we create a mind which creates a body. And someday you're going to see that you created the entire physical universe, that the only place where that universe is right now is in your mind.

And that's provable. If I knock your mind out, where's the universe? Gone.

Or if you go to sleep and don't dream, where's the universe? Where's your body? Where's everything?

Gone. Don't wake up. You'll never see it again.

But you remain. Now the state of sleep without dream is the state of being. You're in the ultimate state when you sleep and do not dream.

But you're so in the habit of thinking that which is must be the physical, the only thing you say about that wonderful state is, oh I slept well, it was nice. But if you could get into that state of sleep consciously, you'd remain there. Unfortunately we cannot remain in that state.

We have to come back to our program called the world, the universe. We have to undo them. Get the banks, you know what banks in a computer are, and pull them out.

Pull out all the disks, all the tapes, everything. And when all the programs, all feelings, are out, you'll just only be. And that's the ultimate state called freedom.

And again, you'll never stop scratching for it, and digging for it, and fighting for it, and living for it, and dying for it. And everything you're doing is trying to get to that ultimate state. We call it happiness before we get there.

It's beyond happiness. However, please get happy. Get happy 24 hours a day.

See, then you're up close to the free state. And you can remain happy all the time. You're on top of the chart.

And you're in a high place on that chart, which will allow you to let go of everything, and just step into that quiet place, that tranquil place, which is so delicious that when you touch it once, you'll never stop until you sustain it for all time. It's a happiness, but remember the top state is above happiness, no matter how happy you are. The top state is imperturbability.

And you don't have it until you move into it and move through the world imperturbable. Regardless of energy crises, wars, hydrogen bombs, quakes, regardless of all those things, your tranquility cannot be disturbed one iota when you're there. Because you know it for what it is.

It's a mentation. Everything you're doing is within your mind. Undo the mind, which means quiet it.

And you're in your pristine state of beingness. The reason the mind is not quiet as you know is your thinking. And the reason you're thinking is you're trying to satisfy your

feelings.

Every one of which was put in to automatically keep the body surviving. And you've been doing this for millions if not hundreds of millions of years. And the programs, the automatic programs are called axlaps and so forth.

So as we keep releasing the axlaps, the need to stay on guard 24 hours a day to protect the body lessens. We become more at ease. Quieter.

More peaceful. And more loving. Because love is our basic inherent nature.

When I say love I mean the highest love there is. Where you'll treat the strangest stranger better than you'll treat yourself. So all we need to do is to get the garbage up and get it out.

First at the level of approval control. You all know that every other feeling is wanting either approval or control. And when you're rid of approval or control, you're rid of everything underneath it.

And when you've undone an appreciable amount of approval control then you can really tackle the wanting to survive in the body. And when you hit it, if you'll just stay with it a week or two and keep it going there'll be no more fear of dying. And you're so close to the top state that you can easily make the choice to go into it or to remain where you are in your circumstances in the world.

The majority of people who reach the free state isolate or disappear. Some of them go out in a flash of light when they don't have family connections and so forth. Some of them have left a notice to their family that they've left.

They just dropped their physical body. And a very small percent decide to stay here and help the others discover what they discovered. They are the Buddhas, the Christ's and so forth.

You will know what you want to do when you get there. Before then it's very difficult to know what you're going to do. But know that you don't disappear.

You don't lose your mind to insanity. And you do not die. Now the reason why you haven't gone free already is the fear of dying.

You put all these programs in for survival and you do feel if I let go of these programs I'll be dead. The truth is exact is the exact opposite. As long as you're encased in a physical straitjacket you could not be deader.

But this you discover when you get out of the straitjacket. As long as you're encased in a physical straitjacket you could not be deader. But this you discover when you get out of the straitjacket.

You might choose to move into a subtle body. The astral body which is made up of substance but much finer than anything in our physical world. And which will travel by mere thought.

Which doesn't have to be fed. Which is something like the bodies you see in cartoons. You know they squash them down flat and they bounce right back.

Because in your astral body you're in the realm of thought only. Not thought making physical as much as just thought only. And whatever you think is immediately.

And if you choose to work with the rest of people that's the avenue that most of the great ones have taken. They leave the physical. They move off into the astral realm.

And they help and guide us from the astral realm because there's no limitation there. Jesus who dedicated himself to everyone could right now talk to everyone if everyone wanted him to talk to them. And could accept it.

But in the physical body he's extremely limited. On the other side the limitations are gone. So the majority of those who go free work from the other side.

And it's a team. It's an organization without any organization. And there's no highs and lows.

They're all together. They've dedicated themselves to helping and guiding the evolution of this planet. I'm telling you this for one reason being that in the near future life is going to become more and more difficult.

We subconsciously knock out all our props. Smartly so. So we have to rely upon ourselves.

When your jobs are gone, your supermarkets are gone, the air can't be, I don't want to go too far down that way, but things are going to happen where you'll put yourself in the position where you'll survive just by knowing I am. That everything out there is an out picturing of my mind. And if I don't like the picture I can change it just like that.

Now what happens if somebody pictures catastrophe and I say picture harmony? And we're standing side by side. And that one who's picturing catastrophe pulls in a hydrogen bomb explosion nearby.

What would happen? You'd watch them disintegrate. No.

It wouldn't touch me if I'm in harmony.

[Speaker 2] (2:09:18 - 2:09:19)

I don't even see it.

[Speaker 1] (2:09:20 - 2:25:26)

It's not there for me. I used to think in New York City that every time I went down a west side highway at high speed and there's a whole traffic jam up ahead that they opened up. And I went through.

And I was convinced. Somehow they always opened up a way for me. It was only a week or two ago.

I was talking to Virginia about it. Oh my gosh, that doesn't happen. How could a half a mile long of traffic suddenly open up?

It's only a two or some places three lane highway, the west side highway. What happened there? I began remembering.

Sure enough they opened up and I went through. But that was my picture. Their picture was all jammed.

So I must have gone right through them. That was my picture. So if someone's alongside me pulling in a hydrogen bomb, and I don't see it, there is no hydrogen bomb, it can't touch me.

It's not my picture. I hope you're beginning to see that there's nothing out there but your picture. We think.

We think we're seeing the same thing. I always bring out an accident. Five people watching it intently come out with five different reports.

And each one would swear by the Bible. They saw it. Right.

Yet there's certain agreements you pick. You and Howard get together and picture having children in common. And when you look at the children, you think he sees the same thing, but he doesn't.

He sees what he sees, you see what you see. You see your picture. But there are certain agreements to varying degrees.

And we have picked certain agreements like if we raise the temperature of the physical body ten degrees it dies. What a dumb agreement. We'll drink coffee or tea more than ten degrees hotter than we are, it doesn't kill us.

But if the temperature of the body goes up ten degrees we die. It's just a program. This is how far we've gone in our stupidity.

We need oxygen. We eternal beings need oxygen in order to survive. Only if that's your program.

By releasing approval, control and security you let go of those programs of needing oxygen, needing food. It was never meant that we take other life and rot it inside of ourselves to stay alive. And this gorgeous thing we have that we spend almost our total time in keeping up is a garbage producing machine.

Take your attention away from the body, give it it's just a do. Stay away from these programs of vitamin A, then you get B then C, then D, then X, Y, Z, then I have A, A, B, B in time. Can't you see it's always changing your diet?

They're always changing, they don't know. The problem is food, don't eat. Take your energy directly.

You're doing it anyway but unconsciously thinking you're getting it from the food but there's only one energy, cosmic energy whether you call it food or gasoline. Think in the directions of getting it directly until you experience it and then you can cut out food, air and never die. Now releasing these programs is simply undoing ego programs.

Ego is the sum total of our programs and there's an expression when the ego is zero God is all. When there is no more ego we identify with our beingness only. What the world calls God is the infinite beingness of the universe.

If we have beingness we're part of that. When you identify with it you discover you're the totality of it. Now wrongly thinking you're one infinitesimal part of it.

You're like an ocean imagining a circle around you calling yourself a drop and saying I'm a drop, I'm not the ocean. So when you take that bondage of that circle and get rid of it you discover you're the ocean and this is what happens when you rid yourself of all your programs. You're as free right now as you are imperturbable.

If you want to check yourself look out there and see how much you are disturbed by things especially family close ones and after that money. See how much you're bothered by these things and you can begin to get an idea of where you're at. Every one of you are far less disturbable now than you were before you started the course.

You must continue it until there's no disturbance whatsoever. Now it's hard to judge one who is free because we play acts in the world and some of the free ones especially in India they go around like madmen, crazy. Purposely so to keep the dead ones off their back.

Because anyone involved in the world wouldn't you mean it isn't a miserable world? You can't even see it. And they're trying to throw pictures at you that are non-existent.

They're trying to make you come down into misery which you don't want to and won't and so you need to step aside, step back. That's why most of them go into caves or disappear or act like madmen except for a very small figure is maybe a few percent of

them will come back here and work with us to try to awaken us to the fact that we have no limitation also. Now that we're getting more apparatus I've always had the hope from the first day of the course to get an electronic machine that tells you I am totally bound, I am totally free.

Could be done. Your disturbance, your inner disturbance can be measured because it's automatic. But if we had a scale from zero to infinity it would all be done right at the bottom there.

So we would set up a scale from zero to part way to infinity and it could be measured in figures. Maybe someday we'll have it. But there should be a way for you to judge you as to where you are on the scale of freedom.

And the best thing is imperturbability. How much can I be disturbed in the most stressful situation? Now if you use that same situation and keep measuring yourself against it you'll see your growth.

If you want a good one dying is a good one. You can see yourself falling off a cliff, walking in front of a moving truck. Hold on to it.

Well that's too strong for you maybe, but get some situation that you're comfortable with and keep using that again and again to measure how much disturbance you have let go of. So the ego sense drops away and that's kind of obvious. When you let go of your ego you never think of yourself anymore.

You can imagine that. You first begin thinking of others and then when you so decide you want to move out from the others you don't even think. The free state is an intuitive state and you can talk 24 hours a day in that state without having a single thought.

It's talking from your gut. It just flows without any premeditated thinking. I know some of you have experienced this to a degree especially if you're creative.

It'll just flow out without any thinking and it is the best of whatever it is you're doing when that happens. So ego, you must go and when he's gone the only thing left is beingness. When we come out from the top we set up an idea of a body that looks like this physical one but it's made of such fine substance it's hard to imagine how fine that substance is and everything's an idea up in this state.

The moment you have an idea that moment is fulfilled and that state is they call it the causal. We dwell for eons in the causal astral state and we dwell for millions of years in the physical. Now as we come down we go into the astral state which again is much finer than the physical but there's action, cause and effect and so forth but it's almost instant.

To go and do and visit and so forth is not as fast as it is up here. Up here the moment you have an idea it's fulfilled. It's a realm of ideas.

I guess I should tell you every one of us is in the three states right now. You see the top state you can't lose, you just densify it, you make it more dense and then more dense. When you get down here you get so dense you don't see your astral and causal bodies and you think you're in that body you've lost sight of the fact that you created the body and that the body is in you.

And again some of you have had experiences where you've seen the body out there. Someday the body is out there all the time. You just projected the picture out there and if you don't like it you can change it instantly.

Most people who can do that keep the body about the age of 16, 18 indefinitely. They don't get any older looking than that. I can see this would sell better than oil.

[Speaker 2] (2:25:29 - 2:25:31)

Why so young?

[Speaker 1] (2:25:32 - 2:25:52)

Why so young? It's a more perfect state than an old state. That's all.

Everything works better, looks better, feels better. Right? In a teenage body.

That would take a long time.

[Speaker 2] (2:25:53 - 2:25:54)

I can't remember.

[Speaker 1] (2:26:00 - 2:26:25)

Well, more basically we don't want to die. Right? If we stay 18 we can't die.

We've got to get to be 80 to die or more. So the concept of youthfulness has the implication of not dying. Can you see that?

[Speaker 2] (2:26:32 - 2:26:34)

So that's the limitation.

[Speaker 1] (2:26:39 - 2:51:54)

As long as there's a body there's limitations. Can you see that? As long as there's a body it's a confinement.

When you identify with your beingness you're omnipresent. When you identify with any body you're at that spot only. I'm trying to take knowledge up here and bring it down to where it's understandable to you so that you can use it to get out of here and go up

there.

Am I communicating with everyone? Is there anyone who's not getting these concepts? I think you should know that answer.

I want you to know it. If I had the answer I wouldn't present it. I want you to know it.

What I know helps you learn. No, I mean you would know if we're getting it or not, but you're asking it for another reason. To see if we know it.

It's helpful to you if you know it. It's not helpful to you if I know it. I'm saying that you know if we know it or not, but you're asking that question to see if we know it or not.

Not if you know it. For you to look at it and know it. Get to know it.

It's not a question of what I know or what you know that I'm here for. I'm here to get you to know it. So if I ask you, do you know it?

You've got to go in that direction. Do I know that? Talking about knowing.

I keep repeating the thing that helped me so much. I only know that which I can do. Not think, but do.

I only know that which I can do. How intimate am I? I would keep posing that question.

It kept plotting me by showing me how far down the line I was. Until finally all the powers in the universe drop into your lap. All your confinements are gone.

And you can prove them to yourself if you don't want to prove it to someone else. It's sometimes very disturbing to others when they see someone with unusual powers. Which everyone has in the first place.

So you don't necessarily show it. But because I was trained as a physicist and had to prove things out, that happens to everything that I did before I accepted it as a good physicist would. You think you're in this physical body.

The reason why you're bludgeoned, you're just, you're holding on to the lifeline, you know, by your fingertips. About to die any moment. It's the way we go through physical life.

That's why I drew it that way. But we operate the physical body with the astral body. Our minds are in our astral body.

We contact the physical body in the lower part of the neck, the medulla. And through here we operate the body through the brain. Which is only the switch board that connects up all the parts.

There is no thinking going on in the brain. So when you read these theories of left brain, right brain, that's all put out by lame brain. And everything they're doing with the brain is in a physical realm which the mind is not in.

And so they cannot understand man's behavior. But knowing that the brain is in the astral body can be used to your advantage. If you get involved with spirits, entities on the other side, and many people do, I don't know why, probably a carryover, you never ever have to fear an evil spirit.

Because these characters on the other side in the astral, what to them is their real brain, what to them is their real reality is their mind. Everything is mental there. And whatever we do mentally to them is real.

So if you've got some evil spirit trying to beat up on you or do something to you, you just mentally hold what you want and this one's locked it away. You never have to fear the other side, the astral. They can take an astral stick and beat on your head and beat on your head and it goes right through your body and you don't even know it.

Unless you're psychic. If you're psychic it might hurt you. So if someone's got some evil potion or some evil sentence and so forth, you just smile at it and you just know they cannot touch you and they cannot.

As you move up, start going back home, the characters on the left side are jealous of your state. You see, we're ahead of at least one half of the people in the universe. More than one half because we're coming up off the bottom and more than half are on the way toward it.

But these people are what are called the jealous god. They have powers just like someone moving up here has powers and they're equal in powers. They can mentally manipulate the physical matter.

Things like that. But when you start moving up, the ones behind you, because of jealousy try to slow you down. They'll tempt you.

Oh, you're above all that nonsense. You can do it now. You can play with that fire down there.

It won't burn you. And I've watched so many people succumb to these characters because they're playing around with the astral with the psychic. They're trying to develop a power here, a power there without...

The number one program on the chart is separateness. The very first program we put in is wanting to be separate from the one from the oneness. The oneness is our beingness.

It's omnipresent. Right now your beingness is everywhere present. We start cutting

ourselves off from it by saying I'm going to be separate from it and we put a circle around ourselves to encase our beingness into a thing called Mind-Body.

Our beingness sets up a mind which imagines it's a body. So everything you do and will keep on doing until you reach freedom is to undo that feeling of separateness. On the chain of separateness comes mind, body and everything to do with the body.

Other bodies mama, papa children husband, wife it gets more and more involved as you move out from the top state of oneness of beingness. But this beingness that you are is always there. There is nothing more intimate than this infinite beingness that you are.

When you say I, that's it. When you add onto it, that isn't it. That's what you need to let go of.

You just say I I, I from here on you'll be there. But the moment you add something onto it, I am this body or I am this mind or I am, that's not it. You're separating you're imaging being in your mind more than the oneness.

And the more you image the further away you are from that top state of just being. Because you're being the body, you're being the mind, you're being the husband you're being the wife you're being the child, you're being the friend. And you're, in being the body, you're being involved in everything to survive, keep that body surviving.

But there's one thing you can't let go of, that's the word being. That's the part of you that has no limitation. That's the part of you that you're looking for in every last act you do.

You're unhappy because you're not just being. Unhappiness is just moving away from beingness. So the more you try to be a body the greater your unhappiness.

There is no misery in life when we let go of identifying with the body and just to identify with our beingness. Are you? Sure you are, that's it, period.

Nothing else, that's it. You see the kiss theory? It's so simple.

How do you get rid of all the obstacleations? Ag flap, that's all it is. These programs put into the banks of the mind, keep operating until we release them.

You get these programs out of the mind, the mind goes quiet and your beingness is so loud you cannot help but be self obvious to yourself as to what you are. Truth, reality is that which never changes and there's only one thing that never changes. The reality, the truth, our beingness.

So we start from our beingness, we create a mind. The mind reflects all the parts. The mind creates all matter and when you get involved in matter, everything matters.

And you're just plagued by a bunch of nonsense. So we need to start going back up the chart, ridding ourselves of all these unconscious deep programs, ag flap and so forth. I'm back at the point that I started with when I first spoke to you.

Identify where you are, where you're going, what it is that needs to be done to get there. Does an infinite being have to work for a living? Do the free ones have jobs?

Let go of the importance of work. Of course you've got to do that which you have to do. Otherwise your program says, I will die.

You need this carcass to plague you until you get back up to the top. The only purpose for being in this world is to discover our freedom. The only purpose to come here is to get rid of all the limitations.

And where are the limitations? In the mind. I'm afraid I can't.

I'm guilty. I don't deserve it. I'm angry.

Apathy. The whole purpose of being here is to rid ourselves of all these mentations that are deeply programmed and are the accumulation of many, many millions of years, millions of lifetimes. And yet when you're released at the bottom line, you can go free in a matter of months.

Getting it constant gets you there. The momentum, like you're into now, you're able to release. As you release you get high.

From the high place you can reach down deep and pull up the fear of dying. When you're free of that fear of dying, there'll be a much stronger agony, the feeling of separation. But because you've released so much when you've let go of the fear of dying, you can handle it.

And you throw out the feeling of separation. And you're there, with a capital T. Now you must take responsibility to rid yourself of that which you have accumulated over the millions of years.

If you don't take responsibility, you have programmed in those things and you're saying, I've got no responsibility, I have nothing to do with it, so it remains. It's so important for you to take responsibility. And when something bad happens, say, gee, look what I did.

Cause a smash-up. It takes an ability to do that. But if you take credit for the things you create that you don't like, it keeps you in the driver's seat.

It keeps you in control. And as we know, control is not a bad word, not a bad thing. The want of it is.

When we're free, we're in total control of the universe, by mere effortless thought. When

you're free, your mind is quiet. There are no thoughts there.

So any thought you put in the mind is so concentrated, it happens like that. Your mind is plagued with probably tens of thousands of thoughts right now, all tied into the Ag flap. So when your mind goes quiet, it's concentrated.

And any mere thought happens immediately. It's such an effortless thought. That word effort is a good word to judge yourself by, check yourself by.

To the degree you have no effort in life, to that degree you are free. You don't realize how ridiculous you look, scratching for a living. It's such a...

well, I won't say, but you must get to the place where you master the world. Because if you're not winning, if you're not a winner, you have anti-programs. I can't be a winner.

You must become a winner. You must achieve your goals so that you can bring up the anti-winning, the anti-goals and rid yourself of them. The aversions to the world are stronger and far more subtle than the attachments.

So when you go to be a winner, when you go for goals, up come your aversions, and you need to become a winner just to get the garbage up and out. What did you say? That your aversions were stronger?

Your aversions are stronger and more subtle than your attachments. Your attachments are obvious. I want this, and I want that, and I want money, and I want beauty.

Those are obvious. But the fact you don't, the things you don't want, you don't look at. And that develops resistance, suppression and resistance.

So goals are very important on your way to becoming a winner. I hate to bother someone in bliss over there, Mr. Arona. Do you still run your goal charts?

Are you in as good a position as you used to be when you were running them? What you're doing is you're right up on releasing the blocks to being a winner. You've got to be a total winner in life.

Think and have it happen. If I remember right, you wrote a goal for an important part in a Broadway show. Correct me if I'm wrong.

And I saw you in a terrific part, really fighting your way through. What was the name of it? Knockout.

And you were a knockout in it. I think during that time didn't you write a goal to get an important part in a Hollywood movie? Didn't you get a part in Cruising?

And during that time didn't you write another goal, six figures, to make six figures? And

you got it? And then your goal was to buy everything I wanted, sports car, home, and you got it.

Then what happened? I didn't need any goal charts. I got a cigar in my mouth.

I'm a big shot. I'm not picking on you. That was the time when you could have really made a big forward spurt.

I invited you. I said, why don't you join us? You didn't want to.

You were above the Sedona graduates at that time, remember? It was pride. But the important thing, you stopped making goals.

[Speaker 2] (2:51:59 - 2:52:22)

The words, I stopped.

[Speaker 1] (2:52:23 - 3:06:02)

That's all. You stopped. You take the six steps.

There's no stopping in the six steps. You said to me, after I got it, I'm just releasing constantly. And you were as giddy as could be.

Remember? You were into step six. Nothing knocked you down.

It just kept moving up. Had you stayed right there, you would have been totally free in a month or so after you spoke to me that time. But you stopped.

You wanted things of the world. At that moment, you forgot it was your inner happiness that was so great. Not the things of the world.

Because when you got one Broadway show, that wasn't good enough. You got two movies that wasn't good enough. You got three six figures that wasn't good enough.

It's alright. Keep on winning. But get to the place where you can think and have things happen.

Try to transcend having to work for a living. That's for slaves. That's not for free people.

I'm sure most of you have created things for the mere thoughts of them. Now, if you can do it for one thing, do it for everything. It comes in a yes, but.

And that yes, but is the remaining ag flat. So use your gold charts. Get rid of the ag flat.

And move into the state of just being your beingness. You move around. You might have a silly smile on your face, but you can learn how to wipe that off.

You won't disappear. The only thing that changes is I am me. That body is a creation of my mind.

The mind is something I set up. I am whole, complete, eternal in my beingness. And the body becomes of little importance.

Once you recognize, you created it mentally. And that you have used it to help sink yourself down into limitations of the body. I guess what I'm saying is don't get frightened over going free.

All your programs were put in as pro-survival. Every bit of them is anti-survival. Feed that to that mind of yours.

Every bit of every program which was put in as pro-survival is anti-survival. This ought to help you let go of the fear I will die if I go free. You're there right now.

But what stopped you is what I was talking about. Fear of losing what you have now. You never lose.

You never give up anything as you get freer. You take on more and more and more. Correction.

You lose your miserable toys. Your miseries. But when you go free, you walk around in a body.

You'll eat. You'll talk. And you don't have to die.

You can keep the body going indefinitely. So let go of the fears if I go free I will die. I think this is probably the number one hold back for all of us.

I will die if I go free. These feelings are going to keep me surviving. They are my protection.

I'll get angry and I'll swing at them. I'll get courageous and wipe them out. Look into your feelings.

Examine them. Identify exactly what they are. They are pro-survival.

But actually in effect anti-survival. We all have that feeling I will die if I go free. All you die to is the miseries.

You take the great ones. Did Buddha disappear when he got free? I think he went back to being prince or king.

Did he not? Did Jesus die? Yeah, but he used it to prove immortality.

He came back in three days. And he's still around. So is Buddha.

Yogananda was a free one. Look what he did. Came over from India and set up a huge organization.

Ran it all by himself. And when he left in 52, I met his disciples, I think it was 54. They were still totally bewildered, not knowing what to do because Yogananda did everything in the organization.

They were paralyzed for several years because he was doing everything. Now he was a free one. Look what he did.

Had three gorgeous properties. Set them up. Had tens of thousands of followers.

An interesting story on his body. I met his disciples. Two different ones told me about it.

He had sick feet. He couldn't stand on them. They hurt.

And one day he had to give a talk at their headquarters out in the open. Probably a thousand or a few thousand people there. They carried him into the car.

He couldn't walk. When he got there, the people were there. And when they got ready to carry him out he said, oh no, not in front of people.

He got out of the car on his own and he walked up to the platform. Marina Lini is the name of the sister who told me about it. She said she looked at him and she noticed his feet were not touching the ground because they hurt.

He levitated up to the platform. No one knew it. Except she and the disciples around him who had to carry him into the car.

Now I tell you that to not try to judge a free one by what he's doing. You pick on Well someone said I took some vitamins. Well wonderful.

What's wrong with vitamins? I sleep. I eat.

So what? The question is do I have to? And the only reason why the Great Ones live like we do is because we can't comprehend them if they don't.

They come down into our limitations so they can't communicate with us. But like Yogananda he had sick feet and he had to walk. He didn't want to show to the public so he levitated.

But I think the real reason why most of the Masters are quite sick at times. Vivekananda all his life had a terrible body. Excruciating pains.

They do it as a reminder to them that they are not that body. Because they don't suffer the body. No matter how much it hurts.

They'll laugh. The body's hurting. It doesn't bother them.

They don't identify with it. They identify with their beingness. Beingness cannot hurt.

You can do the same thing. But try to get rid of I will die if I go free. That's what Michael went through.

Right Michael? You lose everything. Everything's gone.

It isn't. When you're free for the mere thought you can have anything. Sometimes you can have a hundred bodies and talk to a hundred different people at the same time.

Because there are no limitations. And if you read the autobiography of a yogi several of the Masters after they died came back Yukteswar was one of them. He spoke to four people at ten o'clock the next morning in a physical body at the same time.

There are no limitations when we are free. I'm trying to propagandize you into letting go of fear of dying. Of the fact that if I go free I'm finished.

It's just the opposite. You've got to watch that tricky mind of yours. It keeps you down in the dumps.

You shouldn't have to work for a living. You're an infinite being. There are other worlds where people never curse in the work for a living.

Nature supplies an overabundance of everything for the mere thought of it. In fact, as I said last time, there's nothing out there but the outpicturing of your mind. If you picture slavery you're a slave.

If you picture freedom everything comes to you without effort. Stop wasting time on the body. It creates karma.

And karma is a harmer. You can never rid yourself of karma because to every act there's an opposite and equal act. That's the first law in physics.

But it applies to us. As you're trying to work out karma you're creating karma for the future. It's impossible to work out karma.

But what you can do is transcend it. See what you are. And there is no karma.

More specifically, karma is programs. And basic programs are feelings. And the most basic program is a feeling of separation.

Lester Levenson Talks Audio only version2

[Speaker 2] (0:16 - 0:46)

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In order to get the most from these tapes, please listen to them with your heart and leave your head aside. Enjoy.

[Speaker 1] (0:46 - 2:47)

In a way that will help you identify better with that which you really are. And with a lot of helpful hints on how to identify with the real you, the you that never ever changes, the you that's all complete perfect, the you that you're trying to get to in everything you're doing, the you that you're looking for where it isn't externally. One reason why I say it's easy is because you're trying to find you.

How difficult is that? Also, you're every moment experiencing the real you, plus every moment looking away from it. But you can't help but experience the real you when you say, I, that's it, I am.

It's the beingness that you are that is you. How many of you expect to have these carcasses a thousand years from now, a hundred years from now, even fifty years from now? We have one person.

Marla knows all about it.

[Speaker 4] (2:50 - 2:55)

I'll be your age. You'd be plastic on your own.

[Speaker 1] (2:55 - 3:15)

You'd stay eighteen all your life. And if you really love the body that much, you'd do it. You'd stay eighteen all your life.

Maybe sixteen, I don't know.

[Speaker 4] (3:17 - 3:18)

Twenty-five.

[Speaker 1] (3:22 - 35:30)

But we should look toward the part that we really are. Bring it out. Identify with it.

Make it part of our conscious living. I am I. Get the sense of only I, I, I, I, I am.

I am that I am. Are you? You say yes.

Okay, that's it. Just be that only. And you're in the ultimate state that you're all the time striving for with misery.

Misery is moving away from that state. The only happiness there is, is being. And you're beingness.

What you've heard me say is just quieting the mind through satisfying the desire. And when the mind is quiet, you're just being. And that's the happiness you feel.

That's the only happiness there is. How many have discovered that yet? That there's only one single happiness.

That's when you're being your beingness. Okay, that's a big assist because it should alleviate, do away with all that effort looking for it out there in a million different directions. Now that doesn't stop you from doing what you're doing out there.

It doesn't matter what you do. What matters is your attitude toward it, your understanding of it. But it sure makes life easier when you identify with your beingness.

Try to get yourself placed on the scale of where you are. It's good to see yourself objectively, which you're probably discovering with the TV. There's a double benefit you get from the skits.

One is when you start, all your garbage, your emotions come up for releasing. And then when you watch it, it's entirely different, isn't it, when you watch it? Because the first part is very subjective.

It's me with all my pet garbage. And it's not what it looks like objectively. We don't see ourselves the way we really are.

So when we come back and look at it, we want to hide most of us, don't we? That's not me. I didn't do that.

But you see yourself objectively. It helps you move into the points of garbage that you are very much avoiding. So when you identify as to where you are and you see it objectively, you can say, boy, I'm in the first step or I'm in the tenth step.

I've got to move. So identifying is part of seeing yourself objectively. And there's three parts that you think you are.

You are, that's your beingness, that's the real part of you, which sets up your mind and

then develops all these programs over the ages. And the programs motivate the thinking. And the programs are your feelings.

I don't know whether any part of the world of psychology and psychiatry today accepts feelings as programs. They're so blinded as to what they are. I think they accept them as being natural and right.

Just adjust them a little bit so things get a little better. But feelings are simply programs, subconscious automated programs of how we react to the external world. And every one of them has been put in as a pro-survival program in order to keep the body surviving.

How many of you have seen that, that all these feelings are survival programs? Well, that's great. You'll get to see how silly it is when you're trying to survive a situation that you are eternal in.

And that's what you're doing. You've got no choice, you're eternal. In all this struggle trying to survive, but wherein is the error?

What are you trying to survive? The carcass. As I used to say, if you're driving around in a car, it's your case.

It's got you closed in there. So has this car case. So in your beingness, you create your mind and start programming everything.

And you think you are the body and you think the world is external to you after you have created it. You let go of remembering that you created this whole thing. It's all created here in your mind.

Change the picture mentally and instantly changes out there. It's called a miracle. I believe most of you have experienced instantaneous changes out there.

How many have experienced? What am I talking for? You know.

But there's nothing out there but some total fakingness, most of which is self-conscious and therein lies the problem. Self-conscious means simply we do not want to look at it. The mind is a tremendous mystery to the world because they don't understand what it is.

They can't see the simplicity of it. It's the sum total of all your feelings and thoughts, that's all. How simple it is.

It's a collection of your feelings and thoughts. And everything you experience is via the mind. Go unconscious, the mind's out of the way, there's no experiencing.

So try to identify where you are at. Most of the time are you identifying with your body and the world? The answer is yes.

Wouldn't let you answer that one. But you can make it otherwise. You continue in what you're doing but shift your identity.

From being the body just to being. Identify with your beingness and you just sit back and you watch the world go by. You get into the state of witnessing.

You don't even feel yourself moving because you cannot, you're omnipresent. When you identify with your beingness you discover that you're everywhere present. In the entire universe.

And should you choose you can take a look, see anywhere in the universe without moving because you're there. You don't even have to do astral travel. You're omnipresent.

Astral travel is in the mind. Astral body, mind are almost one and the same thing. So identify where you're at.

Make a decision to cut the journey short, go free. Why agony when you can be free? So the real you is the beingness.

The ego you is two and three, your mind and your body. And the three states that you identify with are beingness, doingness and havingness. And with this you can relate to the chart of emotions.

Apathy, greed, fear are down in havingness only. When you're down there you think your welfare, your wherewithal depends on how much you can have and you spend all your time trying to make and have. You move up into lust, anger, pride, courageousness.

You move into a doingness. Instead of thinking your welfare lies in having, you feel you've got to be a doer. Of course that's an advanced state.

Only 5% of us are doers. 95% of us are wanting to have. When we're down so low we put ourselves in the state of being a slave.

We must have a job, someone must tell us what to do and give us the food that we eat and the money to get our lodgings. The only reason why people work in jobs is that we have a slave consciousness. We're down in havingness.

Apathy, greed and fear, that's where most people are riding the majority of times. Move up into courageousness, pride, anger and lust. Then you get to be a doer, which is a much freer state than being a slave.

And when you get into the state of I can do, you've got enough wish and will to move to the top. Because you discover when you're just quiet and being, that's the nicest thing there is. And with the doingness energy, you'll work harder to drop the remaining limitations, the agflat, so that you can remain and just be all the time.

Now, that sense of beingness is not related to the world. It relates to how you look at the world. You watch the world go by.

You watch yourself, you watch your own body moving around like you now watch other bodies. You'll see your body objective to you, like you see other bodies objective to you. So try to move up to constantly identifying with your beingness.

Hold I am, or I, I, I only. I am my beingness, I am. I am I amness.

And then when you get to be a doer, When you get to be the doer, then try to see that you're not the doer, that all that is objective to you. Try to take the attitude, I am not the doer. And what happens there is you let go of the ego sense of doing and shift into allowing the higher power or whatever you call it to do it.

In religion they say let go, let God. Can he do it? Yeah, he can do everything.

When you let go of your ego sense, you automatically move into your beingness. And that takes care of everything with no effort. And your life becomes totally effortless.

And start from taking all your happiness from you. Recognize that every joy you have is that nice quiet place of just being, where your desires are out of the way. Even though you're taking pleasure from the world, try to recognize that that pleasure is you being you, your mind is quiet.

Now on the way, we should identify with everyone as being us. See everyone as you. And that's what happens when you see that you are beingness and that your beingness is all beingness, so it includes everyone.

So you see other people as you. Then try to identify with everything out there, every atom as you. Because it's your making.

And when you identify with it, you'll get to see that you've created everything you're experiencing. It's all in your mind, all you're experiencing. It's all in your creative mechanism.

Mind is only creative. Creates the thoughts that we hold in mind. And in the end, knowing means being.

You can't get to know yourself. That's two things. I, knowing myself, I am myself.

So the ultimate knowing drops away into being. All knowledge drops away into being. You let go of all the accumulation that you spent lifetimes accumulating in a way of knowledge.

Because it's all lesser knowledge than omniscience. It's all limited knowledge. Limited by the mind.

And you let it go and you discover you're omniscience. You're all knowingness. After which you don't have to work hard thinking.

There's no more thinking. You're knowing. And in knowingness there's no thinkingness.

So see nothing out there but your sum total thinkingness. By the way, I think it'd be good if you'd write this down. To be used in the future as a reminder, as a refresher.

Did everyone get the first chart? Or is there anyone who did not get the first part? Write it down.

You can use this in the future. This is stuff I believe you don't read in books. Or do you read in books?

Not me. So I'll give it to you in one sentence, but not broken down this way. So it's good to have it where you can keep looking at it until you become it, with a capital I.

This is taking responsibility for everything that happens to you. What did I do to cause this awful thing? Develop that habit.

And your initiating thoughts will start coming up and you'll release them. So that negative happenings out there will stop. The less negative happenings, the more positive happenings, the quieter your life is, the easier it is to go on.

If you're constantly being plagued by death facing you, it's difficult to release. But if your life is easy, you're in a better place to release. You're not so fearful of your programs anymore.

You'll be able to allow up the bottom program of the fear of dying, the fear of living, and release it. And when you continue this, see nothing out there but your sum total thinkingness, then you discover there is in actuality nothing out there but my beingness. Which reminds me of Vivekananda.

He said when you get to the end of the line, you discover there never was anything but I all alone. I, my beingness, is the totality of all beingness and that's the only real thing there is. Your beingness never ever changes.

Your beingness is eternal. And because it never changes, it's the only truth. If something changes that was not true the moment before, for a thing to be true, it has to remain as it is.

And the only thing you will ever experience that does not change is your beingness, which you are right now. Identify and move toward your beingness. When you reach the point where you begin to see no objectivity, nothing's apart from me.

There's nothing out there but my sum total thinkingness. You are me. Every atom in the

universe is me.

That is what you will see as you stay, as you identify with your beingness. Here we're trying to scratch the little pieces of it and the totality of it is ours. It's our creation.

So we work and work and release and release until there are no thoughts. Now every one of you experience moments when there are no thoughts. And it's a tremendous state.

But as long as there's a piece of garbage left, it comes into play and pulls you away from that nice quiet place. And some of us think it's the noise out there that's real. Not the beingness.

And we move away from rather than try to stay in the state of beingness. And when you get there, you'll be intuitive only. You'll operate in the world without thinking.

You'll be offensive to no one. You'll have answers for everyone. You can talk to people on their subject and help them.

And as you're doing it, you're watching your body talking and answering their questions and you're listening to it just like they are. Sometimes you say, wow, that sounds good. So, do not identify with your body and mind.

What's left? Your beingness. Your is-ness.

Your are-ness. Your am-ness. Your existence-ness.

That's the part of you that's real, whole, complete, perfect, eternal. That's the part of you you're struggling to get to in everything you're doing. You'll never rest until you get there.

Summed up, have no attachments and no aversions and you'll have everything. You'll have the all. The universe will be yours.

Why? It's your universe. You created it.

It was yours in the first place. And this is a little bait. Because you're wanting so many things.

I'm telling you, you can have a piece of real estate. You can have the whole world. You can have all the other worlds.

You can have the omniverse, if you release. Because it's your creation. You can duplicate it and make two of these, two omniverses.

So of course when you get there, why do you want to carry that load on your back? You don't. You let it be.

And you just remain identifying with your beingness. Which is the greatest thing there is, barring that. Here are words indicating the free state.

This can help you in setting your goals. The word I like best is imperturbability. The place where nothing can ever disturb you again.

The place where no person can disturb you. You just look at the other one. And you allow the other one to be and want what the other one wants.

And it doesn't disturb you. One iota. Even if they want to kill you.

How can it disturb you? You're eternal. The greatest disturber of everything.

The cause of all turbulence of the mind. Perturbations. Masturbations.

Everything. Is desire. It just spins us into this tremendous swirl of what we're into.

Aim for desirelessness. Aim to release all your desires. Try to move towards less and less effort.

Now of course you've got to move up out of the having this state into the doing this state before you try to make things effortless. But when you let go and identify with your beingness, things become effortless. And as I guess most of you have heard me say, every impossible, no matter how impossible, becomes immediately possible when we are completely released on it.

And you know you're completely released when you just don't give a hoot. Every impossible, no matter how impossible, becomes immediately possible when we are completely released on it. And you know you're completely released when you just don't give a hoot.

The sense of actionlessness, of not being the doer, work toward that. And toward witnessing everything that's happening. Sit back and be the witness of it.

But when you reach the top, all these things are in place. That's the way you will be. Those are the five words that I like best for the top state.

You might have some other words you could add to it. And so to close, on a sense of humor which most of you have seen, after the grief, fear, loss, anger, pride, courageousness, acceptance, and peace, we must get rid of the ag flap in order to cap it. And coming from this side, cap spells P-A-C, and this is the Pac-Man.

The C-A-P is the Pac-Man that gobbles up the ag flap. But you need to get up here to gobble that up completely. It's from the high points that you'll reach down and to suppress fear of dying.

Allow it up so you can let it out. Okay, that's the end of my talk for today. Be yourself.

You've got no choice. No matter how much you try otherwise, you'll always end up eventually just being yourself. Only.

So why not now? Why take time? Okay, thank you.

[Speaker 2] (35:47 - 36:17)

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[Speaker 1] (36:20 - 40:05)

Good morning. I'll take you on the major rollercoaster ride that we are on and have taken. It's interesting, your daily lives are rollercoasting all the time.

It might be that the archetypical thing was the original rollercoaster ride, but we should know intellectually the whole complete picture, which when we do, I think it better helps us place ourselves, better helps us move in a direction of getting off the rollercoaster. If you can imagine it, life should be a straight line, not even that, a point, just never move, never act, never do, and that is the ultimate state. Yet if you have concocted a body or bodies, they go on without you doing a thing.

Your body moves, the world moves, and you do not do a thing. You just sit back and watch it all. So this concept of being still, being a point, or better than that, being every point without moving, does not take away from you your dear, dear world that you hold on to for life, which is your nemesis.

So, I know some of you have seen this before, probably more than once, but if there is anything I do, it is to say the same thing over and over and over and over and over and over and over and over again. And I wonder, why don't you hear me? Or if you do, why don't you just do it?

And the doing is really undoing of the doing, so you can remain still and just be and be and be and be. Does that remind you of a song, if I could be and be and be and be, if I could be? Even as this needs a change of lyrics a bit.

But what I'm really doing, I see, is introducing mantra. Any of you, anyone here do mantra, or have done mantra? Okay, I'll give you some, if I could be and be and be and be.

I ain't got no body. That's it. Any misbehaving, all by myself, that's it.

[Speaker 5] (40:08 - 40:09)

There's a lot more.

[Speaker 1] (40:13 - 40:48)

There's a lot more, but the whole concept of mantra is to get your mind in the direction and try to quiet it by holding it on that one direction, so that the other directions would drop away. It'd be wonderful if they would. But mantra is good if you have a very noisy mind, to get it quiet.

Okay, Marilyn, wrote back a good one. Didn't I?

[Speaker 4] (40:49 - 40:49)

Which one?

[Speaker 1] (40:50 - 40:54)

I am I. No, I gotta be.

[Speaker 4] (40:55 - 40:56)

You gotta be free.

[Speaker 1] (40:57 - 41:00)

I gotta be free, or I gotta be me.

[Speaker 4] (41:01 - 41:05)

Change the song from I've got to be me to I've got to be free.

[Speaker 1] (41:05 - 41:10)

Oh, I gotta be free, I gotta be free. You could also...

[Speaker 3] (41:10 - 41:11)

Give me I am I.

[Speaker 1] (41:13 - 41:49)

I gotta be me. I don't know how that would fit for you. But the one I like best, I just heard.

I am I, I am I, I am I, I, I, I. Yeah, try it. The last part.

Get in the habit of just singing to yourself, I am I. Not the last part.

[Speaker 3] (41:51 - 41:52)

That's the life.

[Speaker 1] (41:55 - 42:01)

The one, one, one. I am I, I am I, I, I, I. That's I, I, I.

[Speaker 3] (42:02 - 42:07)

I, I, I, I, I, I, I. I am I.

[Speaker 1] (42:10 - 54:15)

So this roller coaster that we have decided to take a ride on, we start off in being only beingness, if you can imagine what that's like, and you cannot, the mind cannot see beyond the mind. Mind is a comedown from beingness. So when you try to imagine it, it's impossible.

But how many of you have experienced just being your beingness? I can see a show of hands. That's almost all of us.

There isn't a moment when you're not. There isn't a moment when you're not experiencing your beingness. And this is what you're looking for.

In your every act in life, you're looking for your beingness. And what is it? You call it yourself, a regular capital S.

When I am just myself only, I am my beingness. And you can't help but be yourself. You cannot help but be your beingness.

So what do we do? We take a sleigh ride, or a coaster ride, at this nice, even, perfect, wonderful spot. We start moving out, and we take a real downward ride, go to a bottom, and then ride back again.

In this all-perfect state of beingness, in order to get into difficulty, we create what we call our mind. So right at the beginning here, we set up a mind. It's only an instrument to separate.

Only an instrument to create differences, parts primarily, after which, the more parts we create, the more it hurts. So after we create this mind, we do everything to get back to the beingness with the mind. But the mind cannot do it because it's lower than beingness.

But what the mind can do is direct you toward letting go of the mind so that you can just

only be. But once we start out, that's not enough. We set up a body.

The first body is a causal body. It's just a lifeful body because there, every concept, every idea we have is instantaneously fulfilled. Every concept is instantaneously fulfilled, and there's not too much motivation to get out of that causal body.

And yet it's relatively easy to do it, to go back up. But what we do is we make a denser body called astral. And here's where we really hang ourselves.

I'm putting the neck right around that line when we get down to the physical. In the realm of time, this was started eons ago. In the realm of time, we've been hundreds of millions of years into the physical.

This is how stubborn we are. And theoretically, anytime anyone should choose, that one can go just right back up to the top. But as you've noticed, you get so caught up in your toys, in your externals, you just don't want to let go.

And so we develop all these externals more and more and more, and the more we develop, the heavier we feel. The slower we get, the slower we move. Until you hit bottom, the state we are in, the physical.

It's the slowest, densest state possible until beings everywhere in the universe. We cannot go slower, lower, denser than we are right now. So that's a great place to be.

We're halfway through, and we're actually, those of us using the method, are beginning to move up and out of the physical. We've chosen the time to come in when the incentives to get out of the physical are going to be the greatest. And that's great.

Because it's when all the prompts are knocked out, all the external prompts are knocked out, that we say, enough, and we go back home. Home is up there. So you've chosen a wonderful time.

You couldn't have chosen a better time to come into the physical realm. Because unconsciously, we set it up, originally consciously, so that we will not be forever caught up in this heaviness, in this misery, in this limitation. And when we set it up, we could see ahead of time that you get so blinded, you don't know where you're going.

And so we set up the automatic protective stops. That's the physical, set up so that the physical can't work anymore. Now we have to go back up.

There's only one way to go. Up, when all the prompts are out. I don't know whether to mention it or not, but I will.

The leader of what's considered one of the most spiritual countries in the world died this morning. Yeah, Indira. By whom?

Two of her guards. They were Sikhs. Two of her personal guards who were Sikhs.

There's a Sikh group in India that kind of stepped aside from Hinduism and are seeking their way. But it's not spelled S-E-E-K, it's S-I-K-H. They're a big group there and they're trying to separate their part of the land from India.

So there was a battle going on. But the irony of it, who did it? Her closest personal guard.

What I'm saying to you, there are no safeties in this world and what are you doing every day? You're trying to make it safe. Even if you get to be ahead of the, one of the most spiritual, one of the largest countries, you still can't be safe.

Until you identify with your being and what you do, you will have the absolute safety there is. You're untouchable, immortal, all perfect. So try not to hold on to this physical carcass with the intensity that you do.

Start looking towards moving up. You'll move back into the astral. When you get up there, it's different from here.

Here you're looking in a downward direction all the time. Here you keep your direction up. And when you do it enough, you get to be a Christ, a Buddha, back in the causal.

That's where they are. And where they are is such a thin line from just being this only. Should they choose to go over the line, they can do it.

But they get caught up in wanting to help the world so that they, ones who start helping, seem to hang around for thousands and thousands of years. But they do it in a very comfortable body, the causal body. So, be caused.

[Speaker 3] (54:18 - 54:24)

And what about you, Lester?

[Speaker 4] (54:26 - 54:27)

Are you in the causal?

[Speaker 1] (54:28 - 54:54)

If I were in the causal, I wouldn't be talking to you. When I say you, I mean the world. I sat in it for years and then came out to do my duty to God and my country, say all the laws and do good.

In other words, you were drafted.

[Speaker 3] (55:05 - 55:21)

But once you sit in that quiet state, it never leaves you.

[Speaker 1] (55:23 - 56:50)

And it's extremely difficult to stay with the noise. I still have to use radio, news, read the newspapers, know what's going on in the world and so forth. Because if I don't, I just automatically float up.

And if you would ask me questions, I'd look at you and just smile. Because there are really no answers to the questions you're asking. You're asking me, well, why shouldn't we be limited the way we are?

Why shouldn't we have all these troubles? Why shouldn't we have this heavy body? Why shouldn't we suffer?

Why shouldn't we... That's why every question that you put to me sounds like... And in the early days, that was the way I used to ask questions, answer questions.

I wasn't even aware of it until an awfully sweet girl who worked with her husband at the Valley Verde School said to me, oh, Lester, you're so rude. I said, am I? She said, you certainly are.

I didn't know why, so I had to ask her why. She said, I just asked you a question a few minutes ago and you looked at me and smiled. You didn't even answer me.

Then I asked you a second question.

[Speaker 5] (56:50 - 56:51)

You did the same thing.

[Speaker 1] (56:51 - 58:10)

Then I asked you a third question. You did the same thing. That is rude.

And I said, gee, she's right, but I still don't think it's rude. I said, could we ask them over again? She didn't want to.

But I did try to answer her questions more so, and then I came back. This happened in Phoenix in a restaurant. I came back to Sedona.

I asked a closer one, when you ask me questions sometimes, do I just look at you and smile? And they said, yeah. I said, why don't you say something about it?

This was Reverend Lindsey. He said, oh, I understand. And another fellow told me the same thing.

It was only then that I realized I was not answering a great majority of questions, but I was answering, see, where I was coming from, with a smile. That smile is so worth that perfect being. Of course, when you project after the other person, it tends to lift them.

But of course, I couldn't lift them high enough to agree with me. So they wanted an answer, down in the pit. So I had to learn how to talk pit language again.

[Speaker 3] (58:21 - 58:24)

Is that when you moved to New York?

[Speaker 1] (58:26 - 1:14:29)

Oh, no. Back in the early 60s, I began, I think it was really 68, I began watching TV, hour in, hour out, one program after another, until I could get my first feeling. And when I got the first feeling, I got a little tear in the corner of my eye.

I just jumped up and I applauded. But it took me until 1968 before I could do that, from 52 to 68. Now, back in 52, I knew I would be doing what I'm doing.

I had the whole picture. When you're there, there's no time. You can see back a million years, forward a million years, or tomorrow.

But I saw the picture and I knew I needed to come back. And it took me 18 years to get into the realm of thinkingness, whereas it took me three months to get out of it. See, this is beingness, this is thinkingness, this is more of doingness.

You're quite active there. And incidentally, when you dream and you see your body, that is your astral body. And that astral body is the matrix for the physical body, so it looks exactly like it.

Matrix means what? Matrix? Centric?

Mater, mother. It's the mother of this body, it forms this body. And down here we think we have to have in order to be.

We start gathering the infinite universe back together by trying to own one thought, then more and more and more. You know, when we think we have the world like some of our leaders do, they want to take in the moon. And this week NASA was talking about Mars.

They think the Russians will probably get there before us. If you get Mars and you want the whole solar system, after that you want the rest of it, when you're in the realm of havingness. So when you're in havingness and you start to do, it moves you up towards the astral.

Now there's a difference between here and here. When we're up in that top state, we're

up there in sort of a passive way. And when we run the gamut of all this, we come back to it in a positive way.

I think the best way I can explain that is like sickness. If you're born healthy and you're healthy all your life, you appreciate sickness, health. You like it, it's nice, but you're not aware of the value of the health.

However, when you're sick for a decade or two or three, and then you become healthy, you will always appreciate the state of health. That's a positive knowing of what is health. Whereas if you're born healthy and remain healthy all the time, it's a passive knowing of what the state of health is.

So when we run the gamut, we go out no more. Because I live in a hell. And that's the state we're in here.

The most limited, the most hellish state beings can ever get themselves into. Because we're down here, we have a tremendous advantage. When you're in hell, the advantage is the incentive to get out of it.

And we're plagued with it. Peppered, like with bullets all the time, to get out of this state. And because of that, from here, we can go straight all the way back home.

When we so decide. I'll tell you this, once you get up into these nicer realms, you'll take eons to go all the way. Things are nice, everything falls into line.

You're conscious of the fact that you're going up without incentive to do it. And so the old programs hang on and keep us in this nice state for eons. And yet we're never fully comfortable in any of these states until we get back there.

We are always prodded by the memory of what it was at the beginning. So to avoid the endless, you see when you're in these states you're highly sensitive. The majority of the time everything is wonderful, but when things are not, you feel them far more intensely than you can feel now.

Your feeling is totally concentrated on whatever that feeling is when you're up there. And by comparison to the harmony you're living in, it's extreme. It doesn't last, but when you hit it, and you will hit it, it's extreme.

And so you're occasionally going into a terrible feeling. How many people have read the autobiography of a yogi? I can use that book to allude to these things.

Here you take Yogananda. He was free before he was born. And at one time he's going to visit one of the saints who's way out, and he meets him, and all of a sudden he drops down on the ground and he's crying and screaming, Oh please, give me an experience of God.

From the high state, when you go into that non-godly state, it's excruciatingly painful. He threw himself on the ground with screaming, he was writhing with the agony of not being one with God. Those are the things we go through in these higher states.

So, what I'm trying to say is these states are awfully tempting. And as you move up, some of these characters will invite you into it. My recommendation is bypass it all.

Take this. Get off the rollercoaster. Go right back home.

Being in the state we're in, any one of us can do it. Remember, that's the tremendous advantage of being here in the physical. We can go straight back home.

You can do it in a few months, a few years, this lifetime, or many, many lifetimes. It's up to you. You make the choice.

Now, the majority of people on this earth who do not have the Sedona Method are going to take millions of years through the trial and error, through the hard way of smashing up everything to show us that it doesn't lie in things. I think you can see that as our trouble today. We have materiality.

We were never so unhappy. Back in the days when I was a boy, a youth, hardly anyone had enough food. You can imagine that.

We were doled out to things like fruit, desserts. They were expensive. Things like cars, TVs, radios, airplanes, boats.

A very small percentage, probably less than 1%, of us had those things back in those days. But today, everyone has more than what the wealthiest man had back then. And we think material things will bring happiness.

And we still do. We still go after them. Discover where the happiness is.

It's not in the thing. It's in letting go of the agony of not having it. Desire is an agony of lack.

It's letting go of the desire for having it that momentarily quiets our minds. And at that moment, we're just being. Discover where in lies your happiness.

You'll stop wasting your time. You'll stop pounding your head on brick walls. And you'll go direct for where it is, right where you are.

It's just you identifying with your beingness. Do you see why I say it's simple? It's the simplest thing in the universe to be.

You are. That's how simple it is. And when I say it's easy, what does it take for you to be you?

Nothing. What does it take for you to be you? Nothing.

What effort does it take to be? None. But look what you're choosing.

A tremendous effort to be otherwise, to be limited, to be sick, to be chasing after specks in the world when the whole universe is yours. So it is simple. It's you, your beingness.

And it's easy because you're there now. Effort has nothing to do with what I'm talking about. Effort is all the commotion you go through to be what you are not.

An extremely limited physical body. Spending almost all your time trying to keep it surviving. Even though it's so obvious that the body does not survive, everyone's spending 99% of that one's time trying to keep the body surviving.

It's a no-win proposition. And still we go after it. You see how brilliant our minds are?

Loose the mind. Stop the thought by ridding yourself of the motivators of all the thoughts called feelings. No feelings and you're there.

See how simple it is? And when you so decide to let go of your feelings, it's easy. It's an accretion that takes tremendous effort to hold on to it.

Become effortless right now and you're free. Let go of all your effort. Every ounce of it is trying to be limited.

Trying to be what you are not. Ahem. It's simple.

You are it and it's easy. It takes no effort. Every ounce of effort you use is trying to be a limited body.

Trying to keep it surviving even though you're not smart enough to know that it doesn't. If you were, you'd just give it a just do. And you'd turn, focus all your attention on going free.

You would turn all your attention inward. Take all your joy from you. Which is the only place where it is in the first place.

So it's simple and it's easy. Everyone fights me on that. I think that's my biggest danger point.

I think more people want to kill me because I say it's simple and it's easy than anything else. Alright, what is it that wants to kill me?

[Speaker 5] (1:14:32 - 1:14:32)

The effort.

[Speaker 4] (1:14:33 - 1:14:34)

The ego.

[Speaker 1] (1:14:35 - 1:14:58)

The ego, the effort, the mind, they're all one and the same thing. Ego equals mind, mind equals ego. You're so wanting to be a limited ego that when I suggest otherwise, you want to kill me.

Isn't that silly?

[Speaker 4] (1:15:07 - 1:15:09)

That's from the ego point of view.

[Speaker 1] (1:15:13 - 1:17:56)

Well, right, in fact, ego, he must go. I don't know why everyone chooses to hang on to the misery. As long as you're trying to get your joy from this world, for each ounce of pleasure you take, you get pounds and pounds of pain.

For each ounce of pleasure you take, you get pounds of pain. Putting it another way, for each ounce of pleasure you take, you get pounded with pain. And you're all experiencing this, more or less.

Why not make the decision here and now to go free and let it be in a matter of weeks, months. And then to bait you, I say, do you want to have? Have anything, without effort, if you're free.

You want to do? You can do anything, without effort, if you're free. So there is no giving up.

There's only a taking on more and more and more until you're infinite. So many of you think you're going to give up. You give up, like you do with food.

You give up your misery, that's why you give up. But you have not convinced yourself, yet, to what I'm saying now. Because once you do, it's just a matter of months.

And you'll dump all the feelings and just be your beingness. Okay, I'm taking you on the roller coaster ride, the main one. Of course, what we do on these rides is we impose another roller coaster.

Down here, it's really sharp.

[Speaker 4] (1:18:01 - 1:18:07)

So on our way up, we're going to see that we have a choice to go into the astral and the causal.

[Speaker 1] (1:18:13 - 1:18:14)

Can't you see it now?

[Speaker 4] (1:18:15 - 1:18:15)

No.

[Speaker 1] (1:18:16 - 1:18:17)

You don't think you have a choice?

[Speaker 4] (1:18:19 - 1:18:21)

I mean, I don't know anything about the astral or the causal.

[Speaker 1] (1:18:23 - 1:19:01)

It's all in the mind. You're experiencing both of them right now. When you have an idea and you see it through to completion, the moment you have it, that's done by the causal part of you.

When things happen immediately, that's done in the astral part of you. Like in a night dream, whatever you think is immediate. And when it takes time and years, you're in the physical.

Lester Levenson Talks Audio only

[Speaker 2] (0:00 - 0:31)

The following talks were recorded in 1984 during a nine-day intensive. These rare recordings were recorded on a home video camera on extended play. We have done our best to sharpen the image and balance the color so that you can have the direct experience of Lester's message.

In order to get the most from these tapes, please listen to them with your heart and leave your head aside. Enjoy.

[Speaker 1] (0:38 - 2:32)

In a way that will help you identify better with that which you really are. And with a lot of helpful hints on how to identify with the real you, the you that never ever changes, the you that's whole, complete, perfect. The you that you're trying to get to in everything you're doing.

The you that you're looking for where it isn't, externally. One reason why I say it's easy is because you're trying to find you. How difficult is that?

Also, you're every moment experiencing the real you. Plus every moment looking away from it. But you can't help but experience the real you.

And you say, I, that's it. I am. It's the beingness that you are that is you.

How many of you expect to have these carcasses a thousand years from now? A hundred years from now? Even fifty years from now?

We have one person. Marilyn Monroe is all about it.

[Speaker 3] (2:35 - 2:37)

I'll be your age.

[Speaker 1] (2:39 - 3:00)

You can stay eighteen all your life if you want to. And if you really love the body that much, you do it. You can stay eighteen all your life.

Maybe sixteen, I don't know.

[Speaker 3] (3:01 - 3:03)

Twenty-five.

[Speaker 1] (3:07 - 16:47)

But we should look toward the part that we really are. Bring it out. Identify with it.

Make it part of our conscious living. I am I. Get the sense of only I, I, I, I, I, I am.

I am that I am. Are you? You say yes.

Okay, that's it. Just be that only. And you're in the ultimate state that you're all the time striving for with misery.

Misery is moving away from that state. The only happiness there is, is being. And you're being this.

What you've heard me say is just quieting the mind through satisfying the desire. And when the mind is quiet, you're just being. And that's the happiness you feel.

That's the only happiness there is. How many have discovered that yet? That there's only one single happiness.

That's when you're being your beingness. Okay, that's a big assist because it should alleviate, do away with all that effort looking for it out there in a million different directions. Now that doesn't stop you from doing what you're doing out there.

It doesn't matter what you do. What matters is your attitude toward it, your understanding of it. But it sure makes life easier when you identify with your beingness.

Try to get yourself placed on a scale of where you are. It's good to see yourself objectively, which you're probably discovering with the TV. There's a double benefit you get from the skits.

One is when you start, all your garbage, your emotions come up for releasing. And then when you watch it, it's entirely different, isn't it, when you watch it? Because the first part is very subjective.

It's me with all my pet garbage. And it's not what it looks like objectively. We don't see ourselves the way we really are.

So when we come back and look at it, we want to hide most of us, don't we? That's not me. I didn't do that.

But you see yourself objectively. It helps you move into the points of garbage that you are very much avoiding. So when you identify as to where you are and you see it objectively, you can say, boy, I'm on the first step or I'm on the tenth step.

I've got to move. So identifying is part of seeing yourself objectively. And there's three parts that you think you are.

You are, that's your beingness, that's the real part of you, which sets up your mind and then develops all these programs over the ages. And the programs motivate the thinking. And the programs are your feelings.

I don't know whether any part of the world of psychology and psychiatry today accepts feelings as programs. They're so blinded as to what they are. I think they accept them as being natural and right.

Just adjust them a little bit so things get a little better. But feelings are simply programs, subconscious automated programs of how we react to the external world. And every one of them has been put in as a pro-survival program in order to keep the body surviving.

How many of you have seen that, that all these feelings are survival programs? Well, that's great. You get to see how silly it is when you're trying to survive a situation that you are eternal in.

And that's what you're doing. You've got no choice, you're eternal. And all this struggle trying to survive.

But wherein is the error? What are you trying to survive? The carcass.

As I used to say, if you're driving around in a car, it's your case. It's got you closed in there. So has this carcass.

So in your beingness, you create your mind and start programming everything and you think you are the body and you think the world is external to you after you have created it. You let go of remembering that you created this whole thing. It's all created here in your mind.

Change the picture mentally and instantly changes out there. It's called a miracle. I believe most of you have experienced instantaneous changes out there.

How many have experienced it? What am I talking for? You know it.

But there's nothing out there but the sum total of thinkingness, most of which is self-conscious and therein lies the problem. Self-conscious means simply we do not want to look at it. The mind is a tremendous mystery to the world because they don't understand what it is.

They can't see the simplicity of it. It's the sum total of all your feelings and thoughts. That's all.

How simple it is. It's a collection of your feelings and thoughts. And everything you experience is via the mind.

Go unconscious, the mind's out of the way, there's no experiencing. So try to identify

where you are at. Most of the time are you identifying with your body and the world?

The answer is yes. Wouldn't let you answer that one. But you can make it otherwise.

You continue in what you're doing but shift your identity from being the body just to being. Identify with your beingness and you just sit back and you watch the world go by. You get into the state of witnessing.

You don't even feel yourself moving because you cannot, you're omnipresent. When you identify with your beingness you discover that you're everywhere present in the entire universe. And should you choose you can take a look, see anywhere in the universe without moving because you're there.

You don't even have to do astral travel. You're omnipresent. Astral travel is in the mind.

Astral body, mind are almost one in the same thing. So identify where you're at. Make a decision to cut the journey short.

Go free. Why agony when you can be free? So the real you is the beingness.

The ego you is two and three, your mind and your body. And the three states that you identify with are beingness, doingness and havingness. And with this you can relate to the chart of emotions.

Apathy, grief, fear are down in havingness only. When you're down there you think you're a welfare, you're aware with all depends on how much you can have and you spend all your time trying to make and have. You move up into lust, anger, pride, courageousness.

You move into a doingness. Instead of thinking your welfare lies in having, you feel you gotta be a doer. Of course that's an advanced state.

Only five percent of us are doers. Ninety-five percent of us are wanting to have. When we're down so low we put ourselves in the state of being a slave.

We must have a job. Someone must tell us what to do and give us the food that we eat and the money to get our lodgings. The only reason why people work in jobs is that we have a slave consciousness.

We're down in a havingness. Apathy, grief and fear. That's where most people are riding the majority of times.

Move up into courageousness, pride, anger and lust. Then you get to be a doer which is a much freer state than being a slave. And when you get into the state of I can do you've got enough wish and will to move to the top.

Because you discover when you're just quiet in being that's the nicest thing there is. And with the doingness energy you'll work harder to drop the remaining limitations, the agflat, so that you can remain in just the being all the time. Now that sense of beingness is not related to the world.

It's related to how you look at the world. You watch the world go by. You watch yourself.

You watch your own body moving around like you now watch other bodies. You'll see your body objective to you like you see other bodies objective to you. So try to move up to constantly identifying with your beingness.

Hold I am or I, I, I only. I am my beingness, I am. I am, I amness.

And then when you get to be a doer the water's not going to come down, is it?

[Speaker 5] (16:47 - 16:48)

No.

[Speaker 1] (16:50 - 35:15)

When you get to be the doer then try to see that you're not the doer. That all that is objective to you. Try to take the attitude I am not the doer.

And what happens there is you let go of the ego sense of doing and shift into allowing the higher power or whatever you call it to do it. In religion they say let go, let God. Can He do it?

Yeah, He can do everything. When you let go of your ego sense you automatically move into your beingness. And that takes care of everything with no effort.

And your life becomes totally effortless. And start from taking all your happiness from you. Recognize that every joy you have is that nice quiet place of just being where your desires are out of the way.

Even though you're taking pleasure from the world try to recognize that that pleasure is you being you, your mind is quiet. Now on the way we should identify with everyone as being us. See everyone as you.

And that's what happens when you see that you are beingness and that your beingness is all beingness so it includes everyone. So you see other people as you. Then try to identify with everything out there, every atom as you because it's your making.

And when you identify with it you'll get to see that you created everything you're experiencing. It's all in your mind, all you're experiencing. It's all in your creative mechanism.

Mind is only creative. Creates the thoughts that we hold in mind. And in the end knowing means being.

You can't get to know yourself. That's two things, I knowing myself, I am myself. So the ultimate knowing drops away into being.

All knowledge drops away into being. You let go of all the accumulation that you spent lifetimes accumulating in a way of knowledge because it's all lesser knowledge than omniscience. It's all limited knowledge.

Limited by the mind. And you let it go and you discover you're omniscience. You're all knowingness.

After which you don't have to work hard thinking. There's no more thinking, you're knowing. And in knowingness there's no thinkingness.

So see nothing out there but you're some total thinkingness. By the way I think it'd be good if you'd write this down. To be used in the future as a reminder, as a refresher.

Did everyone get the first jar? Or is there anyone who did not get the first part? Write it down, you can use this in the future.

This is stuff I believe you don't read in books. Or do you read in books? They'll give it to you in one sentence but not broken down this way.

So it's good to have it where you can keep looking at it until you become it with a capital I. All right. This is taking responsibility for everything that happens to you.

What did I do to cause this awful thing? Develop that habit and your initiating thoughts will start coming up and you'll release them. And so that negative happenings out there will stop.

The less negative happenings, the more positive happenings, the quieter your life is, the easier it is to go on. If you're constantly being plagued by death facing you, it's difficult to release. But if your life is easy, you're in a better place to release.

You're not so fearful of your programs anymore. You'll be able to allow up the bottom program of the fear of dying, the fear of living, and release it. And when you continue this, see nothing out there but your sum total thinkingness, then you discover there is in actuality nothing out there but my beingness, which reminds me of Vivekananda.

He said when you get to the end of the line, you discover there never was anything but I all alone. I, my beingness is the totality of all beingness and that's the only real thing there is. Your beingness never ever changes.

Your beingness is eternal. And because it never changes, it's the only truth. If something

changes that was not true the moment before, for a thing to be true, it has to remain as it is.

And the only thing you will ever experience that does not change is your beingness, which you are right now. Identify it and move toward your beingness. Then you reach the point where you begin to see no objectivity.

Nothing's apart from me. There's nothing out there but my sum total thinkingness. You are me.

Every atom in the universe is me, is what you will see as you stay, as you identify with your beingness. Here we're trying to scratch the little pieces of it and the totality of it is ours. It's our creation.

So we work and work and release and release until there are no thoughts. Now every one of you experience moments when there are no thoughts. And it's a tremendous state.

But as long as there's a piece of garbage left, it comes into play and pulls you away from that nice quiet place. And some of us think it's the noise out there that's real, not the beingness. And we move away from rather than try to stay in the state of beingness.

And when you get there, you'll be intuitive only. You'll operate in the world without thinking. You'll be offensive to no one.

You'll have answers for everyone. You can talk to people on their subject and help them. And as you're doing it, you're watching your body talking and answering their questions and you're listening to it just like they are.

Sometimes you say, wow, that sounds good. So, do not identify with your body and mind. What's left?

Your beingness. Your is-ness. Your are-ness.

Your am-ness. Your existence-ness. That's the part of you that's real, whole, complete, perfect, eternal.

That's the part of you you're struggling to get to in everything you're doing. You'll never rest until you get there. Summed up, have no attachments and no aversions and you'll have everything.

You'll have the all. The universe will be yours. Why?

It's your universe. You created it. It was yours in the first place.

And this is a little bait. Because you're wanting so many things. I'm telling you, you can

have a piece of real estate.

You can have the whole world. You can have all the other worlds. You can have the omniverse, if you're released.

Because it's your creation. You can duplicate and make two of these, two omniverses. Of course, when you get there, why do you want to carry that load on your back?

You don't. You let it be. And you just remain identifying with your beingness.

Which is the greatest thing there is, barring not. Let's see if there's more. Right here are words indicating the free state.

This can help you in setting your goals. The word I like best is imperturbability. The place where nothing can ever disturb you again.

The place where no person can disturb you. You just look at the other one and you allow the other one to be and want what the other one wants. And it doesn't disturb you.

One, I owe them. Even if they want to kill you. How can it disturb you?

You're eternal. The greatest disturber of everything, the cause of all turbulence of the mind, perturbations, masturbations, everything, is desire. It just spins us into this tremendous swirl of what we're into.

Aim for desirelessness. Aim to release all your desires. Try to move towards less and less effort.

Now, of course, you've got to move up out of the having this state into the doingness state before you try to make things effortless. But when you let go and identify with your beingness, things become effortless. And as I guess most of you have heard me say, every impossible, no matter how impossible, becomes immediately possible when we are completely released on it.

And you know you're completely released when you just don't give a hoot. Every impossible, no matter how impossible, becomes immediately possible when we are completely released on it. And you know you're completely released when you just don't give a hoot.

The sense of actionlessness, of not being the doer, work toward that and toward witnessing everything that's happening. Sit back and be the witness of it. But when you reach the top, all these things are in place.

That's the way you will be. Those are the five words that I like best for the top state. You might have some other words you could add to it.

And so to close, on a sense of humor which most of you have seen, after the grief, fear, loss, anger, pride, courageousness, acceptance and peace, we must get rid of the ag flap in order to cap it. And coming from this side, cap spells P-A-C, and this is the Pac-Man. The C-A-P is the Pac-Man that gobbles up the ag flap.

But you need to get up here to gobble that up completely. It's from the high points that you'll reach down to suppress fear of dying. Allow it up so you can let it out.

Okay, that's the end of my talk for today. Be yourself. You've got no choice.

No matter how much you try otherwise, you'll always end up eventually just being yourself, only. So why not now? Why take time?

Okay, thank you.

[Speaker 2] (35:29 - 36:02)

The following talks were recorded in 1984 during a nine-day intensive. These rare recordings were recorded on a home video camera on extended play. We have done our best to sharpen the image and balance the color so that you can have the direct experience of Wester's message.

In order to get the most from these tapes, please listen to them with your heart and leave your head aside. Enjoy.

[Speaker 1] (36:07 - 39:50)

I'll take you on the major roller coaster ride that we are on and have taken. It's interesting, your daily lives are roller coasting all the time. It might be that the archetypical thing was the original roller coaster ride, but we should know intellectually the whole complete picture, which when we do, I think it better helps us place ourselves, better helps us move in a direction of getting off the roller coaster.

If you can imagine it, life should be straight line, not even that. A point, just never move, never act, never do. And that is the ultimate state.

Yet if you have concocted a body or bodies, they go on without you doing a thing. Your body moves, the world moves, and you do not do a thing. You just sit back and watch it all.

So this concept of being still, being a point, or better than that, being every point without moving, does not take away from you your dear, dear world that you hold on to for life, which is your nemesis. So, I know some of you have seen this before, probably more than once, but if there's anything I do, it's say the same thing over and over and over and over and over and over and over and over and over again. And I wonder, why don't you hear me?

Or if you do, why don't you just do it? And the doing is really undoing of the doing, so you can remain still and just be and be and be and be. Does that remind you of a song?

If I could be and be and be and be, if I could be. Even as this needs a change of lyrics a bit. But what I'm really doing, I see, is introducing mantra.

Any of you, anyone here do mantra or have done mantra? Okay, I'll give you some. If I could be and be and be and be.

I ain't got nobody. I'm misbehaving all by myself. That's it.

[Speaker 5] (39:53 - 39:54)

There's a lot more.

[Speaker 1] (39:58 - 40:33)

There's a lot more. There's a lot more. But the whole concept of mantra is to get your mind in the direction and try to quiet it by holding it on that one direction so that the other direction would drop away.

It would be wonderful if it would. But mantra is good if you have a very noisy mind, to get it quiet. Okay, Marilyn wrote that good one.

Didn't I?

[Speaker 3] (40:34 - 40:34)

Which one?

[Speaker 1] (40:35 - 40:39)

I am I. I am I. No, I gotta be.

[Speaker 3] (40:40 - 40:41)

You gotta be free.

[Speaker 1] (40:42 - 40:45)

I gotta be free or I gotta be me.

[Speaker 3] (40:45 - 40:50)

Change the song. Change the song from I've got to be me to I've got to be free.

[Speaker 1] (40:50 - 40:54)

Oh, I gotta be free, I gotta be free. You could also...

[Speaker 4] (40:55 - 40:56)

Give me I, I, I.

[Speaker 1] (40:58 - 41:45)

I gotta be me. I don't know how that would fit for you. But the one I like best, I just heard, I am I, I am I, I am I, I, I, I.

Oh my God. Yeah, try it. The last part.

Get in the habit of just singing to yourself, I am I. Not the last part. That was polite.

The one, one, one. I am I, I am I, I, I, I.

[Speaker 4] (41:45 - 41:54)

That's I, I, I. I, I, I, I, I, I, I, I, I, I, I. The Yiddish I.

Yeah.

[Speaker 1] (41:55 - 50:44)

So this roller coaster that we have decided to take a ride on. We start off in being only beingness. If you can imagine what that's like.

And you cannot. The mind cannot see beyond the mind. Mind is a come down from beingness.

So when you try to imagine it, it's impossible. But how many of you have experienced just being your beingness? I could see a show of hands.

That's almost all of us. Ah, ah, ah, ah. There isn't a moment when you're not.

There isn't a moment when you're not experiencing your beingness. And this is what you're looking for. In your every act in life, you're looking for your beingness.

And what is it? You call it yourself. I go with a capital S.

When I am just myself only, I am my beingness. And you can't tell. But be yourself.

You cannot help but be your beingness. So what do we do? We take a sleigh ride.

Or a coaster ride. On this nice, even, perfect, wonderful spot. We start moving out.

And we take a real downward ride. Go to a bottom. And then ride back again.

In this all-perfect state of beingness, in order to get into difficulty, we create what we call our mind. So right at the beginning here, we set up a mind. It's only an instrument to

separate.

Only an instrument to create differences, parts primarily, after which the more parts we create, the more it hurts. So after we create this mind, we do everything to get back to the beingness with the mind. But the mind cannot do it because it's lower than beingness.

But what the mind can do is direct you toward letting go of the mind so that you can just only be. But once we start out, that's not enough. We set up a a body.

The first body is a causal body. It's a delightful body because there, every concept, every idea we have is instantaneously fulfilled. Every concept is instantaneously fulfilled.

And there's not too much motivation to get out of that causal body. And yet it's relatively easy to do it to go back up. But what we do is we make a denser body called astral.

And here's where we really hang ourselves. I'm putting the neck right around that line. When we get down to the physical.

In the realm of time, this was started eons ago. In the realm of time, we've been hundreds of millions of years into the physical. This is how stubborn we are.

And theoretically, anytime anyone should choose, that one can go just right back up to the top. But as you've noticed, you get so caught up in your toys, in your externals, you just don't want to let go. So we develop all these externals more and more and more.

And the more we develop, the heavier we feel. The slower we get, the slower we move. And see, it hits bottom, the state we are in, the physical.

It's the slowest, densest state possible until beings everywhere in the universe we cannot go slower, lower, denser than we are right now. So that's a great place to be. We're halfway through, and we're actually, those of us using the method, are beginning to move up and out of the physical.

We've chosen a time to come in when the incentive is to get out of the physical, are going to be the greatest. And that's great. Because it's when all the props are knocked out, all the external props are knocked out, that we say, enough, and we go back home.

Home is up there. So you have chosen a wonderful time. You couldn't have chosen a better time to come into the physical realm.

Because unconsciously we set it up, originally consciously, so that we will not be forever caught up in this heaviness, in this misery, in this limitation. And when we set it up we could see ahead of time that you get so blinded you don't know where you're going. And so we set up the automatic protective stops.

That's the physical set up so that the physical can't work anymore. Then we have to go back up. There's only one way to go.

Up, when all the props are out. I don't know whether to mention it or not, but I will. The leader of what's considered one of the most spiritual countries in the world died this morning.

[Speaker 5] (50:46 - 50:47)

Not God?

[Speaker 1] (50:48 - 50:49)

Yeah, Indira.

[Speaker 2] (50:52 - 50:53)

She was assassinated.

[Speaker 1] (50:54 - 51:07)

Yeah. By whom? Two of her guards.

They were Sikhs. Two of her personal guards who were Sikhs.

[Speaker 5] (51:07 - 51:10)

What's Sikh? That kind of religion.

[Speaker 1] (51:10 - 54:00)

Sikh. A Sikh group in India that kind of stepped aside from Hinduism and are seeking their way. But it's not spelled S-E-E-K, it's S-I-K-H.

They're a big group there and they're trying to separate their part of the land from India. So there was a battle going on. But the irony of it, who did it?

Her closest personal guard. What I'm saying to you is there are no safeties in this world and what are you doing every day? You're trying to make it safer.

Even if you get to be the head of the, one of the most spiritual, one of the largest countries, you still can't be safe. Until you identify with your beingness. And when you do, you will have the absolute safety there is.

You're untouchable, immortal, all perfect. So try not to hold on to this physical carcass with the intensity that you do. Start looking towards moving up.

You'll move back into the astral. When you get up there, it's different from here. Here

you're looking in a downward direction all the time.

Here, you keep your direction up. And when you do it enough you get to be a Christ, a Buddha, back in the causal. That's where they are.

And where they are is such a thin line from just beingness only. Should they choose to go over the line, they can do it. But they get caught up in wanting to help the world so that they, ones who start helping seem to hang around for thousands and thousands of years.

But they do it in a very comfortable body, the causal body. So, be caused.

[Speaker 4] (54:03 - 54:04)

Of course.

[Speaker 3] (54:07 - 54:12)

And what about you, Lester? Are you in the causal?

[Speaker 1] (54:13 - 57:55)

If I were in the causal I wouldn't be talking to you. When I say you, I mean the world. I sat in it for years and then came out to do my duty to guide my country obey all the laws and do good.

In other words, you were drafted. But I volunteered for it. You have to volunteer.

But once you sit in that quiet state it never leaves you. And it's extremely difficult to stay with the noise. I still have to use radio, news, read the newspapers, know what's going on in the world and so forth because if I don't I just automatically float up.

And if you would ask me questions I'd look at you and just smile because there are really no answers to the questions you're asking. You're asking me, well, why shouldn't we be limited the way we are? Why shouldn't we have all these troubles?

Why shouldn't we have this heavy body? Why shouldn't we suffer? Why shouldn't we...

That's why every question that you put to me sounds like. And in the early days that was the way I used to ask questions, answer questions. I wasn't even aware of it until an awfully sweet girl who worked with her husband at the Valley Verde School said to me, Oh, Lester, you're so rude.

I said, am I? She said, you certainly are. I didn't know why and so I had to ask her, why?

She said, I just asked you a question a few minutes ago and you looked at me and smiled. You didn't even answer me. Then I asked you a second question and you did the same thing.

Then I asked you a third question and you did the same thing. That is rude. And I said, gee, she's right but I still don't think it's rude.

I said, could we ask them over again? She didn't want to. But I did try to answer her questions more so and then I came back, this happened in Phoenix in a restaurant.

I came back to Sedona and I asked a closer one, when you ask me questions sometimes do I just look at you and smile? And they said, yeah. I said, why don't you say something about it?

This was Reverend Lindsay. He said, oh, I understand. And another fellow told me the same thing.

It was only then that I realized I was not answering the great majority of questions. But I was answering, where I was coming from with a smile. That smile is still worth that perfect being.

Of course, when you project after the other person it tends to lift them. But of course I couldn't lift them high enough to agree with me. So they wanted an answer down in the pit.

So I had to learn how to talk pit language again.

[Speaker 4] (58:05 - 58:09)

So this is all pit talk, huh? Is that when you moved to New York?

[Speaker 1] (58:11 - 1:14:14)

Oh, no. Back in the early 60s I began. I think there's really something about 1968 I began watching TV hour in hour out, one program after another until I could get my first feeling.

And when I got the first feeling I got a little tear in the corner of my eye. I just jumped up and I applauded. But it took me until 1968 before I could do that.

From 52 to 68, now back in 52 I knew I would be doing what I'm doing. I had the whole picture. When you're there, there's no time.

You can see back a million years, forward a million years or tomorrow. But I saw the picture and I knew I needed to come back. And it took me 18 years to get into the realm of thinking this, whereas it took me three months to get out of it.

See, this is being this, this is thinking this, this is more of doing this. You're quite active there. And incidentally, when you dream, when you see your body, that is your astral body.

And that astral body is the matrix for the physical body. So it looks exactly like it. Matrix

means what?

Matrix. Center? Mother.

Mother. Mother of this body. It forms this body.

And down here we think we have to have in order to be. We start gathering the infinite universe back together by trying to own one spot then more and more and more. And then when we think we have the world like some of our leaders do, they want to take in the moon.

And this week NASA was talking about Mars. They think the Russians will probably get there before us. If you get Mars and you want the whole solar system, after that you want the rest of it.

When you're in the realm of having it. So when you're in having it and you start to do, it moves you up towards the astral. Now there's a difference between here and here.

When we're up in that top state, we're up there in sort of a passive way. And when we run the gamut of all this, we come back to it in a positive way. I think the best way I can explain that is like sickness.

If you're born healthy and you're healthy, all your life, do you appreciate sickness, health? You like it, it's nice, but you're not aware of the value of the health. However, when you're sick for a decade or two or three, and then you become healthy, you will always appreciate the state of health.

That's a positive knowing of what is health. Whereas, if you're born healthy and remain healthy all the time, it's a passive knowing of what the state of health is. So, when we run the gamut, we go out no more, because I live in a hell, and that's the state we're in here.

The most limited, the most hellish state beings can ever get themselves into. Because we're down here, we have a tremendous advantage. When you're in hell, the advantage is the incentive to get out of it.

And we're plagued with it, peppered like with bullets all the time, to get out of this state. And because of that, from here, we can go straight all the way back home, when we so decide. And I'll tell you this, once you get up into these nicer realms, it'll take eons to go all the way.

Things are nice, everything falls into line. You're conscious of the fact that you're going up without incentive to do it. And so the old programs hang on and keep us in this nice state for eons.

And yet we're never fully comfortable in any of these states until we get back there. We

are always prodded by the memory of what it was at the beginning. So to avoid the endless, you see, when you're in these states, you're highly sensitive.

The majority of the time everything is wonderful, but when things are not, you feel them far more intensely than you can feel now. Your feeling is totally concentrated on whatever that feeling is when you're up there. And by comparison to the harmony you're living in, it's extreme.

It doesn't last, but when you hit it, and you will hit it, it's extreme. And so you're occasionally going into a terrible feeling. How many people have read the autobiography of a yogi?

I can use that book to allude to these things. Here you take Yogananda. He was free before he was born, and at one time he's going to visit one of the saints who's way out, and he meets him, and all of a sudden he drops down on the ground and he's crying and screaming, oh please give me an experience of God.

From the high state, when you go into that non-godly state, it's excruciatingly painful. He threw himself on the ground with screaming, he was writhing with the agony of not being one with God. Those are the things we go through in these higher states.

So, what I'm trying to say is these states are awfully tempting, and as you move up, some of these characters will invite you into it. My recommendation is bypass it all, take this, get off the roller coaster, go right back home. Being in the state we're in, any one of us can do it.

Remember, that's the tremendous advantage of being here in the physical. We can go straight back home, you can do it in a few months, a few years, this lifetime, or many many lifetimes. It's up to you.

You make the choice. Now, the majority of people on this earth, who do not have the Sedona Method, are going to take millions of years, through the trial and error, through the hard way of smashing up everything, to show us that it's It doesn't lie in things. I think you can see that as our trouble today.

We have materiality. We were never so unhappy. Back in the days when I was a boy, a youth, hardly anyone had enough food.

You can imagine that. We were doled out to things like fruit, desserts, they were expensive. Things like cars, TVs, radios, airplanes, boats, a very small percentage, probably less than one percent, of us had those things back in those days.

But today, everyone has more than what the wealthiest man had back then. And we think material things will bring happiness. And we still do.

We still go after them. Discover where the happiness is. It's not in the things.

It's in letting go of the agony of not having it. Desire is an agony of lack. It's letting go of the desire for having it that momentarily quiets our minds.

And at that moment, we're just being. Discover where in lies your happiness. You'll stop wasting your time.

You'll stop pounding your head on brick walls. And you'll go direct for where it is, right where you are. It's just you identifying with your beingness.

Do you see why I say it's simple? It's the simplest thing in the universe to be. You are.

That's how simple it is. And when I say it's easy, what does it take for you to be you? You Nothing.

What does it take for you to be you? Nothing. What effort does it take to be?

None. But look what you're choosing. A tremendous effort to be otherwise, to be limited, to be sick, to be chasing after specks in the world when the whole universe is yours.

So it is simple. It's you, your beingness. And it's easy because you're there now.

Effort has nothing to do with what I'm talking about. Effort is all the commotion you go through to be what you are not. An extremely limited physical body.

Spending almost all your time trying to keep it surviving. Even though it's so obvious that the body does not survive, everyone's spending 99 percent of that one's time trying to keep the body surviving. It's a no-win proposition.

And still we go after it You see how brilliant our minds are? Loose the mind. Stop the thought by ridding yourself of the motivators of all the thoughts called feelings.

No feelings when you're there. See how simple it is? Now when you so decide to let go of your feelings, it's easy.

It's an accretion that takes tremendous effort to hold on to it. Become effortless right now and you're free. Let go of all your effort.

Every ounce of it is trying to be limited. Trying to be what you are not. It's simple.

You are it and it's easy. It takes no effort. Every ounce of effort you use is trying to be a limited body.

Trying to keep it surviving even though you're not smart enough to know that it doesn't. If you were, you'd just give it a just do and you'd turn, focus all your attention on going free. You would turn all your attention inward.

Take all your joy from you which is the only place where it is in the first place. So it's simple and it's easy. Everyone fights me on that.

I think that's my biggest danger point. I think more people want to kill me because I say it's simple and it's easy than anything else. What is it that wants to kill me?

[Speaker 5] (1:14:17 - 1:14:17)

The effort.

[Speaker 1] (1:14:20 - 1:14:43)

The ego. effort. mind.

They're all one and the same thing. Ego equals mind. Mind equals ego.

You're so wanting to be a limited ego that when I suggest otherwise you want to kill me. Isn't that silly?

[Speaker 3] (1:14:52 - 1:14:54)

That's from the ego point of view.

[Speaker 1] (1:14:58 - 1:17:41)

All right. Back to ego. E must go.

I don't know why everyone chooses to hang on to the misery. As long as you're trying to get your joy from this world, for each ounce of pleasure you take, you get pounds and pounds of pain. For each ounce of pleasure you take, you get pounds of pain.

Putting it another way, for each ounce of pleasure you take, you get pounded with pain. And you're all experiencing this, more or less. Why not make the decision here and now to go free and let it be in a matter of weeks, months?

And then to beg to you, I say, do you want to have? Have anything, without effort, if you're free. You want to do?

You can do anything, without effort, if you're free. So there is no giving up. There's only a taking on more and more and more until you're infinite.

So many of you think you're going to give up. You give up like you do with food. You give up your misery.

That's why you give up. But you have not convinced yourself, yet, to what I'm saying now. Because once you do, it's just a matter of months.

And you'll dump all the feelings and just be your beingness. Okay, I'm taking you on the

rollercoaster ride, the main one. Of course, what we do on these rides is we impose another rollercoaster.

Down here, it's really sharp.

[Speaker 3] (1:17:46 - 1:17:52)

So on our way up, we're going to see that we have a choice to go into the astral and the causal.

[Speaker 1] (1:17:58 - 1:17:59)

Can't you see it now?

[Speaker 3] (1:18:00 - 1:18:00)

No.

[Speaker 1] (1:18:01 - 1:18:02)

You don't think you have a choice?

[Speaker 3] (1:18:04 - 1:18:07)

I mean, I don't know anything about the astral and the causal. I didn't study that.

[Speaker 1] (1:18:08 - 1:18:46)

It's all in the mind. You're experiencing both of them right now. When you have an idea, and you see it through to completion, the moment you have it, that's done by the causal part of you.

When things happen immediately, that's done in the astral part of you. Like in a night dream, whatever you think is immediate. And when it takes time and years, you're in the physical.

Lester Levenson The Way

[Speaker 4] (0:10 - 0:40)

Thank you for ordering these rare recordings of Lester Levinson. The first three tapes were recorded in the summer of 1989. Lester was speaking to a small group of staff at the retreat center.

The last tape was recorded in 1973 at what was called Self Haven. The following session was recorded May 21st, 1989. Enjoy.

[Speaker 1] (0:42 - 2:07)

The way you've been doing it, the track record is going to take almost forever. Because how long should it take to do a three month job? Or three months or less?

In other words, you were not doing it. You were toying with it, playing with it, using it to better what you really want, the world. If you were using it to go to the infinite being that you are, you already would have been free.

Does that make sense? Yes. So what's missing is your want to.

Your want to is the world. And if it's the world, it's the opposite of your unlimited beingness. And each Sunday I've been trying to give you something really substantial to work with.

Can you remember what the first one was? Anyone here remember?

[Speaker 4] (2:08 - 2:11)

The first one was let go of the world and focus on freedom.

[Speaker 1] (2:11 - 3:21)

Right. That's step number one. And it's step number one of the method, isn't it?

You've got to want freedom more than you want the world. Let me change that around a bit. That's the way it was originally.

It seemed to be meaningless to people, so we changed it to you must want freedom more than you want approval or control. Well, approval or control equates to the world. But I think it's better put.

You must want freedom more than you want the world. And if you do, then what's your behavior from there on? Turning your head away from the world and focusing it back on you.

Doing that which is required to detach you from the world and allow your infinite beingness just to be. So step number one is you've got to want freedom more than you want the world. What was the second Sunday on?

Do you remember?

[Speaker 4] (3:21 - 3:24)

Freedom from fear of death. Go for it.

[Speaker 1] (3:25 - 3:26)

Wasn't that the last time?

[Speaker 4] (3:26 - 3:27)

You did it more than once.

[Speaker 1] (3:30 - 7:43)

Okay. The number one hold down is the wanting to survive as a body, which comes out as the fear of dying. Out of that evolves every other feeling.

If I get everyone's approval, I'm safe, I'll survive as a body. If I can't get their approval, I'll want to make them approve of me, so I'll be safe and survive, and that's control. But because you're so fearful of allowing the feelings of the fear of dying to come up, you need to work with approval and control first, and when you release that appreciably, naturally up comes the bottom fear of dying for you to release.

But I think you've done enough on approval and control to directly attack the fear of dying and work on that, and work on that. And when you get stuck, use the how-to and the method. Let go of wanting to change the feeling of stuckness.

If it's a vague feeling, let go of wanting to change that vague feeling, and it releases, and then you can attack the fear of dying feeling. That first little release will allow you to move up to the place where you'll discriminate and realize the fear of dying is only a feeling, and that right now you're equating it to actual death, and that's why you don't allow it up. If you didn't equate the fear of dying to death itself, you'd let it right up and you'd go free in a matter of a week or two.

And it is pushing hard to get up and get out. It's the most suppressed feeling we have. And you're doing a beautiful job of suppressing it and holding it down.

So last time we did something that's been done for the very first time, focus in on the fear of dying feeling. I generally avoid it because most people jam on it rather than carry it through. But I think you're ready, if you're committed, as you say you are, to allow the

feelings of the fear of dying up and allow them to go out.

Did you hear that word, allow? That's just the way it happens. Instead of holding it down, you allow it up and out, because it's trying to push up and out all the time.

Every suppressed feeling is. So when you do it, it's easy. It comes up in waves and goes out until the waves stop and then you're finished.

I want to give you another very practical thing that'll help you go free. And it is this. Whatever you do, whatever you want now, get it by releasing only.

Whatever you want, get it by releasing only. I'm underlining only. Now it might kill you because it's so easy, it drops into your lap.

[Speaker 5] (7:43 - 7:45)

It might kill you. Thank you.

[Speaker 1] (7:48 - 9:11)

Is there anyone who has not experienced getting something with no effort through releasing? So every one of you has experienced getting something just through releasing. No effort, no doing, just releasing.

And it drops into your experience. What's wrong with that? I mean, what's wrong with that?

You've done it, you've done it more than once. And all things are possible when you do it that way. Okay, so the point I'm making now is from here on, everything you want, make it a point to get it via releasing.

Do you think you ought to write that down? I'm afraid you'll forget it the moment I stop talking to you. That means your life is going to be beautiful from here on.

[Speaker 2] (9:11 - 9:12)

Oh God.

[Speaker 1] (9:12 - 9:13)

Oh God is right.

[Speaker 2] (9:14 - 9:17)

We can put away all of our work clothes and tools.

[Speaker 3] (9:18 - 9:18)

Good afternoon.

[Speaker 2] (9:20 - 9:23)

Okay, perfect. Now here comes the lemonade.

[Speaker 1] (9:33 - 11:30)

From here on, get everything you want by releasing. Now what will that do? It'll get you into the habit of releasing.

It'll get you to use it more and more and more until it's natural, like breathing. Now your greatest prize is not going to be the getting of the things that you want, but in your state of beingness. You'll move into that high, high, high state.

Because when you let go, by releasing, it's letting go and letting God. Can God do it? You need money?

Does God have money? He could give you a trillion dollars tomorrow if you would let him. It's just a letting.

And basically it's a letting go of the ego sense, I, me, my, body, mind. Letting go of the ego sense is letting God do it. It's letting the God part of you, your beingness, do it.

That's simple, isn't it, what I've said so far? Okay, what you need is one of these electrical prods that the Chinese authorities used yesterday on the mobs in Beijing to try to break them up.

[Speaker 2] (11:31 - 11:31)

Cattle prods.

[Speaker 1] (11:31 - 11:37)

Cattle prods. They're electric shocks. You know, it's an idea.

[Speaker 3] (11:41 - 12:02)

It just reminded me of things that, that idea on Star Trek movie, where the controllers, which were brains in a glass jar, controlled this population and they had hooked up to every person a gadget and the person, if they thought a wrong thought, it would...

[Speaker 1] (12:02 - 12:05)

Find out where they bought them.

[Speaker 3] (12:05 - 12:13)

Okay. I think that would be very useful. I really do.

Home Depot.

[Speaker 1] (12:15 - 12:53)

Home Depot. Maybe that's what we need to set up here, is a Home Depot with a capital H. H for heaven, highest.

But this is an assignment. From here on, produce everything you want by releasing until it gets to be permanent. When it's permanent, you're awfully close to being free.

[Speaker 3] (12:57 - 13:01)

I'm a little confused. That means we take no action physically?

[Speaker 1] (13:02 - 13:28)

No. In your mind, you take no action. When you release and you let it happen, your body goes through the motions, but you have a sense of being not the doer.

It's not me, but the Father who worked it through me, is the sense. It's letting go of I, me, ego sense and letting God run the body.

[Speaker 3] (13:29 - 13:31)

That's what I did when I didn't have this body.

[Speaker 1] (13:34 - 15:18)

You do it all the time. Things get to be effortless. You'll be surprised.

It's almost like this. Now to lift your arm takes effort. If you release, your arm floats up with no effort.

That applies to everything. There's no effort. When you let go of the ego sense, there's no effort.

It drops into your experience. When you do it enough, you'll learn to create instantly. That means materializing and dematerializing things.

Through this process, you'll learn to materialize. Even gold. Of course, when you got the formula for making gold, you don't want to carry it around with you.

It's heavy. The only thing you think of is what you want, what you need. You produce things for use, not to store up.

Storing up shows uncertainty, a feeling I can't have, so I better build it up for the future.

How many pockets does Babaji have in his...

[Speaker 3] (15:18 - 15:19)

loincloth?

[Speaker 1] (15:26 - 17:05)

They never carry things with them. If they want something, they materialize it. So again, starting today, we get everything we want through releasing.

And I'd suggest you put up a sign in your room. Get everything only through releasing. Releasing.

I think you need to really put it up over your mirror when you look at least once in the morning, wherever it's obvious. Put it up in a very obvious place. Because it's obvious that even though you've released more than once and achieved something dropping into your experience, you have to remember it.

You prefer to do things the hard way. You love to grovel. And this will take you out of your hovel of grovel and help you solve all problems.

[Speaker 3] (17:06 - 17:35)

The thing about we love to grovel, I had an awareness a couple weeks ago. I was asking myself, why don't I let God do it? Why am I struggling?

And the answer came, because if God does it, then you won't get the approval. So that was a very good eye-opener. We don't want him to do it, so we get different.

Look what I did. Look how I struggled to do this.

[Speaker 1] (17:39 - 18:26)

No matter how impossible it was before you released, it became immediately possible when you released. No matter what it was. No matter what it was.

I'm saying that to dare you to think big. I've said so much, and what I've said to you so far, I feel like cutting it now and letting you stay with that. Do you have any questions?

[Speaker 2] (18:29 - 18:50)

I have a question about what the second week was. We covered the first, third, and fourth. I was here that week.

It was the fifth week then. There were several things you talked about. One of the weeks I was gone.

I don't know where I was. I don't know where I was. I went to California.

[Speaker 1] (18:51 - 18:58)

Were you there when we decided to release directly on the fear of dying?

[Speaker 4] (18:59 - 19:09)

Yeah, that was last week. The question you were answering that week was how to get there faster, how to increase your want to.

[Speaker 1] (19:12 - 19:25)

And what was the answer to that question? I don't remember. Just do it.

The decision. Oh, all right. That was it.

[Speaker 5] (19:27 - 19:29)

I think you're the one that asked the question.

[Speaker 1] (19:29 - 19:29)

I know.

[Speaker 5] (19:31 - 19:32)

Answered it so well, I totally forgot.

[Speaker 1] (19:35 - 19:40)

When you make the decision to go free, it comes rapidly.

[Speaker 2] (19:47 - 20:00)

Another question I have is about releasing on the fear of dying. I understand you to mean that in our workshops that we should even go as far as instead of asking is that approval or control, is that survival or is that fear?

[Speaker 1] (20:00 - 21:03)

Yes, under the approval and control, the workshop leader, Hale, will then ask you, look at the fear of dying underneath it. The reason why you want approval or control is so that you'll survive. So it's up to the workshop leader to lead you further down.

Now, if they jam, then release them on their feeling of being jammed. And when that's let go of, then they can confront again the fear of dying. If they jam, it's just running away from the fear of dying as though the feeling is tantamount to death.

You can keep reminding them it's only a feeling. The fear of dying is only a feeling. And feelings don't bite, they don't shoot you, they don't hit you over the head.

[Speaker 3] (21:05 - 21:07)

They just keep you bound.

[Speaker 1] (21:08 - 21:08)

No, you do.

[Speaker 3] (21:08 - 21:09)

They want, and you do.

[Speaker 1] (21:11 - 21:44)

It's only a feeling, like every other feeling. But the tendency to run away from it is very strong and very habituated. So now you've got to make the effort to get it up and get it out.

And once you start letting it up and letting it out, you'll discover you don't die each time the feeling comes up. You survive so you can look at it again and again.

[Speaker 3] (21:44 - 22:11)

Something came to mind that Enrique said in one workshop that was very good. This guy was releasing on his neighbor. His feeling's for a neighbor and he couldn't do it.

So she said, well, release on this paper cup on the table. And then he did, and she said it's the same thing. It's just a feeling.

It doesn't matter what it's on. It's the same thing.

[Speaker 1] (22:11 - 22:33)

And then he released on the neighbor. Okay, that's one of the ways of a leader taking a person through a release. If you can't release on anything, you release on the wall.

Do you like the color? Don't you like the color? So what you're telling me is that she's using a process that works.

[Speaker 3] (22:34 - 22:42)

So if you use the same thing on death, when it comes up and it becomes overwhelmed, you start releasing on something?

[Speaker 1] (22:44 - 23:13)

Well, no. Now you're contradicting what I said. See, now you're going way down to the elementary way of releasing.

I'm trying to hold you up at the post-graduate level. I'm taking you out of grammar school, high school, college, and putting you into the post-graduate college work. No, release the feeling of stuckness.

See how you want to change things that I tell you?

[Speaker 3] (23:14 - 23:15)

Yeah, I sure do.

[Speaker 1] (23:19 - 23:51)

Release only the feelings of the stuckness or even the vagueness of the feeling. You might not even see it because you're trying to run away from it. Release wanting to change that vague feeling, whatever it is.

If that goes out, then you're able to approach the fear of dying again. Now, also needs to be thrown in the fear of living, which is the opposite side of the same coin.

[Speaker 4] (23:56 - 23:58)

She also helped me answer what goal you wanted to do that.

[Speaker 1] (24:04 - 24:30)

Because it is in a lot of us wanting to die to get away from everything. So wanting to live, wanting to die, fear of dying, fear of living. Those four things can be played with.

Maybe you ought to write them down or do you think you got them? Now, this should have an astounding...

[Speaker 4] (24:30 - 24:33)

I know, I needed to learn all that other stuff.

[Speaker 3] (24:33 - 24:36)

He installed those on me when I had that experience.

[Speaker 1] (24:37 - 25:13)

This ought to lead to an astounding change in every one of you. And it will if you carry it through. You're being asked to do that, which will get you free rapidly.

You can do it here because you don't have the world telling you just the opposite, pulling

you in just the opposite direction. Here you don't have the world pulling you. So you can stay with it.

[Speaker 2] (25:26 - 25:35)

I was working on the fear of dying one time. I brought up a lot of heavy physical pain. So I must have been doing something wrong.

But it took a long time to work through it.

[Speaker 1] (25:35 - 25:50)

Instead of releasing it, you were expressing it on the body. You were making the body die. Pain is towards death.

So instead of releasing it, you were expressing it into the body.

[Speaker 2] (25:52 - 26:04)

If I get into that again, I'd have to say I think that slowed down my releasing when that happened after that. I still haven't let go of what all of it was. So what can I do to get through that again?

[Speaker 1] (26:05 - 27:39)

Talk to the workshop leader. Let him take you through it. Or keep releasing the stuck feelings.

See, instead of releasing the stuck feeling, you kept it going. You were stuck with the stuck feeling and you kept it stuck. Can you see how simple it is?

It's really simple if you'll do it. All right, now you got me propping Hale. And Hale will prop you.

And we'll all be proper in the future. Which means releasing the fear of dying. Getting everything we want via releasing only.

Doing it without effort. Be not the doer. Again, to aid your intellect.

It's just letting go and letting God. I think you accept that God can do it. If he can't, I'll get you another God who can.

But it's a let go and let God experience. And it drops into your experience. Right into your lap.

With no effort.

[Speaker 3] (27:44 - 28:07)

I have a question about the approval program and the control program. We're wanting approval. If we can't get approval, then we want control so we can get approval.

Is that what you said? Okay. How does that work when you're sitting in your room and there's an insect and you want to control that?

[Speaker 1] (28:07 - 30:35)

Why don't you answer these questions yourself? Why do you have to have me answer a question like that? Do you see why you want me to answer it?

You want my approval. You want my attention. A question like that you can answer.

See, now you're bothered because you feel that maybe I'm putting you down. I won't approve of you. But all these little intellectual questions you can answer yourself.

And they get you nowhere. Fast. They take the place of releasing.

Instead of releasing, you're questioning things. The whys and wherefores of things never give you any answer. They just satisfy the intellect.

Which is the thing you want to get rid of. So, police, release only. Don't ask whys.

Why this, why that. It's a dumb question in the first place. Because asking why, now why isn't it the way I think it should be?

That's all you're saying. Whenever you ask why, you're asking someone to explain it so it fits in with your knowledge. Which is lower than college.

That's down in elementary school. So try to get out of the habit of why questioning. Just do it.

Throwing up whys is specifically avoiding doing it. So get whys, kill the whys. Get w-i-s-e and kill the w-h-y-s.

Okay. I think we can end the session now.

[Speaker 4] (30:39 - 31:02)

This concludes Side A. Please fast forward before turning the tape over and listening to Side B. Don't do halfway jobs.

[Speaker 1] (31:09 - 38:31)

You'll discover a free one does that naturally. Whatever the free one does, he or she does it to perfection. So it's a very practical tool.

Whatever you do, no matter what it is, you do it so that you're free in no time flat. How

long should it take to be what you are right now? That's how much time it should take to go free.

You're free right now in your beingness. You're bound in your ego sense. I took out a Vermont in my last week.

Something I thought I'd give you maybe next time, but I'll give it to you now. Work is no hindrance to realization. Doing things does not block you from realization.

It is the sense of wrong identification that is the source of all your trouble. Get rid of the false identification. And what's the false identification?

That you are the doer. And you've all experienced from releasing that when you're released, it happens. You're not the doer.

As I told Alan, like when Yogananda was sitting in a bed, it was very high. He didn't try to get his balance. He just raised his hand and went up effortlessly.

When you're not the doer, and you want your hand to go up, it just floats up with no effort. In everything you do, the same thing happens. No energy, no effort is necessary.

So, being in action is no hindrance. The hindrance is identifying as being the limited body-mind. As identifying with the ego.

If you tried to do no action, you wouldn't succeed. Because your karma is driving you now into action. So, if you tried to do nothing, you wouldn't succeed.

Whatever your karma is, you would do. So, trying to do nothing doesn't help. Only releasing helps.

And only releasing will get you all the way. As fast as you will do it. So, the action, rather than being a hindrance, is really a help.

Because as you're in action, you're being pushed by your feelings, which bring up more feelings while you're in action, for you to release all your feelings. So, you must do it in the world, you must do it in action. You cannot do it isolating.

When you isolate, you'll just escape. So, the next major point to write down on your slips or whatever you got, is whatever you do, do it to perfection. That's behaving like a master.

Behaving like a master brings up the objections to it, while you're releasing. If you don't do things to perfection, it's because... Actually, your destructiveness, your non-constructiveness, causes you to do it not to perfection.

But if you make it a point to do it to perfection, up will come these feelings that are anti,

while you're releasing. So, make it a point to do whatever you're doing very successfully. That word perfection might not be understood.

Success might be better understood. Whatever you do, you should be successful in doing it. Okay, I think I gave you enough for today.

These points are so potent. Any one of them that we've had, will extremely expedite your going free. They're very practical, right down to earth, how to behave in your everyday life.

You'll be doing in your everyday life, things that get you free, rather than what you're doing now. What you're doing now keeps you bound in the round. And the round and the round you go.

You're on a merry-go-round. But if you do these things, you'll get off the merry-go-round. You'll stop spinning.

[Speaker 4] (38:39 - 38:44)

The following session was recorded June 4th, 1989.

[Speaker 1] (38:54 - 39:08)

I could give it to you from here on, every time I meet you, if you won't kill me. I could always keep pointing out things that you're doing, that keep you going in the wrong direction of limitation.

[Speaker 2] (39:10 - 39:22)

I'd like to, why don't we try that? I don't know if anybody else is in agreement, but you always talked about in the days when you were giving, ego-presence talks, people grew rapidly. So, why don't we try that?

Is that something that would help us grow?

[Speaker 1] (39:23 - 39:38)

Ooh, I'm glad you brought that up. I don't think so. Because what happened before was that every one of them stopped growing.

Stopped dead. There's a whole gang that was out there.

[Speaker 2] (39:38 - 39:40)

They didn't have a release technique either, did they?

[Speaker 1] (39:42 - 39:55)

Uh, right. Yes, they did. I gave it to them, one-on-one all the time, without putting them through the formal course.

And yeah, they all had it before we broke up.

[Speaker 2] (39:56 - 39:58)

Yeah, before, but not long before.

[Speaker 1] (39:59 - 40:53)

Okay, they could have released. They didn't. Now, I know what happened.

After it happens, I can see the cause of it. If I give you ego-presentation more than you want it, you unconsciously build up a resistance to hearing anything I have to say after a while. You stop growing, period.

So there's a delicate balance. I can do it lightly. Like, the way I'm doing it now is not as heavy as the ego-presentation used to be.

But I'll try it. Let's see what happens. I'll need more workshops.

[Speaker 2] (40:55 - 41:10)

Okay. That's what you talk about, trying it. But I'd have to say, over the last month or so, you've definitely turned the heat up from what you had before.

So it's a lot of you. See, that's another problem.

[Speaker 1] (41:11 - 41:37)

That's another problem I have. I think I'm going to do something. A higher power says otherwise.

When you go free, your thinking mechanism is overridden by the highest beingness called God. What were you going to ask? I was thinking something.

[Speaker 4] (41:39 - 41:42)

Who is the higher self?

[Speaker 1] (41:45 - 43:58)

Bottom line, it's you. Ramana Maharshi says at times, there is no God, there's you. Show me God.

Anyone here can show me God? Have you ever seen God? Ever get a letter from him?

Ever shake his hand? So he says, there's no God, but there's you. And in your beingness, you are that God that you're conjuring up.

Your beingness is what the world calls God. And when you release your ego sense and drop into your beingness, you're all-knowing, you're all-powerful, and you're everywhere present. Isn't that simple?

Isn't that nice? What a present I gave you. You're God, you're God, you're God, you're God, you're God, you're God.

I hope I didn't get on there. But you can see why I can talk that way. Is there a God?

Sure. I'm looking at him. And that's what you're looking at all the time, saying otherwise.

I can condemn him to hell. Wish him every bad thing there is. But not really, because it's me, my beingness.

So when I voice it to you, I really don't mean it. Anything derogatory. Is there a God?

Yeah. Thou art that. The East from the West, I am that I am.

I'm still not sure if that's the only capitalized sentence. Come in. That's God.

[Speaker 2] (44:01 - 44:02)

Get him to close the door.

[Speaker 1] (44:03 - 46:02)

Hey, George, he burns. Close the door. I just want to prove God is one.

Not me and George Burns. He's just acting like one. Sure, trying to hold on to his eternality through the physical body.

He's in his 90s now and he still gets on stage. Special shows. He still gets up, talks, sings, dances.

At least he thinks he's dancing. He just about moves. Anyway, God is the one single infinite beingness of the universe.

Therefore, that must include us. It's the part of us that's our beingness. It's a car coming.

So I got thrown off. I don't want mopeds around here. Dopeheads, we have enough.

Didn't even have to add any mopeds to it. I was thinking how to stop outside people from coming in with the proper sign out of the cattle garden.

[Speaker 2] (46:04 - 46:06)

Danger, radioactivity.

[Speaker 1] (46:06 - 46:59)

What about beware of the dog? Whoever talks and says, I am the dog. Why don't we put up an electronic system?

Put up a sign, beware the dog, and if they walk in, they break an electronic beam which plays a very loud barking. We'd have to get a real dog on tape. Anyway, someday we'll have to have a receptionist out at an entrance point when the traffic gets heavier.

[Speaker 2] (47:00 - 47:11)

We could easily put up an electronic gate and a little voice thing that you have to intercom, you press it if you want in. Otherwise, people that know could get in easily without even getting out of the car.

[Speaker 1] (47:13 - 47:18)

Maybe that's a better idea and give it to Frank and his people.

[Speaker 2] (47:18 - 47:21)

Cost four or five hundred dollars for the gate.

[Speaker 1] (47:22 - 47:25)

Well, the way we like to waste money, I don't know.

[Speaker 4] (47:27 - 47:28)

Too low?

[Speaker 1] (47:29 - 47:32)

What did the two Indians want last week?

[Speaker 4] (47:32 - 47:33)

They never came back.

[Speaker 1] (47:35 - 48:02)

My scalp is my own then. I've got to lift that. Nancy told me yesterday or the day before, insurance cannot be granted unless that paper is lifted.

So when I get back to town, I'll go to work at it and try to lift it. But I sure can shift from the top to the bottom.

[Speaker 2] (48:08 - 48:14)

What were we talking about? God? The God of the doors.

[Speaker 1] (48:15 - 51:47)

Yeah, is there a God? Yeah, I'm looking at it. But I look at you and I see God.

You say, no, Lester, you're a liar. I'm an extremely limited carcass. If my temperature goes up ten degrees, I die.

If I get a chemical in me, I die. If I don't put in vegetation to ferment it and make garbage out of it, I die. This is what you're saying.

No, I am not the unlimited being. I'm a carcass. And someday you'll see you imaged it in your mind needing all these little limitations.

So what do you need to do? I summed up the four days sessions we had before. The first one was you want the world more than you want freedom.

And with it, you should take all your joy from yourself, from within, by releasing. That was session number one. Session number two was you must make the decision to go free and then do it.

However, if you make the decision to go free, you will do it. It's that simple. If you're not free, you have not made the decision to go free.

Because once you make the decision, everything you do after that is orientated toward going free. That is, making releasing constant. The third session was go directly to the fear of dying and release it.

Release directly the fear of dying. As you know, underneath approval and control is the fear of dying. So get rid of the bottom motivator and you're finished.

The fourth one was get everything you want from here on by releasing. I guess that is the most practical of the four. How successful have you been?

Or are you still doing it mostly ego-wise? Remember, when you do it by releasing, it's effortless. If you're making an effort, that's ego-motivated.

[Speaker 2] (51:51 - 52:00)

I guess I get confused about the action part of it. You're just saying it's effortless. You still, the body acts to get it, but it's without.

[Speaker 1] (52:01 - 52:48)

Yes, it's without effort. It's like floating through the air. Floating through the thing.

As I explained, if you wanted to lift your arm up, it takes no effort. It just floats up. No energy is required.

Effortlessness is when I say I am not the doer and I let it happen. Another way of expressing is letting go and letting go. But your actual experience is no effort.

[Speaker 2] (52:49 - 52:58)

That makes it a lot clearer because we could actually go through, the body could go through all the actions of the day, doing things, and yet be effortless if we stay released.

[Speaker 1] (53:02 - 57:35)

I want to read something that Ramana said. Action doesn't stop one from realization. Identifying as the doer does.

So bottom line, it sums up to, I am my beingness. And when you come from your beingness, you'll just watch the bodies float around, including your own, and when bodies on a movie screen start shooting even bullets and wiping each other out, you know it for what it is, just an imagined thing. There's no death.

You can imagine, image a death. Actually, there is no such thing as death. Get rid of the imaging, get rid of the imagination, get rid of the mind, and all I'm saying to you is very obvious.

If you do, go all the way to freedom. These four sessions, the first four sessions are so powerful. I decided not to add to it.

I could go on with more things like that. I think it'll get to be maybe a little more confusing. And if I leave it as it is, it's simpler to understand and do.

So we can go on talking about things related to this rather than new things. I don't want to overcomplicate it, because that's one of your serious problems. You've got everything overcomplicated right now.

Life is simple. It's eternal. It's perfect.

It's whole. Isn't that simple? Why pile things into the head that take you away from what I just said?

Every limitation, every thought is calculated to keep your body surviving. Every thought keeps you bound and around. So you must stop thinking.

How? Release the fear of dying and you don't have to struggle for survival anymore. Release the fear of dying and you discover you are eternal.

And all that misery was ridiculous. Okay, I feel like stopping it right there, because again, I'm saying so much to you, making it so simple, telling you you are it and you can't do anything about that, and telling you to stop looking otherwise, elsewhere, but into your own beingness. Amen.

Amen. Amen. Amen.

Did you get your book?

[Speaker 4] (57:53 - 58:08)

The next four sides of this tape have a sound in the background of the swamp cooler. There was no way to edit that out without distorting the sound of Lester's voice. The following session was recorded June 18, 1989.

[Speaker 1] (58:11 - 58:39)

Maybe we ought to take off where we left off last night. You guys have got some deep realizations. I don't know whether you're aware of it.

And it's... If I have it, it could be put aside. If I talk about it, it'll probably come out different anyhow than it did last night.

It was real good.

[Speaker 2] (58:40 - 58:42)

Ask the guys, they'll tell you what it was.

[Speaker 1] (58:44 - 58:58)

It was... Oh. Be not the doer.

Who wants to be a door? So I say, be not the door.

[Speaker 2] (59:09 - 59:10)

You can see through it.

[Speaker 1] (59:18 - 1:01:42)

You can see the light through the window. And in general, there was a lot of question on what does it mean be not the door? So I think I start off by saying, well, I told you to release to get everything you want.

When you are released, you have no sense of doership. Everything falls into line, right? That's it.

When you are released, you experience the sense of being not the doer. So that ought to connect for every one of you. When you're completely released, it just happens with no effort.

And so you sit back and watch it happen. It's the experience you go through. That's being not the doer.

You can't stop action. You cannot go into inaction because of your karma. But you should use the action to grow by the action.

And one of the big biggies is being not the doer. Watch it happen. Your sense is you're sitting in a theater watching a show go on when you be not the doer.

Do newer ones to this idea have any question on it? I think the three of you last night had a real good experience of what it means to not be the doer. The three of you, do you have any question on the sense of being inaction and being not the doer?

I don't know why I have a question.

[Speaker 5] (1:01:43 - 1:01:47)

Because this is what I was working on last night for some reason.

[Speaker 1] (1:01:49 - 1:02:06)

Stealing my show, huh? Maybe I was hearing your show on the floor. You could.

But I got to the point where, and this is what confused me, where even my will seems senseless. It is.

[Speaker 3] (1:02:10 - 1:02:11)

But at that point...

[Speaker 1] (1:02:11 - 1:10:34)

If you can be not the doer. But if you cannot be not the doer, then will is usable. Will is effort.

Efforting to undo the effort. But there's a power in you. It's a will power where you can decree if you will.

And that now willing is good. Because you could will out the whole thing if you so decided. I've yet to see the first one do it.

Okay, so what's your question now? You just answered it. See, with Alan I was able to explain it in relative to something that was going on.

He wanted to make a preparation for somebody to do something that he would like them to do. And he asked me if I'd call that party. And I said, no.

Well, in his idea you had to get ready for it. My concept was in a matter of thirty seconds I'll have the whole thing completed when I see this person. Because I'm not the doer.

It happens right away. If I continue to be not the doer. If I am the doer then I've got to make preparations, I've got to do convincing, I've got to do asking.

A lot of roundabout stuff. But when you're not the doer it's the sense of letting go and letting God do it. You actually sit by and watch the body action go on.

Just as you would a moving picture of your body. I think you've all experienced times when you were not the doer and you saw things happen. Right?

Right? So you've all experienced it. And experience is the main thing that we need to use to learn.

We cannot learn intellectually through the mind, through the head. The mind is the enemy. The mind is the obstacle.

The only way we can learn is through experiencing. And each and every one of the six of you has experienced being not the doer and watching the thing fall into line without effort. Now the thing to accomplish is to have that happen all the time.

When it did happen, was it miserable? But every time you effort, you're unhappy. You're striving, you're struggling.

Every time you effort, you're not happy. But the moment you let go of identifying yourself as being the body, things are effortless. I say add body-mind.

The opposite sides of the same coin, the mind and the body. The mind says the body is there. So experiencing is something you should know, the difference between the intellect and experiencing.

Everything you accumulate even now in the intellect you're going to have to drop. To get that intellect, that mind totally quiet. Everything you've learned in your lifetimes you're going to dump.

After which you're omniscient. After which you're in touch with your beingness, which is omniscient. And what thinking would omniscience require?

If everything is known, what is there to think about? So you shift from using your head, which is your block, to quieting that head so you just remain as your beingness. And everything is effortless.

Everything falls perfectly into line and you're in the perfect happiness that there is. That's really your basic nature. Don't think you're shooting at me.

The applause caused a pause. You know, I feel like stopping there is such an important, powerful point. I feel if I talk on further, I just dilute it.

So let's stick to that as being the point of this meeting. Could you keep a record of what the major topic was of each meeting? You've got the first four, have you not?

The first five. And make this number six. Because someday we'll want to do it again.

I remember in the early days they'd put a tape recorder on it and I'd say, oh I wish that weren't on. Now it would go and when they'd replay it, it was blank. Nothing out there but your picture.

And for some years when anyone took a picture of me, I wasn't on the picture. And if it was a crowd, everyone would come out but me. Until Nevidel came to town and had a national conference here.

He kind of put me up high and, oh, I must be in the picture. So I said, oh Lord, let it come out this time. From that time on my picture comes out now when people shoot it.

But it's just another example, there's nothing out there but your consciousness. I know what did it. Oh, I'm not that body.

That body's just an imagination. So it didn't come out on the negative. Nor on the positive.

Okay, so I'll turn it off.

[Speaker 4] (1:10:35 - 1:10:48)

I have a question. This is going to sound like a funny question but, what do you, how do you get yourself into the place of being the doer? Me?

[Speaker 1] (1:10:48 - 1:10:50)

I just say I'm not the doer and that's it.

[Speaker 4] (1:10:51 - 1:10:53)

Not you, how did I do?

[Speaker 1] (1:10:54 - 1:11:06)

Practice. Of course, the very best way, as I said before, is releasing when you're released. You're not the doer.

That bothers you sometimes.

[Speaker 4] (1:11:07 - 1:11:08)

But it seems like things happen.

[Speaker 1] (1:11:09 - 1:12:06)

That's it, things happen. You don't have to do them. They just do you in.

But the sense is that release sense, you let go and it happens. And the sense of letting go and letting go. You don't have to do a thing.

You just watch it happen. You're not the doer. Did that answer your question?

It's experiential. You're not going to get it in the head. You're going to get it in the experience.

I'm dead. So you get it in the experience, not in the head. If you want to understand it, come back in a half million years and you still won't understand it.

[Speaker 4] (1:12:07 - 1:12:09)

Well, I don't understand it, but I have experienced it, so I'll just keep going.

[Speaker 1] (1:12:09 - 1:13:54)

That's it. It's the experience. I had to tell you a friend told me that she said, it's understanding.

I said, no, understanding will keep you from being afraid. Boy, did she look at me. This was two times ago, so yesterday she said, I think I understand what you mean.

She wasn't positive, but she thought so. Anyhow, understanding is in the world of duality in the realm of maya. I understand something.

In the realm of beingness, there's no understanding. Everything is known. It needs to be known.

But what needs to be known? One thing only. One thing only.

How long would it take you to know one thing? That you are your beingness. That's all you need to know.

That you will just only be your beingness. That's the experience that covers everything. And you say, oh my gosh, I've always been omnipotent, omniscient, and omnipresent.

You are so right now. So spread your wings and be not the doer. Just fly high.

Any questions?

[Speaker 2] (1:13:54 - 1:14:07)

I hear it was just the sense of it feels like I try to make myself be the doer. That's still ego-dominated control.

[Speaker 1] (1:14:08 - 1:14:21)

I'm trying to control you. So let go. It's not a make yourself doer.

It's a sense of letting go and letting it be. It's experiential again. You've experienced it.

[Speaker 2] (1:14:24 - 1:14:26)

Just walking over here.

[Speaker 1] (1:14:26 - 1:15:59)

See, trying to explain an experience would be like trying to tell you how to fly an airplane, or even drive a car. You've never been in an automobile. I say, just put the key in, put the shift into drive, step on the gas, and you go.

You want to go right, you turn the wheel right, you want to go left. Could you drive? I've told you everything you need to know just now about driving a car, but could you drive it?

No. You need the experience. A little stronger would be an airplane.

I can tell you how to fly an airplane. You go up there and down here quickly. Experience is what counts.

You can do it on a bicycle. I can tell you how to fly the bicycle, but you'll never know how until you experience it. And once you experience it, you can't intellectually transfer an experience to someone else.

They must experience it for themselves. So there's a distinct difference between experience and intellectual understanding. The intellectual understanding will not give you the ability to experience.

It will lead you toward the experience, but it will not give you an experience, because it isn't. It's in the head. It's thinkingness.

It's not experiencing.

[Speaker 4] (1:16:06 - 1:16:27)

I've been recently just looking at all the concepts I have up here, including the spiritual

ones, like I'm not the body. And one thing of the way I've been working on it, I want to make sure I'm going in the right direction, is even letting go of that belief. Because when I let go of the belief, I very often get more of an inner experience of that concept as opposed to just the concept.

[Speaker 1] (1:16:27 - 1:17:33)

I am not the body. Is it admitting a body? Isn't it?

That's the trickiness of the mind. The mind will just trick you, prick you, shove you, keep you believing you're an infinitesimal body. The function of the mind is limitation.

So when you let go of the mind, what's left over is your beings. And that's it. And it's there right now.

Unlimited. Maybe we need a banner unlimited on it, wave it. One says, I'm not the doer.

[Speaker 4] (1:17:40 - 1:18:01)

I didn't do it. I didn't do it.

[Speaker 1] (1:18:42 - 1:20:47)

I got the feeling that I shouldn't, at this point in time, give you any more. And I'm giving you too much. How do you feel about it?

How do you feel about what I gave you so far? Well, here's the points. The first one was on you want the world more than you want freedom.

The second, take all your joy from within by releasing. Next, make the decision to go free and then do it. The next one, release directly the fear of dying.

Now, that's a tough one for you, because you think if you release it, you'll die. The next one is get everything you want from here on and do it by releasing. Now, I think that's the one I like best.

Practically, it'll do more for you than anything else. Can you see why? You'll be releasing every moment, because you're overloaded with want, want and wants.

How successful have you been on getting everything you want from here on by releasing? Is it working for any of you that everything you want now, you let go and let it come into your experience? Who's experiencing getting everything you want by releasing?

Anybody?

[Speaker 2] (1:20:49 - 1:20:54)

You have to be passionate about everything. Oh, everything.

[Speaker 1] (1:20:54 - 1:21:10)

Everything means everything. What? Said you something?

[Speaker 3] (1:21:12 - 1:21:13)

Kevin said say it, Zora.

[Speaker 1] (1:21:15 - 1:21:16)

Say it, Zora.

[Speaker 3] (1:21:21 - 1:21:25)

Say pretty much with me. Pretty much. Yeah.

[Speaker 1] (1:21:27 - 1:21:48)

Well, much is much. It just seems like things happen. That's the way you should say it.

It like just happen. So, I left out the last one, be not the doer. Because if you do that, you're not the doer.

[Speaker 2] (1:21:50 - 1:22:06)

That's the one that I've been doing a lot of work on. Be not the doer. The work that I'm involved in, I always feel that I have to do it.

So, I catch myself, and that's the one that's...

[Speaker 1] (1:22:06 - 1:22:09)

You let go, and you're be not the doer.

[Speaker 2] (1:22:12 - 1:22:12)

It's rough.

[Speaker 1] (1:22:14 - 1:23:13)

It's releasing wanting to be the ego. That's why we have it open. When the doer goes out the door, and the gentle winds waft you.

But these are powerful things. Very powerful. If you can make a constant habit of one of them, any one of them will get you all the way.

That's the one I got space for here. I forgot it. Can I borrow your pen?

Was that a full session, or just part of a session?

[Speaker 4] (1:23:16 - 1:23:19)

It was a full lesson with a summation.

[Speaker 1] (1:23:24 - 1:25:51)

Make your behavior that which a master would do. Is that correct English? Make your behavior that which a master would do.

Make your behavior that which master would would do. Make your behavior a master would do. The more imperfectly that we work, the lower down the scale we are, no matter what the thing is that we are doing.

So the one you like best is the which one?

[Speaker 3] (1:25:51 - 1:26:03)

I didn't say I liked it best. I like that the best too.

[Speaker 1] (1:26:06 - 1:43:02)

Because you can see why it's the action required to go free. The most directed action to go free is releasing all the obstruction. So today we're going to have a conversation about releasing all the obstruction to go free.

And about releasing obstruction to go free. And we're going to have a conversation about releasing all the obstruction free. And we're going to all the obstruction to go And we're have a conversation about all the obstruction to go free.

And we're going to have a conversation free. And we're going to have a about releasing all the conversation all the obstruction to go free. And we're going to have a about releasing obstruction to go of being yourself, with a capital S, of being your beingness.

It has to be effortless when you're being your beingness. But recognize these things because it will help you and encourage you to do it more so until the whole world drops into your lap effortlessly. Wouldn't that be nice?

And now once that gets to be your habit, then you discover you can create anything by mere effortless thought, and it drops into your lap. Well, we'll set out a pad out here where everything can drop into. We've got lots of acreage here.

But we'd better call it a lap pad, so we can lap up the world. It's a tremendously delightful experience when you do it that way. Have you noticed that?

Yeah, because as you go free, your resistance to allowing the rest of it to come up gets

less. As you get freer, your resistance to allowing the remaining garbage to come up gets less until someday all the fear of dying will come up and run out on its own push. But you have to open the door, press the button, ask it to come up because every piece of suppressed feeling is under pressure to expend itself.

So the higher you go, the less you're resisting the remaining suppressed energy, Agflat, and the more it'll come up. But when it starts coming up, please let it go. You can sing that song, let it go, let it go, God bless it.

You catch these things, you might complete the journey, which consists of getting right back to where you are right now, which means you'll really stop journeying away. You'll stay in the nice place all the time, the best place. Wouldn't it be a nice world if you didn't have to work and scratch for a living and depend on air, water, food?

Just sit back and be, and be, and be, and be. So we will be the four be people. We will just be, and be, and be, and be.

When Shakespeare, who was a very high individual, said to be or not to be, that is the question, he had it upside down. To be or not to be is the answer. And the answer is to be, and be, and be, and be.

And that's the ultimate state, you're just being. Which you're doing right now, but using tremendous effort to look away from it, and trying to be a limited body-mind. So mind you, let go of the mind, let go of the body, and just be, and be, and be, and be.

If you hear the buzzing, that's the OM sound. It won't bumble, it'll be nice and smooth. Now I feel as though I ought to stop here, because what I'm saying is so deep and so powerful, and you're feeling it.

And for me to talk further would just take you away from your just being, and being, and being, and being. That's where the word bingo comes from. When you're just being, bingo, that's it.

So I'm going to conclude with saying keep it up, until you can just only be, and be, and be, and be. There's nothing you have to do to be totally free. How do you like that?

Why? Right now you're totally free. You're all-powerful, you're all-knowing, you're everywhere present.

You're whole, complete, perfect, right now. There's nothing you have to do for that. So, says I, why all this effort to be unfree, limited, and miserable?

Why, oh why, oh why, oh why? All you need to do is let up these suppressed energies. I am limited, I am in bondage, I am miserable.

By letting up and letting out, approval controls security. You've done it, but why don't

you do it all and be done with it? You'll be in a happy state that you never dreamed existed.

You've never tasted the ultimate state yet. You don't have to do a thing to be free because you're already free. You have to stop this asinine conviction that you're a suffering body that's going to die, and you've got to keep trying to keep it alive until it dies.

You draw a blank. You don't win. So let go of all this concept of I'm a limited carcass.

How long should it take? A month or two, if you carry out the six steps. I think the steps that you're lacking most in are the very first step.

Anybody know what the first step is? You've got to want freedom more than you want the world. None of you want freedom more than you want the world.

Were it so, you'd be free. It's that simple. To be what you are is so easy.

But if any one of you wanted freedom more than you want the world, you'd be free. So you're out on step one. You can't get over the first step.

You go the next five. But when the hurt is enough, you release enough to get rid of the hurt so you can try going on looking to the world for your absolute security, which you will never find in the world. Which you will only find in you.

So get smart. Be what you are. Why all this effort and misery to be what you are not?

There's a 100% loss in the direction you're in. Where are all these bodies going to be 100 years from now? Everything you're doing is trying to keep the body going.

And if I were to wish you a curse, the greatest one I could think of is to be a physical body. I think the only other one who says that is Ramana Maharshi. That the worst curse would be to condemn you into being a physical body from here on.

It's like condemning you into being in a straitjacket from here on. So I try to give you, in all those first meetings we had when we started this project, very practical things that can get you free. Free.

Quickly. And the last one is such a powerful one, I think I'm not going to give you any more practical things to do. Because it will confuse and jumble what you've already gotten.

What have you gotten? Those signs in your room. Get everything you want only by releasing.

Has it worked, Kevin? Are you getting everything now, Brian? But everything you do

want, you should get by releasing.

Do you have that in place? Okay, when you have everything in place, you have the sense of not being the doer. When you're getting everything by releasing, you become a witness, whereas before you were a doer of it.

You just witness your body going through its motions. With a complete sense of non-doership, which should be spelled with a T instead of a P, see, that makes it effortless. When you're not the doer, there's zero effort in it, and it happens harmoniously and immediately.

What are the other three or four steps I gave you before that last one? Do you remember? Be successful.

Yeah, now these are practical things. Be successful in whatever it is you're doing. Whether it's digging a hole or pulling up some rocks, whatever it is, be successful in whatever it is you do.

What was another one?

[Speaker 4] (1:43:03 - 1:43:12)

The first one was, what's one thing about the world? Get all your happiness and joy from within. Yeah.

[Speaker 1] (1:43:14 - 1:44:00)

Recognize that all the joy you'll get is from getting your mind quiet by satisfying a desire and just being your beings. There is only one single joy. That's when you're being your beings.

But you set up a lack, a want, a desire to agitate the mind, and when you fulfill the desire, the mind goes quiet, and you're just being, and that's the joy you feel. There is no other joy. So get all your joy from your beingness.

Is there still one more?

[Speaker 2] (1:44:02 - 1:44:03)

Bring up the fear of dying.

[Speaker 1] (1:44:09 - 1:48:22)

I'm just wondering if that isn't too forceful. Bring up the fear of dying. That'll do it for you, if you'll do it.

But you're not free now, so you didn't do it. See, all the suppressed fear of dying, right

now, is trying to push up and push out. If you just stopped holding it in, on its own, it would all go out, pronto.

But I'd still recommend using it, to the degree you can use it. When you have no more fear of dying, your mind goes quiet, you're identifying with your beingness, and you're free. Nice and simple.

Nice and easy. The only difficulty is trying to be a limited carcass. That's where all your difficulty is.

All your misery. Everything you do not want, is involved in trying to be a limited body. So discriminate.

My son, Yukteswar said to Yogananda when he left him, after his return, recognize the world as a dream. That's all it is. You're dreaming this whole thing.

Exactly like you'd be dreaming a night dream. Wake up and see it for the dream that it is. And be infinitely happy.

Are there any questions on what I just went through? It's really giving you the very top knowledge, in the most practical way you could ever get it. Those different steps are very practical.

Of course, being out here is another one of the steps. Living with people, who release. Living with people that you can express on, and both of you release.

As I've said again and again, I'm convinced you'll never go free in the world. The world is too powerfully pulling everyone down into the worldly way of things. You need to get away from that pull, work together as a group, use your expressing for releasing.

In the world, any one of you go out there, you have to suppress, otherwise you'll get killed. You express your anger to the wrong person, they'll shoot you, if not beat you up. It gets better that way every day.

I got hundreds of policemen in California, patrolling the streets to stop the gang slayings. Yesterday there were three killings by the gangs in Los Angeles. You can't stop it out there, but you have a wonderful opportunity here of expressing, releasing, and moving onward and upward.

Again, any questions on anything I've said? Now that you all understand it so well, when I come back next week, expect to see two, four, six, eight free people. Or else.

[Speaker 5] (1:48:25 - 1:48:27)

I'll be gone. What? I'll be gone.

[Speaker 1] (1:48:30 - 1:48:48)

You know what the word gone means in hip language? What? Gone.

Tops. Okay, if there's no more...

[Speaker 5] (1:48:48 - 1:48:56)

No, there is a question. I know that you can get to me, but I seem to be lacking a shortcut to seeing this as a dream.

[Speaker 2] (1:48:57 - 1:48:58)

Just remember it.

[Speaker 1] (1:49:06 - 1:49:13)

Well, let me just back up a little bit.

[Speaker 2] (1:49:13 - 1:49:21)

When you're in a night dream, you don't sense the materiality but in a day dream things have form. Touch them.

[Speaker 1] (1:49:22 - 1:49:27)

You have form in a night dream. You've got your body, you've got other bodies.

[Speaker 5] (1:49:27 - 1:49:34)

But it doesn't feel like I have an image of them in my mind, but I don't feel like I am the material.

[Speaker 1] (1:49:35 - 1:49:42)

When you're in a dream state, you're in a dream body. Of course you're not in the physical body, you're not in that state, but this is what you're saying.

[Speaker 2] (1:49:42 - 1:49:46)

That's why I have a problem seeing this as a dream state.

[Speaker 1] (1:49:48 - 1:52:02)

No. You do wake up from the night dream. You do not wake up from this day dream.

This is the problem. Because you're so convinced that this day dream is real, that you're in it and won't let it go, release it. Then you'll see the dream nature of this physical world.

Release it. If you're holding on it for dear life like you are, you're not releasing it, you're doing the opposite. That's why you don't see it as a dream.

The same in a night dream. When you're struggling for your life, and a dream is going on, it's real. It's only after you wake up from the dream that you know it's unreal.

You've got to wake up from this dream. By letting go of your tight holding on to it, by releasing it, then it will be very obvious to you that this so-called waking state is exactly as real as a night dream is real. But you've got to wake up.

Release the back part of it. It will remain permanently. Or, release one thing, the fear of dying.

That'll take care of everything. One thing only you've got to release, one thing only, the fear of dying. But don't do it.

Because you'll discover your omnipotent, omniscient, can have anything you want from your effortless thought of it. You can materialize, dematerialize, you can teleport, you can telepath, you can tell anything you want.

[Speaker 2] (1:52:07 - 1:52:17)

That seems like some direct opposition to being doable, which I'm releasing towards being not doable.

[Speaker 1] (1:52:18 - 1:52:26)

Okay, to be in that state, you can only be in it when you know you're not the doer.

[Speaker 2] (1:52:31 - 1:52:37)

You can't say it, you can be it only.

[Speaker 1] (1:52:38 - 1:52:48)

See, to be your beingness, the top state's being your beingness only. You can't say it. Anything you say is in duality, is in a dream.

[Speaker 2] (1:52:55 - 1:53:02)

There might be some goal that I might release on totally, and it may, will come in without my...

[Speaker 1] (1:53:02 - 1:54:40)

Yeah, you're letting go of your attachments and aversions to the world, bit by bit by bit by bit. What you need is a big bite, instead of a bit of a bit. So you use what you're doing

for releasing.

See, the only effort you need is to get rid of your effort. This is what you're doing in the world. You're using effort to get rid of the effort.

But in your beingness, you need no effort. Things materialize and dematerialize instantly. But if you're trying to figure it out in your head, you cannot because your head, your mind, your intellect is the obstacle.

It's an accumulation of concepts of limitation. So you can't figure it out in your head. You can be your beingness.

You are being it right now. But you don't have to be a limited carcass. And this is what you're releasing as you work and go through the day.

You release all attachments and aversions just by getting rid of the emotion connecting you to it. Did I answer your question?

[Speaker 2] (1:54:40 - 1:54:57)

Yes. Essentially, I don't feel like I'm trying to figure it out, but I can see I can't jump in the puddle. You did answer it.

No, you can't figure it out. By day-to-day, by releasing moment-to-moment, or I can shortcut the whole thing by releasing a fear of dying. Right.

That's pretty much it.

[Speaker 1] (1:54:58 - 1:56:47)

Right. Releasing approval control is also short-cutting it. Instead of going through all those emotions below approval control.

When you have no more either approval or control, all the emotions below that are gone. But you'll still have approval or control until you release the fear of dying. The only reason why you want everyone's approval is so you'll be safe and survive.

If you can't get that, you want to make them approve of you so you'll be safe, and that's control. But when you let go of approval or control, all the feelings underneath it are out. Then left is just approval or control, which is let go of by letting go of the fear of dying.

But when you're that far, it's easy to let the fear of dying come up. You reach a point where it'll just push up and push out and you'll sit back and watch it complete itself up, discharging itself. And you'll laugh your head off.

What a silly joke you played upon yourself to think that you were limited, when you never were. Okay? Any other questions?

Okay, so, we'll call it a day of eternity.

[Speaker 4] (1:56:56 - 1:57:40)

This concludes Side A. Please fast forward before turning the tape over and listening to Side B. The following session was recorded August 13th, 1989.

[Speaker 1] (1:57:47 - 2:07:27)

The basis of our philosophy is very simple and is each one of us has no limits whatsoever except those that we hold on to mentally. If we release the mental restrictions, limitations, bondages, we discover we have always been unlimited. We have always been all-powerful, all-knowing, perfect.

And because our basic nature is perfect, there's nothing we can do about it except look away from it all the time. Where is it? Where is it?

Who am I? Who am I? We're like a bunch of drunks trying to discover who and what we are.

However, the part of us that's blinding us from seeing this unlimited being that is inherent and natural is what we call our mind. Which 24 hours a day unconsciously is looking for the absolute security out there in the world where it is not. So everyone's engaged 24 hours a day subconsciously in the wrong direction looking for what am I?

Who am I? Where am I? Where's my security?

In a in a 100% hopeless fruitless but very frustrating direction. If your basic nature is whole, complete, eternal why do you spend every day scratching for a living? Well, the kind word would be ignorance of the factual stuff that I gave you just before this.

Any smart one would say gee if I'm all that I'm going to be that pronto. It doesn't need to take time to be what you are. It takes zero effort to be what you are.

But to be what you're not to be limited takes endless effort, struggle unhappiness, frustration etc. Now all of you have probably heard what I said. How many smart ones do we have in this room?

Who have let go of struggling for it where it is not and have just allowed the infinite beingness that you are to be so that you have an effortless extremely happy life every moment. How many of us have done it? You're preferring to be miserable or you're preferring to be, in my eyes, as stupid as you can be.

If you could have anything for a mere effortless thought why all the struggle? I'm calling you stupid because I think it might help you. Is there anyone here who does not want to be smart?

So get smart. If you need the world, work it by effortless thought. Allow it to drop into your lap.

Let go of all your misery. It's easy. It's simple.

And it's quick. If you do it. If you don't do it it's complicated complicated extremely unattainable frustrating miserable.

But the choice is yours. You could be the being that you are right now whole, complete, perfect or you can choose to look away from it all the 24 hours of the day. So what are you going to do in the next month or two?

Be smart or be stupid? I'm going to give you the answer. I hope I'm wrong.

I think you're going to be stupid. But I cannot figure out why you choose to be stupid. Because the first thing I recognized in me was when I was looking for the answer that I was stupid that I said it not once.

I said, Lester, you are stupid, stupid, stupid three times. And I meant it. So you hear me talking about stupidity.

I didn't want to be stupid. And that was the bottom line of turning me around. Of course, the next thing is looking in the right direction.

I knew I wasn't out there. I spent 40 some years trying to get it out there. Ended up at the bottom.

So there was only one more way left to go. Inward. What am I?

What's this world? What's my relationship to it? What's it all about, Alfie?

And without the method, the answers came to me. However, after it was over, I could see the steps I took. Packaged it into the method which is a very effective technique.

But you use it partially, minimally, instead of fully, maximally. If you used it maximally, it'd only take you a few months and you'd have no more suppressed feelings. The only thing between you and the ultimate happiness is suppressed feeling.

So it behooves you to make the decision to stop being stupid and getting smart and releasing all these suppressed feelings in a month or two. I don't think I could give you a better message than that. I could say you could do it in a century or two.

But why not now? You are this unlimited being right now. Why not just let go of, release all the blinders which are all held together in the feelings?

Okay, are there any questions on what I've said? I'm terminating what I have to say to you right there.

[Speaker 2] (2:07:29 - 2:07:39)

As you said, people act like it's their spiritual home, it being their spiritual home. Do you have any sense of what you do?

[Speaker 1] (2:07:40 - 2:09:57)

Yeah, I walk around and I smile on my face and everybody I meet I give a hug. And I say I belong to a spiritual organization. And da-da-da-da-da-da-da-da.

It's all that acting. It's pretense. And you'll find it almost solidly throughout the metaphysical community.

And Sedona is a good gathering-in place for that community. But you have it everywhere. It really comes under one word, pride.

Metaphysical, spiritual people get hung up in pride. I know more than the others. I have a closer tie to God.

I know where the vortexes are of energy. And that's wrong. The vortex of all energy is in the eye of you.

I asked somebody to take me to the Del Rock Vortex. I'm walking around with Zora here, and I said, Well, where is it? She says, You're on it.

I said, Where? She says, The rock. And I said, Oh my gosh.

I want you to experience. And I couldn't get any feeling of any lift from the rock. And I said, Well, you're going to have rocks in your head to believe that.

And it's true. All the power in the universe is in the eye of you when you say, I am. Don't give it away to rocks.

You'll be between the rock and the hard place. Did I answer your question?

[Speaker 2] (2:09:59 - 2:10:24)

You know, I guess after having been releasing for almost six months, I think that how that was before for me in terms of how I thought about loving.

[Speaker 5] (2:10:25 - 2:10:29)

And I can see a big difference, I'm sure, after.

[Speaker 1] (2:10:30 - 2:12:03)

Right. Right. Releasing your non-love feelings.

So your basic inherent nature is Christ-like. That's the nature of every one of us. And it's covered over by the veils of non-love feelings.

Every feeling about love is a non-love feeling. So you must let go of all those feelings. And what's left over is pure love.

And you don't need a Ph.D. to understand it. Actually, the thuds become duds because they're trying to get it via the head. And the mind is the obstacle.

It's the mind that holds all the limitations. But in your beingness, you're unlimited. I say, are you?

You say, yes. I say, that's it. Why all this trouble?

Being an extremely limited carcass. Did I answer your question now? Any other question?

[Speaker 5] (2:12:08 - 2:12:14)

So, as I listen to you say that, I get this tense feeling in my stomach.

[Speaker 1] (2:12:16 - 2:12:26)

Don't release it. You see what I'm doing to you? You should have released it.

Why didn't you release it?

[Speaker 2] (2:12:27 - 2:12:33)

I guess this is surprising me because you didn't tell me to release it at all.

[Speaker 1] (2:12:33 - 2:12:46)

Okay, you want to be miserable and hold on to feelings. God bless you. It's the only thing I can say.

But that's the answer. Whatever question you're going to ask, and now ask me.

[Speaker 5] (2:12:47 - 2:13:00)

Actually, that's the answer to the next question. I was thinking about sometimes the wording just my mind grabs it and I don't release it because of the wording.

[Speaker 1] (2:13:01 - 2:14:38)

Words are in your way. Talking about it is in place of doing it. And this is what you are about to do.

So I said, don't release. Suffer. It feels awful.

Suffer. He smiles at me when I say suffer instead of getting angry and wanting to kill me. Because he knows what I mean.

It's a choice to suffer or to be in the ultimate happiness, which is your basic nature. Your beingness is God beingness. God is the infinite beingness of the universe.

Therefore, it must include your beingness. So when you identify with your beingness, you are identifying with the God part of you. And that being God, can God do anything you wish?

I've got a secret for you. He's got a big bank.

[Speaker 2] (2:14:39 - 2:14:40)

Bigger than the Fed.

[Speaker 3] (2:14:42 - 2:15:13)

I guess that's... Just talking about that goes back to my original question. Because I've spent a long time affirming and coming from that place of I am, but doing so from my head, doing so from an intellectual standpoint, because I didn't know how to do it from the other way.

[Speaker 1] (2:15:13 - 2:15:17)

You've had the release technique?

[Speaker 2] (2:15:18 - 2:15:23)

Just recently. I'm talking about 25 years ago.

[Speaker 1] (2:15:23 - 2:15:25)

When did you finish the course?

[Speaker 3] (2:15:25 - 2:15:26)

In January.

[Speaker 1] (2:15:27 - 2:17:13)

Okay, you should have been free by now. I say it should take you three months or less if you carry out the six steps. I know that because it took me three months and I didn't have the six steps.

They evolved as I went through it. I think I could have possibly done it one month's time

had I the six steps to begin with. Not to end with.

It doesn't need to take time because you are that. Unlimited being. Where is it?

It's your beingness. Yes, but I'm totally involved in being a body. Use a method to get the mind quiet and yourself obvious to yourself as to the fact that you are unlimited.

It's only the feelings that gather in the I cannots. Now affirmation is trying to program further good stuff on top of bad stuff. Give you more programs to get rid of.

It doesn't work anyhow except for maybe 5%. Has it worked for you?

[Speaker 4] (2:17:14 - 2:17:21)

It did for physical healing. I used it all the time for that. I never went for a doctor.

[Speaker 1] (2:17:21 - 2:19:15)

Okay, well, physical healing, of course, is better than physical ailment. But what are you dealing with? The most limited vehicle possible in the universe, a physical body and validating it and keeping yourself imprisoned.

So that affirmation work was excellent to keep yourself bound and around. And then round and around you go. Release in the body by a mere effortless thought will be perfect if you want a perfect body.

The body is an exact copy of the mind. The mind is something you set up. It's a sum total collection of all your thoughts and feelings.

So rid yourself of all your feelings. Your mind goes quiet and you will remain in the infinite beingness that you are. Conscious of it.

Simple. Easy if you do it. If you don't do it, it's impossible.

Any other question? Okay, so the sermon is over. The vermin remains.

All we have to do is release it.

[Speaker 4] (2:19:47 - 2:19:51)

The following session was recorded in April of 1973.

[Speaker 1] (2:19:58 - 2:25:27)

On Easter Sunday we very happily celebrate the resurrection of Jesus the Christ, right? Which to me is the epitome of the teachings of Jesus. At the highest point that he had to make to us was that we should attain immortality as he did.

He was the way-shower. He was the example. And if there's anything that we should try to do with respect to him and his teachings it is to emulate Jesus.

To believe as Jesus believed. Not to believe in him and say, Yeah, yeah, but to believe as he taught we should believe. That we should turn the other cheek.

That greater things than these that he did we should do. He said that. Greater things than these ye shall do.

Know ye not that ye are gods. So the resurrection is the highest point in his teachings and points out what we should do. We must learn at some time that we are immortal beings and until we do we keep coming back into the only hell there is, this earth living, again and again and again until we achieve our immortality.

Achieving immortality is consciously leaving your body when you're through with it. It is not being thrown out of your body by a disease or an accident or something like that. It's actually on your own wish under full consciousness you step right out of the body just as you would be stepping out of a heavy garment, a heavy overcoat.

And of course in order to do that that's how much a body must mean to you. It's like a garment you're wearing and someday when you see the truth that garment is almost like a straitjacket. It's got us so confined, so limited in our actions and movements that when you see it from a higher point of view it is very much a straitjacket.

And luckily so because sooner or later it causes us to want to move out of it into a much greater freedom. So the example that Jesus set was to learn how to become immortal, to get free of all the physical limitations. And that means getting free of the limitations of food and air also.

If we accept these things as being impossible they remain impossible until we get rid of the concept that they are impossible. In reality they are far easier than eating and breathing. It's much easier to live without needing air or food.

I guess we all know the difficulty of needing food with our diets and our digestion and indigestion and all the problems that go with it. Taking our energy directly there's no problem. You never get a bad stomach from using prana.

So it's a wonderful day when we celebrate a resurrection. If you people have any questions on Jesus, his teachings, the meaning of his life and so forth, if I could I'd be very happy to answer them. I'd rather you ask questions so we can get more direct to what you want.

[Speaker 2] (2:25:32 - 2:25:44)

A lot of controversy about something you said on the cross, Father, Father, why have you

forsaken me, or something like that. It seemed completely out of keeping with his feeling at the time, the mistranslation.

[Speaker 1] (2:25:44 - 2:28:29)

I very strongly believe he never said it. A Christ and even Jesus could not say, my God, my God, why hast thou forsaken me? Especially when he's going through the crucifixion and the resurrection.

And I believe there are others who think that way, that what he really said was he was calling for Elias. And the word is very similar, God, in the name. Elieli means God, God.

Any name with that in it is a God name. I don't believe he said it, I don't believe he could say it. Has anyone studied the evolution of our Bible?

If you study the way our Bible came about, you'll hit one point where they just had a bunch of manuscripts and just at random threw them together. It went through a long period of having to be put out underground. If you were caught with a Bible, you would have lost your life.

Things were coded, so as not to get into trouble with the authorities. And never did code it. Like the chapter on Revelation, which is really the most important chapter in the Bible because Genesis is the descent of God-man down into human-man, and Revelation is the ascent of human-man back into God-man, back to God.

So there are mistakes in the Bible, and yet many people say it's the last word of God. They don't know that it's the last word of the men who were putting it together and interpreting it. And these are things I couldn't put on a public tape, sir.

Because too many people, without question, accept that our Bible is the last word of God. But really I agree with them, and it should be the last word, but not the first.

[Speaker 4] (2:28:30 - 2:28:31)

Yes.

[Speaker 1] (2:28:34 - 2:31:25)

Because if you read it, it just doesn't make sense, the majority of it. And to put up God the highest intelligence with the intelligence of the words of that Bible is a terrible insult to God. And if you don't believe me, open the Bible and read it.

Read it like you would any ordinary story or book, and you'll see it doesn't make sense. And that's why our ministers quote one sentence from one chapter and another sentence from over here, another sentence from way over there. It's just not logical if you go through it.

So there are mistakes in the Bible, and I feel sure that Jesus never said that. I think another thing that is very badly played up is the crucifixion. I keep going to the chapel of the Holy Cross.

You see how horrible Jesus on the cross there, you know, blood, thorns. That's not godly. Even when Jesus would be on the cross, he would be in a very high state of bliss.

And the worst thing of it is they do not play up the resurrection. They play up the crucifixion. Why?

In our relatively low period on this planet that we've been in for the past 2,000 years, man being in a low state of consciousness loves blood and killing. And so they have Jesus pictured that way instead of a radiant, brilliant, resurrected Christ. They give us these awful reproductions that are in accordance with man's consciousness, not the consciousness of a Christ.

Any other questions? People go up so high, you won't have any questions. When you get up there, there are none.

I better talk down.

[Speaker 4] (2:31:29 - 2:31:31)

What do you think of the Aquarian Gospel?

[Speaker 1] (2:31:35 - 2:31:37)

It's a nice book to read. Did you read it?

[Speaker 4] (2:31:38 - 2:31:38)

Yeah.

[Speaker 1] (2:31:44 - 2:33:18)

I feel that it's a book that came through mediumship. If you investigate things that come through that way, there's some accuracy in them, and there's also some inaccuracy in them. So you just don't know.

But it reads better than our Bible does, doesn't it? It's an inspiring book, isn't it? Yeah.

I've got it. I know. The best religion is to know the truth, and the truth shall make you free.

Well, the best religion is to go free. Do you have any question on the place of Jesus and with the SRF gurus? There you go.

[Speaker 5] (2:33:18 - 2:33:18)

There you go.

[Speaker 1] (2:33:26 - 2:33:27)

What's the question?

[Speaker 3] (2:33:28 - 2:33:30)

What is Jesus' connection with Earth?

[Speaker 1] (2:33:32 - 2:41:35)

The spiritual guidance of this planet is a very well organized thing because it's run by the very best men on our planet. The higher the spirituality of a being, the greater the wisdom, the greater the intelligence. So the top spiritual men are very well organized and very knowing men.

Our knowledge and our history is very fragmented from, I guess, 3000 B.C. on. We even say before that man was caveman. And all this isn't so.

There is a spiritual direction of this planet. There is one mind guiding this planet. There is one mind guiding our solar system.

And there is a mind above that guiding the spiritual evolution of our small universe. And then there is another mind above that guiding the larger universe. And then there is a mind above that guiding the evolution of the omniverse.

It is an omniverse. It goes from infinity to infinity. But there is an intelligence, a mind guiding the spiritual direction, which is the real direction, which is the real evolution of every planet.

And so the direction of this planet is very singular. There is one mind up there guiding it. And those who are under him are all one group.

And they don't say, My religion is right and your religion is wrong. Now what religion does God have? Anybody know?

Maybe we can all join that religion, whatever it is. God doesn't have religion. God has people.

And every person is a child of God. So the group at the top are all very united and singular in direction. However, they try to come down to meet the acceptance levels of some of us.

If we divide ourselves up into, say, Hindus on one side and Christians on the other side,

so they've got to send out two leaders, one for the Hindus and one for the Christians. If there's others, they'll send out a third and a fourth. But the top group is all united.

Jesus, Yogananda, Yukteswar and the others have been coming back again and again to help in the spiritual evolution of this planet. And as far as they're concerned, they're one group who know each other and work together. And I'm convinced that this group of Jesus, Babaji, Lahiri Mahasaya, Yukteswar and Yogananda are the top leaders in the spiritual evolution of this planet and that they are working together in a very unified plan, which I am also convinced will become known in another 25-30 years when the earth starts really being guided by a spiritual direction rather than a monetary direction.

Even those on the path don't realize how much we worship materiality. And if we didn't worship materiality as much as we do, we would get our spiritual diploma. We would get our resurrection.

The only thing that stops us is that we worship materiality more than we worship spirituality. But when you get to the place where you want the spiritual as much as, equally as much as you want the material, you'll get the spiritual because that spiritual direction is always in you. This is what you're really driving for.

You call it happiness. And when you consciously want the spiritual as much as you want the material, that inner drive which is in the spiritual direction only puts the weight on the spiritual side and you'll zoom up. So these men are a united group.

They see the world as a unit and are guiding it to the best ability that the world will take from them. None of them are dead. They're far more alive now than they were when they were limited to a physical body.

Any one of them could use a physical body if they wanted to and probably would use it much more than they do if it wouldn't scare us to death. But most of us would be terribly frightened if they appeared to us in a physical body and began talking to us. Most of us would be in a state of shock.

And being frightened, we would be unable to receive the spiritual message that they would have for us. And if you ever have a vision of a master and you want to know whether it was true or not, you can tell whether it is so simply by this point. They never leave you the same.

They first lift you sky high and then feed you with material, not material, the kind of material that does, it's a bad word, with a spiritual knowledge that gives you a realization that lifts you to a higher state than you were in before. And that's a simple test as to whether you had a vision of a real master. You've been raised spiritually with their help.

They would never come in to socialize. They would come in only to help us grow

spiritually. Did I answer the question?

There's a lot of other things thrown in.

[Speaker 3] (2:41:37 - 2:41:38)

That's fine.

[Speaker 1] (2:41:40 - 2:41:50)

They are a group. They have been together before this present era. They're working together in this era and they'll be working together in the next era.

[Speaker 3] (2:41:52 - 2:41:59)

Will Babaji be the leader? Everybody will know when he's the leader.

[Speaker 1] (2:42:00 - 2:42:12)

He is now. Hang around until 2000 and you'll know. You'll know.

You won't have to listen to me. That's better knowing, isn't it?

[Speaker 3] (2:42:17 - 2:42:26)

Some other people believe in the second coming of Christ. Is Christ going to come? Or is the second coming when he comes with the leader?

[Speaker 1] (2:42:26 - 2:44:24)

The second coming of the Christ is the coming of the Christ. His second name was not Christ. I don't know what it was, but I imagine it would be Son of Joseph.

Any more than your name is missed. The word Christ is a title. So the second coming of the Christ is really the time that we become a Christ.

When we awaken to our Christhood. I do not believe that it will be Jesus coming back in a body and saying, Come on gang, we're off to the top. He would if he could do it, but he cannot make us be a Christ.

We have to do it for ourselves. Fortunately so. If he could make us a Christ, someone else can make us an unchrist.

But when we do it, it's there forever. That would throw me into a controversy. I believe it's Krishna.

Jesus is working hand in hand with him. But you can believe whatever you want.

[Speaker 5] (2:44:27 - 2:44:31)

We can still touch the force or reach out to the force.

[Speaker 1] (2:44:31 - 2:45:50)

Sure. It's all the same force with different tags on it. Called Jesus, Krishna, Buddha, Mohammed, etc.

When you see the truth is just one. There's only one beingness. And the I of you is it.

Just as much as Jesus or Krishna is it. You are exactly co-equal in that top state. Because there's only one.

So we are it. Living under an illusion that we are separate from it and from each other. But when you see the truth, you'll see a singular oneness.

That the God of the universe is the I that I am. And that you are me and everyone is everyone else. But we have to remove the illusion of separateness in order to see it.

And this you must do to get your Christhood.

[Speaker 5] (2:46:00 - 2:46:02)

How do people like Mohammed see themselves?

[Speaker 1] (2:46:09 - 2:53:56)

Through their eyes. They all see themselves as the same Self, with a capital S. He would never speak of himself as I or me.

Because of that. And because there are so many different natures of people, we need different natures of teaching. Like his specialty was self-inquiry.

Which is really the very highest of all teaching because in the end everyone has to get the answer to What am I? But it's so high, I have yet to meet the first person who was successful with it. How long should it take one to discover himself?

A second? A week? A month?

A year? Successfully using self-inquiry should take a month or two. But how many people have succeeded?

Therefore his teachings are for the few. The very few. The fewest.

When you come down you get the Gnanic, the wisdom way, which is the intellect way, which is the next highest, fastest, steepest way. After that I would classify the scientific method way of Raja Yoga, of which Kriya Yoga is a refinement. With that you don't need

any beliefs.

You just do those eight steps and you're there. And then the next fastest way would be love and devotion to God, which is the Christian way. I guess the next way is Christian also, the service way, karma.

Doing selfless service with no interest in the fruits thereof. That too will get you all the way to the top if you'll give only selfless service. So those are the main avenues, the main natures of the teachings.

And within them you get variations. To the extreme at the top is Ramana Maharshi and Shankaracharya. Get down into love and devotion.

There are many great ones from the past. And different teachers are to suit different natures of people. So the best teaching for one is the teaching that suits him best.

One that he likes best is the best for him. You can make it through any one of the paths if you would just go all the way on that path. And the one that suits one best is the path he was on before this lifetime.

He meets at this lifetime. It seems natural and easy and good to him because he was on it before. Pardon me for using the word he, all you girls, but this is a dual society.

They still have a word for miss and missus called MSS. How do you pronounce it? Miss?

Miss. But that's wrong too because it doesn't include the men. That's just as chauvinistic as mister or missus.

I think I need something or some person in order to make me happy. The moment you let go of that, that agony is gone and you're happier. Because the unhappiness is caused by your wanting and your mind thinking, I haven't got, how can I get?

And the disturbance of your mind covers up this very happy being that you are. Covers it up with a need. And then when you get, say, the fulfillment of that need, you only have a moment of pleasure shortly after which that same thing is there.

Right? Right. So you can never ever satisfy any desire.

It's impossible to satisfy a desire. If you did, you'd never want it again, right? Any desire you'd satisfy, you'd never want it again, right?

So the fact that we want it again proves that we never satisfied it. So you put yourself in a state of a constant hunger for, and that's why I say it's an agony. And the only way to rid yourself of it is to let go of the wanting, let go of the attachment for it.

And when you do, you'll feel happier, freer, lighter. Let go of all your attachments, you'll

be so light you won't be able to stay on the ground. Really.

You have no more desire. Should you just put a mere thought in your mind, it would instantly materialize, whatever it is, because within you is all power, and it's covered over. This tremendous power behind us is covered over by our wants, which are really miserly, the little things we want in this earth are nothingnesses.

So if you let go of all the desire, suddenly you'll be in a place where you've reached the ultimate happiness. And should you want something, the moment you have the thought of it, it would appear. Did I answer your question?

[Speaker 3] (2:53:57 - 2:53:57)

Yes.

[Speaker 1] (2:53:59 - 2:54:52)

So the thing to do is to try to let go of all desires, all attachments, all aversions, and be free to have you do whatever you want, instantly. You can prove this to yourself by doing it. The more you let go of attachments, the happier you get.

And the easier it is to get things. Any other questions?

[Speaker 5] (2:54:57 - 2:54:59)

Why did we create this in the first place?

[Speaker 1] (2:55:03 - 2:59:24)

If you accept that you created it, I should ask you that question. But I'll answer it anyway. We started off in the state of all-knowingness, all power, and started to play a game of limitation, just to be slightly limited, and then let go of it and feel good.

And then we tried further limitation, more limitation, and then couldn't let go of it. Because the limitation was bothering us, we pushed it to the unconscious, subconscious mind. Anything we don't like, we push to the background in our mind.

Like right now you have so many thoughts going on in your mind that are operating the body, they're protecting you from this, and all your desires are in your subconscious now. They're not all expressing themselves, are they? So they're all back there.

So setting up this subconscious mechanism got us to the place where we lost sight of what we were doing, and then we thought we were getting our joy from the things external to us. And so we go for that more and more and more until you see what we have in the world today. It's a real mad situation, where, in this country at least, everyone has everything.

They don't think so, but everyone has more than enough food, clothing. Even in the poverty levels they have more than enough food. When I say more than enough, I mean to satisfy their hunger.

And we were never so miserable as we are now. When we get far enough down where we can't take it anymore, then we start going back the other way. We start questioning, you know, what is this all about?

Why am I so miserable? Here I should be the happiest person in the world, like you. You should be the happiest person in the world.

Why? You've got a nice family, nice friends. You never have to worry about eating.

You've got everything, right? So you should be the happiest person, but we're not. Why?

Because things do not give us the happiness. We lost sight of what happiness was. Happiness is our pure state of beingness, that's all.

If you could just only be, you would be in the ultimate happiness. So we started out playing a game and we got caught up in a trap of thinking that happiness lies outside of ourselves. And we went for it more and more and more until we're at wit's end right now.

However, the suffering drives us back into the right direction to where we came from originally. When you suffer, you have to look for a way out of it. But that's how we got caught up.

It's just ignorance right now of what happiness is. Ignorance of what we really want. That keeps us bogged down.

But now that you know, you can take the direction, you can drop all this silly looking for happiness outside of yourself. Dig for it within and you'll discover that that's right where it is. And you'll be happy.

Did I answer your question?

[Speaker 2] (2:59:26 - 2:59:31)

Yes. Yes and no. It doesn't click.

[Speaker 1] (2:59:32 - 3:01:57)

Because you don't remember having done what I said we did. If you remembered it, you'd say, oh boy, this is ridiculous, I'm going right back to where I was and immediately you'd be there. But we have so convinced ourselves that, you know, it's out there in people and things that our happiness lies.

We are so convinced ourselves of that we don't want to let go of it. Separation... Their

beingness is not separate.

Your mind is not really separate. All minds are locked in. I can't think of you without you picking up a thought of it.

But you'll throw it out as quickly as I think of you. But minds are all connected. But behind that, our beingness is all just one beingness.

It's like a vast ocean in which each drop says, I am separate from the next drop. We're all like these drops. You're saying all these drops are separate.

I'm saying, uh-uh, it's all one ocean. But the oneness is the beingness of us, the isness, the life, the consciousness of us. That's all one, appearing as many, falsely appearing as many.

Now, when you'll see the truth, you'll think every body you see is your body just as much as that one is. Because you'll see the oneness of it all. And so your point of view changes completely.

You don't see separateness anymore. You'll just see yourself in everyone. But for that to make sense to you, you have to experience it.

[Speaker 2] (3:02:00 - 3:02:03)

Is there a way to start the feeling out?

[Speaker 1] (3:02:04 - 3:07:58)

To start the feeling? Yeah, turn your attention inward, back on what am I. The more you discover what you are, the more you'll discover that your beingness is the beingness of the universe.

That will unite you with the universe when you discover that. So you must turn your attention back in with the question, what am I? Assuming I am not this body, I am not this mind.

Who am I that has this body, who has this mind? Get the answer to that. Who are you who has that body, who has that mind?

And by turning your attention inward, you have it in the right direction. And if you keep it there, you'll see the answer. And that's the only place you'll get it.

You won't get it from a book. You won't get it from listening to anyone. You'll get it only by turning your attention inward and discovering it for yourself.

And when you do, you discover that you have no limitation. And that's the only thing that will ever convince you, is when you do it. So, do it and see.

If you don't take this direction, you're guaranteed all the misery there is, which is proven by everyone in the world. Everyone looking for happiness in the world is miserable. Everyone's looking for happiness in pills.

And I don't mean dope. You take the field of medicine. A group of doctors got together and complained that they're dispensing just too much of medicine.

And the reason for it is that the patients are demanding it. They think there's a medicine that'll cure all their troubles. They keep demanding it from the doctors, and the doctors know it won't do it.

But the field of medicine points up how much we're looking for happiness external to ourselves, to the degree we think some little chemical is going to give it to us. And it doesn't. Then we get frustrated.

Then we take the chemicals that knock us out, like alcohol, barbiturates, or chemicals that'll knock us out of our mind, the psychedelics. I'm just pointing up how far we've gone to the extreme in trying to find happiness external to ourselves, and we can't do it. So the world is getting to a point of crisis where it'll either have to go in the right direction, or it'll destroy itself.

But the world goes on. The fastest way is determined by how much you want your freedom, your happiness. If your wanting out is as strong as your wanting in this world, you'll quickly get out of it.

Your mind'll quiet. So the key is the intensity of your desire for it. If your desire is strong enough, you can do the entire thing in one second.

If your desire for it is equal to your desire for happiness in the world, you'd get it in a matter of months. Total quietness of mind. Because mind is just a mechanism of trying to get, setting up black and trying to fulfill it.

When you see what you are, when you see that you are the all, all thoughts drop away. There's no need for anything when you're the all. And so your mind is dropped.

And you could drop it all at once. Yes, but that's what I mean.

[Speaker 3] (3:07:59 - 3:08:02)

How do you really drop it?

[Speaker 1] (3:08:02 - 3:10:00)

The answer is wanting it more than you want the world. It's wanting it that does it. And that is the key.

Now if you ask me, how do you want it more? I can only say by wanting it more. No one can turn your want on for you.

You have to do it. It helps when you accomplish something and begin to see that this direction is correct. You get more convinced and then the added happiness should make you want it more and more and more.

Although most people, once they get an easier way of life, they quit. Then they want to use it in the world. But wanting it is the key.

The only reason why we have this world of misery is we want it. Saying we don't. But we do.

Because the mind is only creative. Whatever we experience is what we have wanted. So maybe looking within yourself to discover that you want this thing might first help you to want to let go of it.

See, we act as though we don't want it because most of our wants are subconscious. So again, wanting it is the key.

[Speaker 5] (3:10:26 - 3:10:29)

If you really wanted it, you would just plain drop everything else?

[Speaker 1] (3:10:32 - 3:13:12)

Touché. That's it. If you really wanted it, you'd drop everything and go only for it and you'd get it quickly, very quickly.

I can show you the entire way. Just stay with that. If I really wanted it, I would drop everything and just only go for it.

There's a lot of degrees of it. To the degree we free ourselves of our accepted limitations, to that degree we attain our freedom. So you're as free as you have no desires.

Theoretically it could be done in one second because all the power of the universe is right within you. If you would use it, you could do it in a second. How?

By letting go of this constant distraction of wanting things in the world. That's a 26-hour-a-day preoccupation, even when we're sleeping. So all the time we're wanting this, wanting that.

And once they're all in our mind, we don't look at all these wants. If they all came up at one time, I guess we'd explode. It's really simple.

And it's easy if we do it. It's very easy if you do it. If you don't do it, it's impossible.

The path is not hard. It's either easy or impossible.

[Speaker 5] (3:13:23 - 3:13:27)

When I first heard you say it was heavenly, I read it.

[Speaker 3] (3:13:31 - 3:13:50)

When I first heard or read that, I felt, well, I might as well give up now. And I've heard others say that. But I think I understand what you really mean now.

[Speaker 1] (3:13:59 - 3:14:01)

Mean now with respect to what?

[Speaker 4] (3:14:02 - 3:14:06)

That you say it's either easy or impossible.

[Speaker 1] (3:14:06 - 3:15:13)

Impossible. It's really very easy. It becomes impossible because our mind, every moment, is peppered with thoughts of the opposite, of attachments, aversions, that we hold on to.

And every moment your mind is, you know, ba-ba-ba-ba-ba-ba-ba-ba-ba-ba-ba-ba. All that noise is covering up you just simply being, without all that attachment or aversion. So, if you do it, if you drop all this unconscious garbage, it's easy when you do it.

But if you don't do it, it's impossible. People say it's hard. It's not hard.

It's impossible. So again, it boils down to what we said before.

[Speaker 4] (3:15:14 - 3:15:15)

It's how much you want it.

[Speaker 1] (3:15:21 - 3:21:02)

People say, yeah, oh, I want God. Oh, but my wife first, and my job second, and my children second, and my job third, then God. And those things just keep us away from it, from seeing that we are it.

Now, anyone who does what you said, or drops everything and just goes for it, gets it very quickly. Weeks, maybe months, as a whole thing. So just hold that, and maybe some week you'll do it.

And it won't be a weak moment. This is why I stopped going around talking. It's easy.

Anybody who wants it can get it. I've given the direction again and again and again to so many people. And how many of them took it?

How many of them went all the way? The majority have made life easier. And then try to use it in the world and stay there.

Instead of staying there, if you're not going freer, you're going this way. And this is what happens to almost everyone. But they made me realize they don't want it.

That I'm imposing when I keep pushing it on them, pushing it on them. It's really an imposition. That's why you don't see me in California anymore.

It's the only reason. I've got no right to impose my ideas on people. And of course anyone who wants it is all in black and white now.

All you need is just one session to take you all the way. Or one sentence in the Verities can do it for you too, if you get the full meaning of it and carry it through. So someday, sometime, someplace, every one of us finally makes that decision.

And then we do it quickly. Until that time we sort of play with it. Taking a tiny bit of it at a time.

Tiny, tiny bits of it. We keep taking it and taking it. And we play around with that taking bits of it until we finally decide, so out of the hell with this, I'm going to do it and we do it.

We go free. But we must turn our direction away from looking for it out there in the world. We must turn the direction totally within and look for it there.

I feel like asking the questions now, and there's only one question I would ask. Why don't you do it? It's so silly for an infinite being to heap upon himself or herself infinite trouble.

It's so silly. Why not just be what you are and have the ultimate happiness? I can answer for you.

The reason why you don't is you want the world more than you want to discover your lack of limitation. But everyone does it some time or other. Because we're never satisfied until we go all the way.

[Speaker 4] (3:21:05 - 3:21:35)

Thank you for spending the time to listen to these tapes. If you would like more information about the Sedona Method basic and advanced courses the how-to for achieving everything that has been described on these tapes please call us at 520-282-3522 Again, thanks for listening.

Lester Levenson Ultimate Goal Volume 2b of 2

[Speaker 1] (0:05 - 53:26)

Well, I got back to New York, in the lowest and worst state I had ever been in my entire life, and with time on my hand, and totally frustrated, no way out anymore, incapable of getting the answer. I cried out for the answer, and I couldn't get it, and it broke my heart, in the form of a heart attack. Well, after the heart attack, I was told not to take a step unless I absolutely had to, because there was a possibility that I'd drop dead at any moment.

Of course, this was a terrible, shocking thing, having been so active all my life, and suddenly being told that I cannot be active anymore. It's a horrible thing. And also, that intense fear of dying overwhelmed me, that I might drop dead any minute, and this stayed with me for days, a real horrible, low-spinning period there, being in an intense grip of fear of dying, of being a cripple for the rest of my life, and that I wouldn't be able to be active.

How can I take care of me? All that. And after several days of that, I said, well, one thing I can do is, still alive, try to get out of it somehow.

Maybe there's a way out. And with the extreme desperation of wanting out, not wanting to die, I began to question, what the hell is it all about? And began to review, what is life?

I must start from scratch. I must put all this aside. And I began to look, see, what am I?

What is this world? What's my relationship to it? What do I want from it?

Happiness. What is happiness? Being loved.

And I thought of all these girls who wanted to marry me. These beautiful, charming, intellectual girls. And that right now, I have not only these girls, not only girls wanting to marry me, but I do have the esteem of my friends.

And they're not miserable. The closest thing I sensed was a way to happiness was love. So I began reviewing and reliving my past love affairs.

Looking at the points where the happiness, the little happiness that I had, were. And all of a sudden, I got an inkling that it was when I was loving them that I had the highest feeling. And I began to dissect and pull up, pull up and dissect all my high moments of loving.

I remembered one evening, beautiful, balmy evening in the mountains when I was camping in Virginia. And we were both lying on the grass, both looking up at the sky. And I had my arm around her, under her head.

And the nirvana, the perfection, the height of happiness was right there. And I was feeling how great is love for Virginia. How wonderful is knowing all this nature.

How perfect, upsetting. And I saw that it was my loving her that was the cause of this happiness. And so I immediately turned to the other side.

Well, when she loved me, it was great. And I sensed it was not as great as what I just discovered. And I remember the moments when, publicly, this beautiful, charming girl told the public that she approves of Lester.

She loves Lester. And I could feel that nice feeling of approval. But it was not a lasting feeling.

It was just for that moment. And in order to get that feeling, she had to continue saying that. And at this momentary ego approval, it was not as great as that former feeling of loving her.

Because as long as I was loving her, I was feeling so happy. But when she loved me, it was only moments of approval that gave me the happiness that it did. When I saw that it was not being loved that was making me happy, I went into it further.

I knew it was connected with that kind of thing, the happiness that I was having. And I kept digging into it. And I discovered that I was loving when I was feeling good.

Or that when I was loving, I felt good. And I pulled up other incidents to prove to me that this was so. And I saw it.

That when I was loving, I was happy. Oh, when I saw that my happiness was determined by my capacity to love, I said, wow, I've got a handle on this thing. I got my hand onto the chain of happiness, onto a link of it.

And I pulled out one or two or three links. And I decided I'm going to pull on that chain until I get the whole thing out. Get the entire chain.

And I kept reviewing incidents from the past. And where I saw that I was not loving, I would change that feeling to loving that person. Instead of wanting them to do something for me, I would change it from my wanting to do something for them.

Things like that I did. It was the first inkling I had as to what brings about happiness. And it was a tremendous thing because I hadn't had happiness.

And I said, gee, if this is the key to happiness, I've got the greatest. And even the hopes of getting more and more of happiness was a tremendous thing at the time. Because this is what I thought was the number one thing that I wanted, happiness.

Unfortunately, most people are like I was. Most people want love and never feel as

though they have it. Only because in order to feel love, you must love.

This is a tremendous door opener to happiness. And as I said, unfortunately, most people don't see it. And even when they hear it, don't try to test it out to see whether it is so.

If they would try it out, they would discover that their happiness depends upon their loving. The more they love, the happier they are. Period.

Love. What the world needs now is love, sweet love. You see, these kids are saying, if you love me, you do it my way.

That's the trouble with the world. What I saw was the more I loved, the happier I was. That's how I discovered it equates.

Later on, when I began to move into people again, I used that to further develop my love. Having discovered that I was getting happier and happier, I wanted all of it that I could get. I wanted the ultimate happiness.

So when I mixed with people, again and again, when they did things that I didn't like, and within me was a feeling of non-love, I immediately would change that attitude to one of loving them, even though they were opposing me. Until I got to the point where, no matter how much I was being opposed, no matter how much they were defiable and tried to rend me asunder, I could maintain a feeling of love for them. My extreme heaviness was becoming less.

I felt myself becoming lighter, in fact, happier. There was a certain greater freedom I felt. I felt that it was an easier concentration of my mind, if possible.

I began to look better at my mind. What is my mind? What is intelligence?

Suddenly, a picture flashed of an amusement park bumper car entertainment thing, where all the cars got their energy from the screen wire above. This screen wire symbolized all intelligence, all energy. Each driver of the car was taking the amount of energy and intelligence that he wanted from that wire, but steering his car blindly, because he was bumping into other cars, and bumping and bumping, and that if I chose to, I could take more and more of that overall intelligence.

So I dug at that. I began to examine thinking and its relationship to what was happening. It was revealed that what was happening had a thought behind it at some time prior, and that I never before related the two because of the element of tying between the thought and the happening.

But I did discover that all that was happening to me did have a thought in that direction at some time prior, and then all of a sudden I realized that everything that was happening to me had a thought of it before it happened, and that if I could grab a hold of

this, I could consciously determine everything that was happening to me. And above all, I was responsible for everything that had happened to me, formerly thinking that the world was abusing me. And I saw that my whole past life and tremendous effort to make money, and in the end, failing, was due only to my thinking, that I was seeking happiness, and I was seeking it in making money.

And whenever the business started to make money, I began to lose interest, because the money did not bring me the happiness I was wanting. And because it didn't, and I lost interest, the thing collapsed. And I had always blamed others and other things for the business collapsing, and here it was simply my subconsciously knowing that this is not the happiness thing that caused me to lose interest in it, that caused the business to collapse.

When I lost the planning mill and everything, I remembered that when I closed it down, there was a feeling of this tremendous effort, I hope I never go through this again. It was such an extreme effort to make that business pay with the extreme odds against it. It just took all my effort, energy, and time, right around the clock, to get it going under such heavy, difficult obstacles.

But when it collapsed, I had the thought, gee, I hope I never come back again. But when I did come back in several months and found every building stripped, every piece of equipment gone, I said, oh, those son of a guns, they did it to me. But they'll suffer for it, because this was the only industry in that small town of Magdalena.

Ha, ha, ha, how stupid they are. We undid the possibility of this thing ever starting up again. And we went away with a little satisfaction in that.

But I did think that they did it to me, that the market did it to me, that others were the cause for it, until this realization that it wasn't money making that I wanted, it was happiness. And that when the money was coming in, the happiness was not there. Oh, this was a tremendous piece of freedom, to think that I am not the victim of this world, that it lies within my power to arrange the world the way I want it to be, that rather than being an effect of it, I can now be a cause over it, arrange it the way I would like it to be.

And that was a tremendous realization, a tremendous feeling of freedom, a realization that money did not give me happiness, money did not give it to me. And rethinking and looking at others, and I saw how all my friends and all the rich men, when they made the money, they never stopped and relaxed to enjoy it. But they began to drive themselves more and more, to get more and more of it, that what they had couldn't satisfy them.

And here they are going after more of it. It made no sense. There's no happiness in being me.

I saw the world madly in the wrong direction. So, my need and want to make this money

was let go of. I also saw that the more we had of things, the bigger my business was, the more responsibility I had, and the more it had me, day and night, right around the clock, the problems of business I would take to bed with me.

And I would wake up in the morning with them, and even carry them through the night in their dreams. I realized that I didn't have these big operations, that they had me. Discovering that my happiness is equated to my loving, discovering that my thinking is the cause of things happening to me in my life, gave me more and more freedom.

Freedom from unconscious compulsions that I had to work, I had to make money, I had to have girls. Freedom in the feeling that I am now able to determine my destiny, I am now able to control my world, I am now able to arrange my environment to suit me, enlightened my internal burden so strongly that I felt there was no need that I had to do anything. Plus, this happiness was so great.

It was a new experience for me. I was experiencing a joy that I never knew existed, never dreamed could be so great. Now that this is so great, I'm not going to let go of this until I carry it all the way.

I had no idea how far it could go. I had no idea how joyous a person could be. So I began digging further on how to extend this joy.

I further began changing my attitudes on love. I would imagine the girl that I wanted most marrying my friend or the boy I would want her to marry least, and then enjoy their enjoying each other. To me, this would be the extreme in love.

And if I could achieve it, it would give me more of this wonderful thing that I was discovering. And so I worked on it. And I took a particular girl at that time in Borough.

I took a particular girl and a particular girl. And I wouldn't let go until I could really feel the joy of their enjoying each other. Then I knew I had it, or almost had it.

Then, later on, I had further tests of this in talking to people who were opposing me no end. And I was trying to help them. And I would consciously feel the greatest of love for them when they were attacking me.

And it was so wonderful. I would, without any thought, thank them so profusely for having given me the opportunity of talking with them. And it threw them into a dither and question.

But I really felt that. I thanked them from the bottom of my heart for having given me the opportunity of loving them in order of making it as difficult as it possibly could. I didn't express that to them.

I just thanked them profusely from the bottom of my heart for the opportunity. Of having

been able to talk with them. Then I knew I had it.

It was the love of a Christ. Contemplating the source of intelligence and energy, I discovered that it too was available in unlimited amounts. And that it came simply by my freeing myself from all these former compulsions, inhibitions, entanglements, hang-ups, that I didn't have to do anything.

I didn't have to be subject to anything. Seeing this allowed this power that was right behind my mind to flow through like it was never flowing through before. I saw that I had dammed up this energy, this power.

And all I had to do was pry loose the logs of the dam. And that's what I was doing. I'm discovering these things.

I was removing a log and allowing a synthetic flow. Just like a water dam. The flow, if you just pull the logs out one by one.

And the more logs you pull out, the greater the flow. And that was all I needed to do, is to remove these logs and let the infinite power and energy flow. And there were times when I get this realization of what I am that would put so much energy into me.

I would just jump up on the air from my chair. I would go right straight out the front door. I would start walking and walking and walking for hours at a time.

And sometimes for days at a time. I just felt as though my body could not contain it, that I had to walk or run some of it off. I remember walking the streets of New York City, early hours of the morning sometimes, just walking at a very good pace.

Not being able to do anything otherwise, I had to expend some of that energy so to use. And, as I said, I would not stop until I could see the end of the line when this happens. I would go higher and higher and higher and say, Oh my God, there can be nothing higher than this.

And I would try and I would go higher. I would say, Oh, there can't be anything higher than this. But I would try and go higher.

I would say, Oh, there can't be anything happier than this. Until I realized that there is no limit to it. I would get incapacitated.

I could look at my body and I couldn't move it. I was so tough, heavy with ecstasy and joy. I was actually incapacitated.

I would do this for hours, going higher and higher. And then I would have to work for hours to keep coming down and down and down until I could start being the body again in order to operate it. I saw the source of all this energy, of all this intelligence, was a characteristic that was basically harmonious.

And harmony was the rule of the universe. And that's why the planets were not colliding. And that's why the sun rose every day.

And that's why everything went. And on discovering this harmony, it fell in on me. I would go out into the streets.

People would look at me, smile, say hello. When I didn't want to park my car, people from the sidewalk, two, three at a time sometimes, would get off the sidewalk and help direct me into a tight parking spot. Policemen, taxi cab drivers, would give me their parking spot when I couldn't find one.

Everything was going into one at that time. I don't think I ought to say this, but I never made a red light at the extreme. The guy from New York City did not need a red light.

I began imaging things that I wanted, small things, and they came very quickly. Then I realized the only thing that stopped me from getting something big was I just didn't dare to think big. So I asked myself, what's the biggest thing I can think of in the way of things?

I said, gee, a Cadillac with a specially built body. So I pictured a Cadillac with a specially built body, and I saw myself riding in it, and it was mine, and I dropped it. In about two weeks, an acquaintance came to me and said, Lester, I just bought you the most beautiful Cadillac.

He described it. It was the color I had in mind. Everything just like I had seen it.

He said a friend of mine bought it, got a specially built body, but he doesn't want it, and I got it for only $4,000. He said that. I looked at him.

I didn't have the money. He said, oh, don't worry about the money. He says, I'll pay for it.

However, overnight, I thought about it. I had just gotten rid of my car. It was a nuisance in New York City.

It was far cheaper to go by taxi, and far, far more convenient than it was to own your own car. So I had given up my car, and I said, this car will be just a nuisance like the one I had before. And also, I did not want to be in a position where I would be the envy of man.

And thirdly, I said to myself, well, if I've done it now, I can do it at any time I want. So the next day, I refused it and turned it down. And I tested it again and again.

Of course, before the Cadillac, I tested on small things, and I discovered it worked. Then I realized I was limiting myself. And that's what caused me to think, well, what's the greatest thing I can think of?

A Cadillac, especially the body. And I let go of the limitation, and I visualized that as being mine. And it came to me.

Then I dared even further. It was cold, and I wanted a short vacation of two weeks in warm country. And Los Angeles is furthest away from New York City, further than Florida.

So I said, well, I'm having a vacation in Los Angeles over the Christmas and New Year holidays. In full confidence that everything is OK and taken care of, I walked out of the house. I immediately bumped into a man I hadn't seen for many, many years.

He said, hey, Rusty, I've been looking for you. Remember that money I owed you? I've been wanting to pay you.

I didn't know what happened to you. And he paid me enough money to buy me a round-trip TWA ticket to Los Angeles, which I did, and immediately left. When I got to Los Angeles, it occurred to me to call an old friend who said, oh, I'm so happy you called, Rusty.

We just got a new apartment. We have an extra room, and you must stay with us. Where are you?

They picked me up. The next morning, he was in the kitchen, thinking, gee, here I am in Los Angeles without a car. It's like being without your legs.

And I said, well, that's taken care of, and I dropped it. The next thought came, call Berle, an old friend that I had driven some years earlier from New York to Los Angeles. I called Berle, and he said, I've been thinking of you, Rusty.

Where are you? I want to see you. I'm coming right over.

And he was able to see me in a matter of 15 minutes. We're having coffee over the kitchen table, and without my asking, he puts his hands in his pocket, takes his keys out, throws it to me over the table, and says, you've got my car as long as you stay here. I have no need for it.

I'm living near the studio, and I want to work. I said, thank you. So I had everything I needed by that time, and after all about 10 days, I had the feeling, well, I'm going to go back to New York.

It was about January the 3rd. I called up TWA, and they said, oh, I'm sorry. You have no reservations for 30 days.

You're all taken up, and we can't even put you on a waiting list because the waiting lists are 30 or more people. He said, thank you, and I hung up, and I said, well, here's your reservation. You feel like going, go.

The next morning, I woke up, and I asked myself, do you want to go? He says, yeah, I think I want to go. Okay, pack your bags and go.

I packed my bags and got down to the airport about 10 o'clock. Asked where the planes depart from New York, for New York, went to the gate, and the man was loading a plane for New York, and I said, are there any man shows? He said, oh, yes, there is one, but wait until I load everyone.

Just stand here. While he was loading, a woman asked the same question. He said, I don't know, madam, but if you stand behind this man, we'll find out.

He put her behind me. He loaded the plane, walked right toward me, put his hand around me, took this woman by the arm and put her on the plane. As far as I was concerned, everything was 100% okay.

He came back to me, and his jaw dropped, his mouth opened, and he realized what he had done. So I had to calm him down, instead of him calming me down. When I calmed him down, I said, well, when's the next plane?

He said, oh, in about an hour. Oh, there it is coming in right now. They put me on that plane, which got me to New York two hours earlier than when he took me off, and it was a nonstop flight, the first one I ever had had cross-country.

At that time, they all made at least one stop. Nonstop flights were new at that time. This was in Dajia, D.C., sixes and sevens, constellations, no jets at that time. It wasn't too easy for them to make cross-country nonstop flights. Then I remembered when I hung up and said, he needs a reservation. I said, not only that, I want my first nonstop flight cross-country.

And that was the reason for him putting me off that flight and putting me on the next one. And so I got back to New York, started out with no money, and came back with no money. One morning, about two o'clock in the morning, with hardly no traffic on the west side drive in New York City, I was going along about ten miles above the speed limit, which isn't bad at two o'clock in the morning and no cars around.

And all of a sudden, from nowhere, there was a policeman behind me ordering me to drive off the ramp. I went off the ramp and he gave me a ticket for speeding. The next day I was going in the opposite direction town on East Drive in the midday.

I decided to pass a car. And as I was passing him, I went five miles an hour above the speed limit and got a ticket for it. And after the second ticket, I said, something's wrong here.

What am I doing to cause this? And I was going back to just a few days prior, when I was saying to myself, I should cut out this speeding habit I have. I can't seem to do it.

How can I do it? Well, some good tickets will do it for you. At the time, I was daydreaming and I wasn't aware of what I was doing.

But when I asked, what can I do to cause this? That thinking came up. I looked at it, and I dropped it and reversed it.

And the speeding tickets stopped. And I thought that what, that feeling I thought was so real and solid wasn't real and solid. It was a product of my mind.

And therefore, my solid concrete foundation was cracking. And I knew I had to let go of it. It was not easy to let go of something that had spent most of my life building up.

That caused me to shake. I could tell that the adhesion of my stomach and duodenum was undone because formerly, the peristalsic movements of them were not together. I used to feel as though my whole stomach were jumping up and down.

And after this healing, I never experienced that again. And therefore, I knew that all the other things that I thought were corrected were corrected, were healed. And my heart was 100% okay because after that, I would exercise strenuously.

And nothing bothered me. I once walked out of the house feeling fully convinced that I need no money, that I am going to eat. And as I walked along the street, I met a friend who said, Hi, Lester.

Started talking to me and invited me out for lunch. There was another time I went out without money knowing I was going to eat. And I saw a five-hour bill on the ground and I picked it up and that paid for it.

The reason for my proving things should be that in order to ensure myself that I wasn't kidding myself, I held on to a maxim that I only know that which I can do. And therefore, I proved everything by doing it. Cinerama is a new thing.

I decided one day I want to see it. Tickets I didn't know at that time were impossible to get. But I knew I was going to see the picture.

Walking down Broadway, I stopped into a sandwich shop right near the theater and ordered a sandwich. And the man asked me, are you going to Cinerama? I said, yes.

He said, the show is going to begin in a few minutes. I said, oh, that's all right. He said, well, you have your ticket, don't you?

And I said, no. He said, you'll never get in there. I said, oh, I'm going to see it.

I ate my sandwich. When I got to the theater, it had already started. And I couldn't get anywhere near the window because there must have been 60, 70 people between me and the window.

However, the doorman in uniform was standing right alongside the window. And he looked at me and motioned, what do you want? And I put my finger up, one.

He motioned, OK. He got one ticket, rode through the crowd, gave it to me, and told me the price of it. I gave it to him, and I walked right in.

I know the show had been on only for about five, ten minutes. I didn't miss much of it. I had my seat, and I saw a very unusual thing.

You're watching a movie, and it feels as though you're right in the as if you're in a loop-de-loop roller coaster and things like that. It was beautiful. It was a real interesting principle they had.

So nothing's impossible, and everything falls into line. I didn't even have to break through the crowd to go to the window to ask. He said, give me a ticket, please.

The doorman saw me, asked me what I wanted, over the heads of everybody, he was tall. I just put my finger up, one, got the ticket, brought it out to me, and I went right in. No way.

The wonderful feeling that goes with all these unusual things is not the unusualness of it, but the feeling of God in operation. When you see the God part of you, and you know that your very essence is God, that is a delightful thing. When things are happening, it's not you, it's God as you're feeling.

And this feeling of God in operation is the most wonderful of feelings. The more miraculous or unusualness of it means nothing to you, but the oneness of God is the greatest of all feelings. When I started my search, I was a very convinced and absolutely totalist.

The only thing that was real was that which you could feel and touch. My world was as solid as concrete. My understanding of the world was as solid as concrete.

And then some of these revelations came to me that the world was just a result of my mind, that the world was an afterthought of my mind, that thinking determined all matter, that matter had no intelligence, that our intelligence determined all matter and everything about it. But when I saw that the solidity that I formerly had was only a thought itself, my nice, solid, concrete foundations began to crack. Twenty years of buildup began to tumble, and my body slipped and shook so much I just shook for days.

I just shook like a nervous old person. I knew that that concrete view I had of the world was never going to be again, but it didn't drop away gracefully with ease. For days I actually shook until I think I shook the whole thing loose.

Then my view was just the opposite of what it had been once previously. The real solid

thing was not the physical world. It was not my mind, but something which was much greater.

The very essence, the very beingness of me was the reality, that it had no limits, that it was eternal. And all that formal thing I saw was that least of me rather than the all of me. That the all of me was my beingness.

I saw that I was responsible for everything that was happening in this universe, that I was responsible for the least action of the farthest individual or person of being in this universe, because my beingness was the one and only beingness that was the cause of everything. It was my beingness that did the thinking. My beingness created the mind.

My beingness created the mind, and the mind created the body. The basic source of everything is simply our beingness. Someday you'll see it.

It created this whole universe. Trust me, if any of you created it, you'll see it someday. See what you need when you see that.

So the slightest thought you have for anything comes to you immediately. A harmony of living, love. After this three-month period, I wanted to prove everything.

Knowing that I was going to try to convey this to the rest of me, the first thing I decided to do was to become a millionaire. It proved to the world that anyone can be a millionaire. Just by the conviction of it, anyone can be a millionaire.

So I went into the real estate business with no cash, and I was buying apartment houses through mortgages and loans. But no effort, these things were coming into me until I had built up 23 apartment houses, 20 to 40 units each. It fell into me so easily.

Then after I had it accumulated, then a higher thought came to me. Now drop this. You won't have it just to sit on your mat.

And from here on, produce everything you want at will when you want it. And since that time, that has been operating for me. Everything I need comes to me as I need it.

And that's the way life should be for everyone. Just like it is for the sparrow. Do the birds have to work hard, struggle and calculate and pile up in order to live?

No. It is provided for. The animals are thirsty.

Do they have to have maps to find out where water is? No. Instinctively, they read right to it.

And if God will take care of the animals and the birds, He will certainly take care of us. You don't need to accumulate. Accumulation is obviously a sign of insecurity.

Everyone is convinced that he must do what he is doing in order to survive. And that's the only reason why he must do it. Everyone is right because I think he makes it so.

Whatever I think will happen. I think all people are crooked. My experience with all people would be they're trying to be dishonest with me.

[Speaker 2] (53:31 - 53:40)

And if I trust everyone implicitly, I know from experience, I have trusted.

[Speaker 1] (53:43 - 1:11:23)

When I was in a real estate business, one man who was known to be dishonest by handing six thousand dollars in cash to go buy a building. He took the money and says, You trust me with this? He says, Yes.

And he went for a gesture that I'm sure was most unusual for him. He hugged me. He said, You've got nothing to worry about.

And he went out and he got the deal. He bought three apartment houses. It turned out to be very profitable.

And I split the profit with him. Every deal had to be a very harmonious deal. Everyone in it had a gain.

He made sure if there was a broker in it, he got his full commission. If the seller was selling it, he benefited by getting what he wanted. The building sold.

And if there was a lawyer, he got his share. Everyone benefited in every deal. And that's the way all deals should be.

There's no need for anyone to suffer from a deal. Everyone should get what he wants out of it. Every seller wants to sell.

Every buyer wants to buy. Harmony is the basic law of the universe. After a three-month period, I attended a metaphysical group just two short blocks away, Dr. Schaefer's group. And he would call the students up to the front and ask them to give a talk to the group. And the first times he called me, I told him I didn't want to go up. And so he bypassed me.

And then after he stopped asking me, I realized, this is silly. The only reason why I wasn't doing it was the old tendencies remain, but the effectiveness of them is totally gone. The compulsiveness is done away with, even though the tendency remains.

It's like a burnt rope. It looks like a rope. It seems to be a rope, but it has no strength.

You go to pick up a burnt rope, it just falls apart. And so seeing that, I volunteered to go

up and give a talk. First time in my life, here I am up in front of a group of about 60 people talking on frequencies and vibrations.

And I got up there, and I was so surprised. I wasn't nervous. I was looking at them.

They were looking at me. And as I was talking, I had a second thing going on in the background. Gee, this is easy.

I never knew it was this easy. And that was my first experience in my lifetime of getting up in front of a group and talking. And that was probably 1953.

The super sensitivity drops away because your ego drops away. Whereas before, I was hearing them all the time. If I heard someone coming out with an anti-Semitic remark or anti-any other remark, I saw them, I had compassion for them.

I saw them hating. So I just had a feeling of more love for them because they needed it. The only one they were hurting with their anti was they themselves.

They can't hurt anyone else with it. Unless the other one else wants to feel hurt. And once I was on Madison Avenue or Fifth Avenue, I forget which, with the most beautiful and the very best dressed women of the world go shopping during the daytime.

I looked at them, looking in the windows of those very expensive shops. And I looked at them, and I looked at the mannequin, and I looked at them again, and I looked at the mannequin again, and I did it a third time. And I couldn't see any difference.

And I said, holy mackerel, and that's what I thought was beautiful. They're just mannequins. They're interested only in the skin, the outer skin of their body, dressing it, pampering it, spending untold sums of money on it.

And the only real beauty is they themselves, not the outer skin. So what became beautiful to me was a person of high love, the soul of a person. And I remember an incident where I was saying to two fellows of a girl I had known, gee, isn't she beautiful?

I could tell by their looking at me there was something wrong. I said, well, isn't she? And they shook their head, no.

And I looked again, and I says, oh, I see what you mean. And she was, in their eyes, or in physical eyes, a homely girl. But she was quite spiritual.

That's a bad word. She was high in her capacity to love. And basically that's what is behind all beauty, love.

Can you see it? So my concepts of beauty did a flip-flop. The ones that I thought were, oh, they're the most, they're the greatest, turned out to be like mannequins.

And others whom I would have thought horribly homely, turned out to be beautiful. I was so at home anywhere and everywhere that in Dr. Schaefer's classes where he taught, always the finest. Everyone was so well-dressed and so neat and so proper that I had the nerve to come in with a beard and my hair not combed and dirty slacks on.

Of course, everyone noticed it, but very properly, no one said a thing to me. But I sat there 100% at ease, in spite of all them looking kind of dagger-eyed at me. I did it on purpose to prove to me that I had no reaction, no ego left.

I always held a maxim in the back of my mind that I only know that which I can do, which is an excellent check upon oneself. I only know that which I can do. And so I would do it, test it out.

And if I did find any reactivity, I did find anything not up to perfection, I immediately went to work to correct it until it was the ultimate, and that particular thing was achieved. I did everything to the extreme limit to be sure I had nothing left on it, no more hang-ups on any particular thing. The trip to L.A. was for the purpose of proving what I had discovered and knew. And always with that maxim, I only know that which I can do, I believe I went step by step from smaller to bigger and bigger things. That's what I was really doing. That was a big one, to walk out with any money and go to L.A. And so I packed my bag, walked out of the apartment with absolute full confidence that I was on my way to L.A. With no doubt that it would not happen. And so it did. And it's not a test, it's a proving. Test implies doubt.

Any doubt would stop it from working. I went out without money because I wanted to prove that I could have anything I wanted without money. Well, you don't need money then.

When you demonstrate things, you never think of money. You never should think of money. Because instead of the thing, you'll end up with money.

But thinking you need money to do things is a doubt. Really, higher consciousness determines for lower consciousness. That's why people serve me.

Yet it's true for everyone. Whenever we think, every molecule in the universe moves to fulfill that thought. And I knew I was going into that movie.

Most people think negatively and are creating that for themselves. Most people think with very much limitation and create that for themselves. But I was thinking, I was thinking, I was knowing I was going into that movie.

I was so absolutely convinced that it had to happen. But there's only one mind. There's only one intelligence and we are all in it.

And so this man's mind was turned and tuned in my direction. Anyone who has the

absolute conviction of anything causes that thing to come about. Anyone who has the absolute conviction that he can be a millionaire can be a millionaire.

This requires no subconscious doubts to it. Because the unconscious doubting would get in the way. When you're up in tune with the universal mind in which everyone is in your power of its use, your ability to use it is greater, really, than others.

And it affects them that way in your direction. It's a high state of love. You're swimming in a high sea of giddy, punch-drunkness in which everything, and you love everyone, you can even go up and hug and kiss a tree.

And that goes over to other people and causes them to want to love you and do things for you. I saw that love was doing for the other one what the other one wanted. It was a giving without any expectation of receiving for it.

And here I was wanting something in return for my being nice. That was the reason why I was being nice. I wanted something.

When I first knew Virginia, she had gotten very sick. And I dutifully visited her and spent a lot of hours with her when she was not too attractive a condition. And she had thrown up on a chair.

And I sat down in it. And she was so horrified and apologetic about it. And I very gallantly said, Oh, that's nothing at all.

I said, I don't mind it one bit. And I kept, just wiped my pants off and sat down. That was being nice to her to win her over.

And I knew it would, and it did. So I went back to the incident, this incident, and I saw that I was really very annoyed by it and very uncomfortable. And then I just acted as though it were nothing, only to win her.

And when I saw this selfishness, I resolved, uh-uh. This I dump. This I let go of.

And I did. And I changed the feeling right there and then of wanting to do this just to get her my way to one of just feeling love for her. Each time I would see these incidents, I would recognize, now originally I thought it was really love.

I would first recognize that it wasn't love. And I would let go of that and then feel love for the girl or person, which is a nice feeling. You like and approve of that person the way they are.

You accept them just as they are. That incident was a little souring of the sweet love. Instead of, then I knew I had it.

I think it would be better to say this was good news to me because, like in other things, I

was able to carry it to the extreme. I could love people who were opposing me.

[Speaker 2] (1:11:24 - 1:14:32)

I struggled to keep the businesses going, but inwardly I had it. So I just kept going with it, and I have no regrets about doing it either. I think it is part of what molded this body-mind mechanism.

On the other hand, when this body started teaching, I realized they couldn't do it the same way because that's not how it's wired. This body-mind teaches in a very different way. That's not right or wrong, good or bad, better or worse.

It's just the way it is. If you compare what I say to what Lester says, sometimes there will be contradictions because Lester was speaking to an audience that didn't have the Sedona Method, and there were people who were looking to him even though he was trying to dissuade them from that. They were looking for him to be the guru.

Even though he kept saying, no I'm not, they kept looking at that. So sometimes he got brutal with them to try to get them to see that he isn't. And again, he was speaking to a specific audience.

And whenever you're speaking to a specific audience, what comes out is what's appropriate for that audience. And remember, none of these people were letting go, except occasionally by accident. There will be contradictions between what I say and what Lester says, and what I recommend you do is follow your own knowingness.

If you resonate more with what Lester said about a particular topic, go with that. If you resonate more with what I say about it, go with that. And don't worry about mixing it up.

It's not black or white. One thing Lester did help me see while he was alive, although actually he tried to help me see while he was alive, I didn't see until after he died, is that life isn't black or white, it's gray. Most of us think it's either this way or it's that way.

But in my experience, in most cases, it's this way and that way. And the mind hates that. Because the mind, in some ways, is a lot like a computer.

It's either off or it's on. It's right or it's wrong. It's good or it's bad.

It's in or it's out. You can't be in and out. You can't be right and wrong, according to the mind.

But in my experience, yes you can. Because those are all just concepts. None of them are real.

I also used to think that was the only way to go. But that dropped away. I'm thankful for that because I'm in a really wonderful relationship.

I'm open to having a relationship because I just believed everything Lester said. Even though he told me don't believe any of it. He said, check it out.

Even when he was teaching in that particular way, he said over and over and over again, don't believe anything I say. Find out what your truth is. But I just said, well, if he said it, it must be true.

End of story.

[Speaker 1] (1:14:48 - 1:30:11)

There is unlimited, infinite energy available to us as well as a super abundance of everything we would want to use. That's when you're in tune with nature. No effort is needed when you're in tune with nature.

Efforts required when you're working against nature. You're not in tune with it. This world was put here for our use and play.

The idea of nature needing to be conquered is a very negative idea. What needs to be conquered is our negative ideas. Then only positive things happen.

The only way to feel love is to love. You can't turn it on like a faucet. It's a process of dropping your hate.

Hate and love are two opposites of a pole. The more hate you have, the less love you have. So to get to love, you've got to drop hatred.

This concept, well, I'm going to love this one. You can't love any more than you've got no hate in you. Agreeing with someone is more loving than disagreeing with them.

That's all that means. But it doesn't show how to increase love. Everything I say is required and helps one increase love.

I communicate with them. Talk to them. That helps.

That's lower level approach. For people to increase one's love, communicating with people helps. Why?

Because first we recognize them. We're getting away from our self-centering when we do that. And then when we talk to them, we discover that they are like we are.

And that helps us better identify with them and identify with them as love. And as we talk to them, strangeness drops away. And most of us fear the strange, the unknown.

So talking with people tends to do away with the unknown and the strangeness of them. And therefore we feel more affinity for them and they for us. So communicating with people is one way of increasing one's love.

Changing a feeling I had in the past can help me now because when I review it and I see it was non-love, I feel love in that incident right now. So I'm converting what was non-love to love at this present moment. There's nothing about subconscious.

When I now review something that was not with a feeling of love, but right now I feel love, I am at this moment increasing my loving. I use those incidents again and again that turn on love and feel it and learn to love. In those former incidents I was trying to get love and not feeling so good as I could feel right now.

When I feel love. One can, if one wants to, become a millionaire. Every person can be a billionaire or a trillionaire or a quintillionaire.

If that were a consciousness that this truth that I speak of works if inner conviction does it, when your thinking does it, when your unconscious thinking that is negative on a thing is overwhelmed by the conscious thinking to the contrary that you can, then you can. Right now you're unaware of what you had for breakfast yesterday. But when I mention it to you, you start thinking on it.

You start looking for it. And those thoughts come up into consciousness. You remember it.

I had bacon and eggs. A rash or a bacon. Before I asked you that question, you were not conscious of the fact that you had a rash or a bacon for breakfast the day before or a week before.

And my asking you that brought it from the unconscious into consciousness. I always had the idea that a draft would give me a cold and it used to actually give me colds. One day thinking on it, while I was sitting in a breeze enjoying it, I said, boy, this is the same thing that I call a draft that gives me colds.

Here I'm enjoying the thing and not getting a cold. It's a cool breeze. I said, that's silly to hold on to that thought that a draft gives me a cold.

After that, I never got a cold again from a draft. I changed that unconscious thought that drafts give me colds to one that a breeze, a cool breeze is nice and does not give me a cold. That actually happened to me.

Thoughts are the only things that dam up the infinite being that we are, but they don't necessarily have to. We can have large thoughts for instance, I'm a billionaire. I can be a billionaire.

I am a billionaire. I can fly like a bird. I can swim like a fish, run like a deer, but we're absolutely convinced in our thinking that we can't run that fast.

So our thoughts are limitations and even a large thought is limited to the largeness of it.

It's still not infinite. You can always have more, can't you?

And more and more and more. And that's what would happen in thinking. You can always have more and more and more and more and more.

First you want to get a hundred thousand, then you want a million. Then you want more millions. Then you want hundreds of millions.

Then you want billions. And then hundreds of billions. And today we have trillionaires.

And the trillionaires will won't stop. They'll try to become quadrillionaires. If they become quadrillionaires, they'll want to be quintillionaires.

If they become quintillionaires, they'll want to be septillionaires. I'm not sure of that one. Octillionaires.

Sept would be nine. Okay. Yeah, the thoughts determine the amount of the infinity that manifests for us.

So you drop thoughts of limitation and take on thoughts of less limitation. I was so ill when I started. I had one foot in the grave.

And when I saw that my thinking was caused for what was happening to me, I immediately saw my body from my chin down to my toes as perfect. And instantly I knew it was perfect. I never even thought of the idea of checking it out.

I knew the lesions and adhesions of my intestines. Intestines due to perforated ulcers were undone. I knew everything within me was in perfect running order.

And it was. As I saw that the source of all intelligence was right behind my mind, that my mind was filtering through bits of it, I allowed more and more of it to come through. And digging for this wanting to know what am I, and seeing myself revealed to myself more and more as an...

with less and less limits on it. I wanted to go all the way on that. And I began to see that the only limitations I have are the ones that I accept.

So looking for this unlimited being that's... I already had inkling of that I was, I got insights of this tremendous unlimited being that I am. And on seeing that I right there and then realized well, I'm not this limited body that I thought I was.

I'm not this mind with its limitations that I thought it was. And I undid all body limitation. And almost all mind limitation.

Just by saying I am not it. Finished. Done.

Period. That's it. I so declared.

It was obvious to me that I wasn't that body and mind that I had thought I was. I just saw it. That's all.

It's simple when you see it. And I let go of identifying with this body. And when I did that I saw that my beingness was all beingness.

That beingness is like one grand ocean. It's not chopped up into parts called drops of bodies. It's all one ocean.

Which caused me to identify with every being. Every person. And even every atom in this universe.

And that's an experience that's so tremendous. It's indescribable. You see that the universe is...

First you see the universe is in you. Then you see the universe as you. Then you know the oneness of this universe.

Then you are finished forever with separation and all the hellishness that's caused only by separation. Then you can no more be fooled by the apparent limitations of the world. You see them as a dream.

As an apparency. Because you know that your very own beingness has no limits. And should you choose to express them, you can.

However you don't because of your compassion for others and the fact that they cannot take it. You hold it in the background. You hold it away from them rather than impose upon them.

And that's why the Masters rarely, rarely ever show their abilities. What they want is the other one to discover that the other one has all these abilities. Nothing is impossible when you get into that state.

[Speaker 2] (1:30:14 - 1:30:29)

There's only one mind and if we're in tune with it everyone fits together perfectly. No one has to be told even what to do. I've designed a whole series of exercises that really help you...

...was mine.

[Speaker 1] (1:30:30 - 1:30:40)

That the body was mine. I began to question who am I who has this body and mind?

[Speaker 2] (1:30:44 - 1:30:49)

And what I saw was that I was an unlimited beingness.

[Speaker 1] (1:30:52 - 1:32:50)

That this beingness was the cause of everything and yet it was not subject to whatever it caused or created. And this beingness being unlimited the only limitation was created by the mind limiting itself or by my limiting the action of my mind. Beingness is simply existence.

Isness. Amness. It's the I that I am.

It's the I-ness of me. And that part is without limitation. When you discover this the first thing you recognize is that there's no need to be a victim of your environment.

To be a victim of nature. That you can consciously create your circumstances to be the way you would like them to be. And from then on your consciousness is one of I have everything I need as I need it.

Everything is in perfect attunement.

[Speaker 2] (1:32:50 - 1:33:04)

Which programs do you suggest if you want to introduce someone? Everything is good. DVD, that's a great introduction.

Now if they're interested then the next thing would be just the basic... That becomes your world.

[Speaker 1] (1:33:07 - 1:33:19)

Everyone makes his world by his mental conceptions. Everyone sees the world in accordance with his ideas and conceptions.

[Speaker 2] (1:33:24 - 1:33:40)

There's going to be a new Sedona Method audio program. The old... Change your thinking and your world will change.

Now of course... I did in my closet. Not in a live seminar.

The thoughts that are in your mind that you're not looking at.

[Speaker 1] (1:33:41 - 1:34:33)

Any thought I'm not looking at at this moment is unconscious. The moment I look at it we call it consciousness. Or conscious.

So the unconscious thinking is the stored up accumulation of all our past thinking that

we're holding in the background and not looking at it for the moment because we don't want that. It looks to us like a tremendous piece of work to hold in consciousness everything.

[Speaker 2] (1:34:33 - 1:34:58)

It's going to be $1600 worth of courses compressed into an audio in the background and we call it unconscious. You just offer that once a year? Yes.

And that's always in March? Well, the next two are going to be in March. After that I don't know.

Again, one of the things that's happening at the moment and the only way to... So a lot of the scheduling may be changing.

[Speaker 3] (1:34:58 - 1:34:58)

Okay.

[Speaker 2] (1:34:59 - 1:35:04)

...is to make them conscious and then on a conscious plane we can change them.

[Speaker 1] (1:35:07 - 1:35:11)

That's what I was doing while I was making...

[Speaker 2] (1:35:12 - 1:35:35)

So I'm just wondering if you know what the prerequisites will be for that so that those of us Yes. When and if I do an instructor training the prerequisites will be a 7 day retreat, a 9 day retreat, having completed all the audio programs, being an active level 1 coach and probably being a certified level 2 coach. So that's enough of that.

[Speaker 1] (1:35:38 - 1:39:33)

If you let go of all of them you disappear because the body is a limitation. The body would disappear you wouldn't disappear. The logs in the dam are the subconscious thoughts which when they're pulled out the infinity behind the dam can flow through you.

The reason why people do not discover this is first they're not looking for it where it is. They're unconsciously all looking for it in the thing they call happiness. But they do not know that this happiness lies in their discovering that they are beings with no limits and by force of habit they accept that they are limited to their bodies, to their troubles.

And the accepting of it is the continuing of it. And as we continue it we make it better

and better and better. So our problems and our difficulties get better, get more and more and more.

When they go to the extreme like they did with me it seems that only then are people shook up enough to re-question the entire thing. Enough to see that the way that we are going is not the way. That our happiness does not lie in fame, fortune, and in being loved.

When things get to the extreme they realize that seeking those three things invariably end up in frustration and unhappiness. And then when they hit the extreme there's only one way to go. Not the way that they were going looking for happiness and materiality.

But to go within and question what is this all about? Then they will discover what I discovered. Anyone can do it.

If first, he hears of the way out. And second, believes that this is the way out. And third, wants it so much that it becomes first in his life.

More important than anything else. More important than seeking the happiness the way he had been seeking it. Then he discovers that he is unlimited.

That his joy has no limits. That the real natural way of life is perfectly harmonious. That nature is harmonious.

And that all he needs to do is get in tune with it.

[Speaker 2] (1:39:34 - 1:40:01)

And live it. That you're looking back instead of at what's here. Okay.

So look at what's actually here. A feeling of embarrassment. Fear.

Now, if you drop those labels that you're calling embarrassment and fear see what's actually here.

[Speaker 1] (1:40:06 - 1:40:10)

When we hold one thought within...

[Speaker 2] (1:40:11 - 1:40:12)

It's dropping away. Right.

[Speaker 1] (1:40:15 - 1:41:57)

All other thoughts keep dropping away. Thoughts of the day. What he did to me or what she did and what I should have done and my speech wasn't well and my boss gave me a

raise and so-and-so trying to take my job.

All these things are going on on a subconscious level. As you hold to one thought these subconscious thoughts quiet. They get still.

They drop into the background. And that quiets the mind. Now, I think one of the most important things in quieting the mind in meditation is interest.

When you're very interested in something and getting an answer to a question you'll override all other thoughts. So, if with intensity we want to know what is God? Who am I?

What's this world? What's my relationship to it? Any of those questions if there's a real burning desire to get the answer to it and we hold that question with intensity then all thoughts will drop away and the mind becomes extremely concentrated and then the answer shows itself.

It comes from within. The answer is there all the time. The quieting of the thought allows us to see it.

To see the answer that was there all the time in the realm...

[Speaker 2] (1:41:57 - 1:42:10)

You recognize that you just focused on what's here and you realize there were sensations. And without the story the sensations do the same thing. They just go like that and they're gone.

And it's not magical or mystical.

[Speaker 1] (1:42:11 - 1:42:17)

When that desire is intense we get answers.

[Speaker 2] (1:42:18 - 1:42:19)

See, that's why...

[Speaker 1] (1:42:22 - 1:42:43)

I started thinking is what I thought it was. Mine could be. But I was at the end of the line.

They told me I was finished. I only had days, weeks, 11 weeks...

[Speaker 2] (1:43:01 - 1:43:22)

First I have a lot of anxiety now. No, it's just that because before I arrived here I have expectation. I thought that I'm going to get enlightened after this class.

[Speaker 1] (1:43:22 - 2:01:42)

I thought it was nonsense. For the weak-minded. People who believe fairy tales and things like that.

But it was only because of the intensity of the desire to get the answer. I had to have the answers that things began to come and they came relatively quickly. Over a period of three months I went from an extreme materialist to the opposite extreme.

The material was nothingness and only the spiritual was the all. But the wish to get the answer was so strong that in spite of that mind being one of the noisiest of minds the answers began to come. And I automatically fell into things I knew no words for them like Samadhi.

I would concentrate on something I'd lose awareness of the world I'd lose awareness of the body and I would be just pure thought. The thought itself would be the only thing existing in this universe. That's absorption when the meditator and the thing meditated upon becomes one.

You lose consciousness of everything but that one thought. That's a very concentrated state of mind and the answer is right there. Then another thought would come up.

I first started on what is happiness. What is life? What do I want?

Happiness. What is happiness? And I saw happiness depended upon my capacity to love.

First I thought it was I wanted to be loved. That wasn't it. And I saw it was my capacity to love that gave me happiness.

What is intelligence? I'd hold to it and hold to it and I'd see it. There's only one intelligence in the universe and we all have direct line to it.

And this went on in a matter of three months time. I believe I saw the entire picture went all the way only because of the concentrated approach. I know nothing about the subject.

I know nothing about the direction, the way, the path. But I wanted to know what is this world? Who am I?

What's my relationship to it? What makes it tick? And then you see that the whole world is nothing but you.

That there never was anything but you all alone. You thought there was only one. But that isn't the final state.

You come out of it and there's still a certain amount of mind left. So you go back into

meditation until there is no more mind controlling you. When you've eliminated all the habits of thought, all the tendencies of mind, you're free.

Then you can use mind. And you will be master director of it. It no longer determines you.

You determine it. Now we're over 90% controlled by the unconscious mind. Well, the conscious mind is easily controlled.

Subconscious is not because it's a mechanism we set up of not looking at our thoughts. Making them operate on automatic pilot. We do it to the entire body.

It's all automatic now. And then we do it to all thoughts but the thought we are interested in at the moment. We don't want the thoughts in the first place so we push them away.

We are happiest when there are no thoughts. Sometimes when you work with your hands you're occupied. You're very happy, right?

Why? Thoughts are out of the way. Or even subconsciously it's quieter.

We really don't want thoughts. Thoughts are the things that make us unhappy. Even the happy thoughts make us unhappy.

Because if we're going to enjoy something then we're concerned about the possibility of maintaining this which we know it's not going to last. So the thought of the pleasure at the same time invokes the experience of that it's not going to last. So even thoughts of happiness are limited.

Because the real happy state is the no thought state. The state of omniscience. It's beyond thought.

Now we start on meditation. But meditation does seem to be a question in many people's minds who have meditated for years and years. And the best type of meditation is with questions.

When you just drop into a nice quiet state without questions you get a good feeling but no progress of getting the knowledge, for the capital K. You're moving toward the quiet state. So if we want to take the shortcut we start off with the question we finally have to answer.

Who am I? I want to keep this with meditation now. Now meditation should be with questions for more rapid growth.

It is where the jnanis get the advantage over the bhakti. This surrender and devotion throws us into nice feelings and they're good. But a jnani goes further.

He says, alright, don't stop there. Get the answer. It's only when we fully know who and what we are that we're at the end of the road.

So the fastest and best way to meditate is to pose a question get quiet until the answer shows itself and go to the next one until all answers are there. I was very lucky that I knew nothing because intellectual knowledge about the subject is an obstacle. The ego substitutes the intellectual knowledge for the real experiencing of it.

I was very, very fortunate not to have had any knowledge of it. However, I prod you in this direction. Don't believe anything.

Start from scratch. Build up your knowledge on a solid foundation of proof step by step. Everyone must do this.

And the only useful thing to us is that which we experience unrelated to driving a car. If I say, I know how to drive a car you turn the key on, you step on a clutch you put it in gear, let the gas out gradually, so forth and so on. I read that in a book.

Now I get into a car. Can I drive a car? Not until I experience it can I drive it.

The same thing on the path. We must experience everything. We must, of course, adopt the attitude that what these great ones are saying is so.

They have experienced it. However, I must check it out and prove it for myself. And the basic truth is that there is only one reality.

There is only one absolute truth. And that is that this whole world and universe is nothing but God. But better than that is nothing but my very own self.

God is far away. He can be miles and miles into cosmic space. But my very own self is right here.

It's something I know about. It's something I can almost make concrete, my very own self. So using self as God, I think it's far more practical than putting him out there, putting him apart from us.

But each one must start from the bottom and prove this whole thing out to themselves. And as the proofs begin to come, the more they come, the more we accept what the great ones say until we experience the whole thing. Every aid should be a means of quieting the mind.

Now, if meditation is difficult, we can prepare the way by chanting. Chanting puts our minds on the chant itself and the thoughts of the day drop away. That quiets the mind.

Exercising the body, doing certain asanas and so forth, do the same thing. And anything that helps is good, whatever it is. But the basic thing is to quiet the mind.

The mind is the only thing that keeps us from seeing our infinity. The mind is nothing but a collection of thoughts of limitation. And in meditation we try to quiet that mind so we can see this infinite being that we are.

Meditation should never be passive. We should never try to force the mind to go blank. Meditation should always be with questions for the best.

Meditation. The more we practice meditation, the easier it is to do. To get the real deep insight requires a certain momentum.

When meditation gets to be more enjoyable than things of the world, then we go at it with vigor and enthusiasm and desire for it. And then we just can't wait until we get back to it each day. When we get that momentum going, the mind gets quieter and quieter until this infinite self is just glaring at us and we just laugh.

I mean, with all this talk on meditation, we ought to try it. You see? I have a lot of centers they concentrate on.

The tip of their nose, the navel. The best place is up here, between the eyebrows. Concentrating here takes your mind off other parts of the body besides it being the center for the third eye, the astral eye, the spiritual eye.

It pulls us away from the lower centers of the body when we come up here. So if I were to recommend a spot, it would be here. But anything that helps, helps.

The heart's a good place because it is a center of feeling. And feeling is closer to the self than thought. It depends on your background.

If you're a Vajra Jnani, it would be the heart, but not on the left side, on the right side. If you're a yogi, either the navel or the tip of the nose are up here. And the place you'll like is the place you have been using in prior lives.

When I did my concentrating, it wasn't in any location. It was wanting to have the answer. That's what I concentrated on.

Every thought has to have desire behind it, otherwise you wouldn't think. Isn't that so? So there's more than one desire.

The only thing you eliminate is desire itself. Not desire for this thing, desire for that thing. You have billions of desires to eliminate.

They take more than forever. But eliminate desire and you're finished. Nothing else to do.

I'll probably break the triangle down into more. I think I'll start with desire in the top and then come down to two. Attachments, aversion, and break that down into probably

emotions and tendencies and thoughts at the bottom.

Growth is so simple. There's nothing complicated about it. It's getting rid of these thoughts that culminate in tendencies, that culminate in emotions, that culminate in desire.

Run them out and you're totally free.

[Speaker 3] (2:01:42 - 2:01:46)

That's all you have to do.

[Speaker 1] (2:01:52 - 2:15:26)

Run out desire itself. Think on that. Desire breaks down into attachments and aversions.

If you have desire, who has it? You have. If you have it, you cannot have it.

Unless you want to hold on to it, then you can have it. Actually, it has you. You have control of the desire.

Everyone desires to control every other one. Run out desire and you run out wish to control. Desires, tendencies, thoughts are all the effect of the ego.

Knock them out and you knock out the ego. Vaichara looks different to me now than the way it used to. Like I used to say, I used to give it to you like Bhagavan.

Just discover what you are. I can see now that it's more than that. It's knocking out what you're not.

That is growth. Because you people can get into a high state and stay there. You don't knock out what you're not.

So in Vaichara, when you see what you are, you must knock out what you're not. And if you're white, you're not black. If you're cold, you're not hot.

So when you see what you are in Vaichara, you're not the opposite and you knock out the opposite. And even in Vaichara, that's the growth, knocking out what you are not. It's possible to see yourself and move away from the mind.

You just submerge the mind. That's not growth. I think you've all had sights of the self.

Why don't you remain that way? Because you submerge the mind, you put it aside for the time being, you felt great, and after a while the mind re-emerges and you don't feel great. So in Vaichara, you've got to will out what you are not when you see what you are.

When you see you're unlimited, you know you're not that limited body. You've got to

knock out identification with that limited body. So again, the growth is willing out what you are not, even in Vaichara.

You see, Bhagavan doesn't emphasize that, does he? And I don't think I used to either in the early days, did I? Because it's so automatic.

If you see you're unlimited, how can you see that you're limited? It's the way it seems to you when you're there. From down below, you've got to knock out that which you are not when you see what you are.

You see, when you get up there, like Bhagavan is, you no more see what you are not. You forget about it. Well, when you get into the Self, you see you're not the body.

So you don't identify with the body anymore. But the growth is not seeing yourself. The growth is not identifying with the body.

And if I move up again, I'll say the same thing. All you've got to do is just see what you are. So remember that.

Even in Vaichara, growth is willing out that which you are not. And you go high to see what you are so you can see that you are not the body-mind and you can will it out. You drop it so easily when you see what you are.

When you see what you are, there's no doubt whatsoever that you're this limited clump of garbage, clay, mud, slim, excrement. There's no doubt about it. So it seems automatic.

When you see what you are, you automatically see what you're not. This body is the opposite extreme of what you are. You can't be any more limited than a physical body.

It's the other extreme end of your infinite beingness. It's one step lower than being a human physical body. And it's not too much lower, not being an animal physical body.

The physical body is the bottom end, the opposite end of infinity. And this is what you hold on to for dear life. So again, the way should be so clear to you.

The only growth is dropping what you are not, dropping identification with the body-mind. And everything else is just aid to do that. Any questions?

And the whole subject summed up is, I want that. Drop all these thoughts to the contrary. What remains over is the infinite you.

Isn't that difficult? Isn't that mystical? To keep yourself from realizing it.

You read about it instead of realizing it. Reading is not doing you any good. I really believe it's holding you back if you read.

You've heard me say that it's as difficult for you to be yourself as it is for you to be a female. That's true. But that's something you ought to work on until you see it.

That's where effortlessness fits in. It takes as much effort for you to be yourself as it does for you now to be a female. So where's all the effort?

I say the fate should be, not God, but happiness. Because everyone, I think, is more or less consciously seeking it. Actually, anyone seeking happiness is seeking their very own self.

Looking for it externally where it isn't. And feeling their self only momentarily when they stop thinking. The only time you feel yourself is when you stop thinking.

Because thinking covers over the self. Thinking covers over happiness. That's why when the desires are fulfilled, the thoughts stop.

They're not striving for it anymore and we're happy. But it isn't the attaining of the thing that causes the happiness. It's the stopping of the thinking of how to get it.

That stops the thinking and allows the self to be. And that's what happiness is. It's a self meaning, more or less.

Renunciation. True renunciation is in the mind and is neither achieved by physical renunciation nor impeded by the lack of it. That's what we said, that's what Paramahansa said, right?

In the beginning. It's not taking the world as real nor running away from the world. A renunciant knows that there is no happiness in the world and being.

True renunciation is in the mind and is neither achieved by physical renunciation nor impeded by the lack of physical renunciation. A renunciant knows that there is no happiness in the world, in people or things. That the only happiness is in beingness.

Being the self that we are. He accepts all and everything as they are, resists nothing, covets nothing. He is therefore at peace, in equipoise, tranquil and serene, as he is desireless and harmonizes all conflict.

Summed up, renunciation is giving up of the ego. The continuous method is daily letting go of the ego and daily being more in the consciousness of the self. True renunciation is of desire, passions and attachments.

This will expand one's love to embrace his own family, all people, the whole world. It is the divesting of the smaller to merge into the all. It is the letting go of the lesser for the greater.

Give up I and mine rather than my possessions and all is given up in one stroke and the

very seed of possessiveness is destroyed. One renounces mentally, not by location. The only real renouncing is in the mind.

Renunciation is not a withdrawal but is a widening of love. Renunciation is renouncing desire, passions and attachments. It is important for people to know that they can renounce in the world.

Renouncing in the world because of the state of beingness today is far more difficult than renouncing when one is away from the world. It is far easier to renounce in isolation than it is in the world.

[Speaker 3] (2:15:31 - 2:15:33)

It is getting rougher and rougher.

[Speaker 1] (2:15:33 - 2:20:28)

Rare is the individual who can renounce while remaining in the world. It takes a very advanced being to be able to do that because we are so swamped by the accumulated tendencies of the past and we are so much operating on automatic control being automated by these past tendencies that we very easily slip into the stream of the world and are actually sunk by it. So even though it's not necessary to isolate it's very, very helpful and is needed by almost everyone only because the ego habit is so, so strong.

And this is borne out by the number of disciples who remained faithful. Like in Maitreya Swara's lifetime there were only two who remained devoted up until the end. The tendencies today are so strong the past tendencies, the vasanas, the past habits of thoughts are so strong that rare is the individual who could make it on his own in the world or even make it in the world after leaving a ashram.

But it can be done. But it's rare. Therefore it's advisable to isolate as Ramakrishna said and then when you're strong enough that you don't sink then go into the world.

You see, he had to take even his twelve disciples and take them out of the world and train them first so that they would go into the world and not be caught up in it. Again, I'm emphasizing how difficult it is today because of the Kali Yuga. I think we're covered from all sides.

First renunciation is renouncing the ego. That can be done in the world or out of the world. It can be done by a householder or by a monk.

It's far more difficult for a householder because he's in that dangerous situation where he can sink. I guess all in all the very best way is to isolate for periods of the time. Go back into the world, out of the world, back into it, in and out.

I think it's the very fastest means of growth. There's hardly anyone who, of all the people

who've been listening to me and hearing me say all these things, who hasn't sunk. Sooner or later they seem to sort of feel their own strength and then they decide, well, I'm going to use this in the world.

And this is where they sink. It's impossible to use this in the world. Once you start trying to use it in the world, the world is real.

Well, make life better. Get more things. Get more help.

Help the others to know this. Things like that. The straight and narrow is the path like a razor's edge.

The narrower path is a razor's edge. In a moment you step off it, you fall. Yes, now I'm emphasizing how important it is to keep up the vigilance every day.

[Speaker 3] (2:20:29 - 2:20:31)

You let it go for one or two days.

[Speaker 1] (2:20:32 - 2:28:55)

However, no effort we make is ever lost. All the effort we make is moving us in the right direction. But the question is, when do you want to make it?

This lifetime or several lifetimes from now? If you want to make it this lifetime, it has to be all out. Each step back shows you the way.

See, when you drop into Samadhi, you begin to get your realizations. Everyone thinks, oh boy, that's Samadhi, that's it. That's the beginning.

The ego elimination and quieting the mind go hand in hand. The ego creates all the thoughts. Every thought is to satisfy the ego.

So the more you eliminate the ego, the more you eliminate thinking. And when you do it enough so the mind can remain quiet, at least at moments, that moment is Samadhi. And it can be described in words what the feeling is like.

They call it absorption. You're thinking on something. What is the world?

You keep thinking and thinking and all other thoughts drop away. And as thoughts drop away, you lose awareness of the world around you. And as you keep thinking on it, then you lose awareness of your own body.

You forget your body. You forget yourself. And then when you forget the world, you forget yourself.

The only thing in mind is that one single thought. And that's the only thing existing in the

universe at that moment, that one thought. And since there's only the thought, you are it.

The way it seems that there's only a single thought in this universe. And when you hit that point, the answer is there. You come out of it in a state of ecstasy.

You're looking so high. You're also ego-ulated because you got a tremendous answer. But it encourages one to do it again and again until all the answers have gotten.

And as you get each answer, you're moving closer to the fullest answer of the question, Who am I? What am I? Now, to get to the state of Samadhi takes that momentum that I've talked about.

It has to be daily, every day. And we have to want this more than we want anything else. We have to want this meditation, this directing of the mind, more than anything else.

It gets to be a real delight. You enjoy it more than anything else because you're getting quieter. That's the quietness of mind that gives us happiness and joy.

So when you reach a certain point, I call it getting over the hump. When meditation is more enjoyable than anything else, then we're over the hump. Then we can get this momentum going.

We meditate enough so that we lose consciousness of the world in our body and then we're in Samadhi. We're in a state of absorption where the thinker and the thought become one. And then the answer is there.

And that wipes out tremendous amounts of false knowledge of the ego. It wipes out tremendous chunks of ego and the more ego we wipe out, the deeper we can go into quieting of the mind the next time. When the momentum gets started, never let go and you go all the way so that there's no more ego left.

Because if you stop at any time, you'll be sucked back into the world by the amount of ego that's left. Or if you're extremely high into it, you'll get sucked into being a ruler of a world or even a universe. Some of the times he talks about this in his book.

You go so high and leave a little ego left and you get to be ruler of a world or a solar system or something like that. And then it's going to take you, in terms of our time, millions and maybe billions of years to go the last bit away. The place you can go fastest is right here.

The higher you go, the slower the rate of growth. Because this is the severest of prodding we get right here in this life that we're in. It's the most difficult.

The higher you go, the easier things get. The more everything is OK. The less need there is to grow.

And this is the trouble in the astral world. It's such a delightful world that very few people there grow. They come back here and do their growing.

But things are not so delightful. In fact, I say it's not coming from the things. It's coming from the instilling of the thoughts of desire for the things.

The thoughts are quiet. The mind's quiet. And the self is right there.

The self is always there. It's perfect. It's infinite.

Here and now. You can't change that. Nothing we can change are the concepts to the contrary.

Concepts of ego are the concepts to the contrary. So you've got to be careful. You get caught up in that thing.

At the beginning, it's all right. It gives you encouragement. You master the world.

But you've got to be careful that you don't get caught up in trying to remain a master of the world to the degree that your ego is let go of. Love is something you can't turn on, nor can you turn it off. It is what it is.

It's according to your state of beingness. What the world calls love is other than what we're talking about. Your capacity to love, your level of love, inwardly, is the same all the time.

But at one moment, you let it out more than at another moment. The amount that you have, you can only let out to the degree that you have it. But it always feels high because it's your highest capacity to love.

In our high state of love, we love everyone equally, whether they are your own family, your own children, or strangers. But love is exactly equal.

[Speaker 3] (2:29:00 - 2:29:03)

That's another way to tell the high state of love.

[Speaker 1] (2:29:07 - 2:47:19)

But only to the degree we have it can we express it. And when we're feeling it at our highest point, that's always high to us because that's the highest point we know. But you get into a state of ecstasy where it's overwhelming at times.

It gets to be this ever new joy welling up every moment. And you reach a point where you become incapacitated by it. And you rise above that by it dropping into a state of deep, very profound peace.

What was sort of an excitement thing turns out to be a serenity thing. And that's the peace that passes all understanding. It's a peace that can never be deterred by anything.

Even if you see a bullet coming at you, it wouldn't disturb it when they are. And remember you can use everything that's happening in the world to grow by. An excellent chance to undo a lot of ego.

And the way you fortify yourself is to keep the practices going. You're meditating every night, every morning. Never, ever let go.

You must withdraw it when you're in the city. Every night and every morning. Gather yourself in to get the necessary power.

If I could start with something to tell you my impressions of you. It appears to me that since I was here last time people seem to have greater, more intense problems. This is for all people in general, not no one in particular.

And also for the majority of people that I was talking with, which is more than what we have here. Just tonight alone before I came I spoke to five different people who are not with our group they weren't with our group last time either. Now this intensification of problems appears as though people are going backwards.

But it isn't true. People are beginning to rise to this state where they can outwardly express themselves. Where problems are now coming out into the manifest rather than staying held in the mind.

When people are very apathetic it's difficult for them to express. It's difficult for them to do. And so the problem remains one around in their mind and most of them don't come out in the world.

When they get just one step above that they're still in this apathetic state which is a very low state and they're beginning to acquire some of the capability of doing. And then their problems become manifest. And it seems as though the world is falling in on them.

But actually a state of growth to move up from the tamasic the complete tamasic state and come up into the beginnings of the rajasic state. And that's the state of tamasic rajasic. Are you all familiar with these terms?

Tamasic, rajasic, sattva, abhijan. So when we come up into this tamasic rajasic state we begin to do with tamasic tendencies. So we're somewhat destructive.

And that includes ourselves. So we become destructive to ourselves. We have problems and things seem to get worse.

Sometimes we think we're going backwards but actually we're moving ahead. Now the

step above tamasic rajasic would be pure rajasic. One of doing it.

Right in the middle you're equally destructive and constructive. Move up another step you move into the rajasic sattva area where you're a big doer. Constructively.

You step up from there you go into the sattva state. You don't have to do. Just have to be.

So the overall picture that I see is that the world is moving into this moving up into this tamasic rajasic state and everyone seems to have bigger and better problems. Now it's not everyone. Of course the percentage of those on a path is less than the percentage of those in the world.

They're all involved in this. You see it expressed in the race issue juvenile delinquency Vietnam Cyprus Congo It's prevalent everywhere today. The way they're coping with it is in a tamasic way a destructive way.

Problems don't have to be solved by killing each other by violence by looting. Problems could be solved by discussion and should be. But it's a step forward from a lower state.

The world today is in a very low state of beingness. It's usually called the materialistic age. If you haven't read Sri Yukteswar's holy science on the cycles it lays out the various cycles of earth and how we go from the top to the bottom to the top every 24,000 years.

We came out of the lowest stage of 500 A.D. You know what the dark ages were. We're moving into the second stage and we're having the growing pains of getting out of this the first into the second. But the second is not a highly spiritual stage.

It's a stage where technically we advance tremendously. The third stage begins the state of we know this is a mental world. We stop fighting each other and we begin to love each other.

And the fourth state is a state in which man knows his beingness in God. However, at any time whenever anyone chooses he moves into the highest state. We don't have to stay at the level that the world is in in general.

And those of us who are on a path are pulling up out of this general level of the world. Aren't we lucky? To the world everything is hopeless.

They feel helpless. We know there's a way out. No matter how much it hurts.

We know there's a way out. We have a hope. And what's the way out?

Not looking to the world for happiness. Not looking to people for happiness. But looking for the place where happiness is.

And that place is right within us. Within our consciousness. It's our natural inherent state which we have through ignorance undone by imposing concepts of limitation.

I need this. I need him. I need her.

And if I don't get these things I have trouble. I am hurt. Growth is only letting go of these concepts of limitation.

Or on the positive side going within and seeing this unlimited being that we are. Anytime we have trouble anytime we have a problem we're trying to be the ego. We're trying to express the self through the limited ego and it's too small.

It gets squeezed and it hurts. So if there is a problem the thing to do is to ask yourself what am I doing? Wherein is my ego demanding seeking and so forth?

If the answer comes if you see how ego-like you're causing this so-called problem you pull the cause up from the subconscious into the conscious and once it's conscious you naturally let go of it. The reason why one doesn't let go of it is because the reason the thought that initiated this difficulty is subconscious. So either we make the thought conscious and let go of it or we know strongly enough that we are not this body, this mind, this world.

We are the self and when you feel the self the fear of the self is nothing but unlimited joy. What more do you want? Now you've got everything.

It might sound quite indicting when I say any problem any trouble is ego-motivated. But that you'll find is true. When you'll be yourself there is no problem.

There is nothing that will not fall into line perfectly harmoniously with no effort. The more ego-motivated we are the more difficult the world is the more difficult it is to accomplish something the less harmony there is and the greater the misery we have. And it's really as simple as I'm putting it.

What's not easy is to let go of these wrong habits of insisting upon being an ego. The habits I've called have been well ingrained over millenniums or maybe hundreds of thousands of years. But all of us on the path are now letting go of these things and we don't let go easily because of habits that's been there over a long, long period of time.

However, the moment we choose to let go then we can. If we say we can't let go it's because we really don't want to. The desire to let go of the misery isn't strong enough.

But actually it's as simple as this. Not easy, but simple. But once we accept it see the simplicity of it all we need to do is affect it.

And no one can do it for us but we ourselves. You have to let the ego sense go. The ego is, I am an individual Lester.

And I have a body and I can do things. That's wrong. If I am the self there is no Lester.

I have to get Lester out of the way and let self, the god, operate. Actually you'll move. You'll sort of float through things.

But there's no effort. If there's effort it's ego. Now of course you're going to have to use effort because you're not starting off as the fully realized self.

But you see when this girl goes to the extreme she lets go and things happen effortlessly. That's letting go and letting God. Professing faith, professing all these things doesn't do it.

Actually having them does it. The fact that she has troubles is absolute proof that she doesn't have the conviction of God. Because God is all.

God is perfect. And if God is all and God is perfect everything is perfect. What is there left for me to do?

And if you take that attitude so be it. When there's no effort there's no ego. When the effort is extreme there's extreme ego.

And you're going to use effort until you're fully realized. Now there'll be times when you'll use no effort and everything will fall perfectly into line for you. So at times you'll be yourself.

Be the witness. Be not the doer. Let it happen.

God's world, whatever's happening is good. Be it good or bad. It's the same thing.

Whatever's happening in the world is happening in the illusion anyway. What difference does it make whether you have a dream. If the dream is good or bad.

It's still a dream. But the reality of you is perfect. All joyous.

All glorious. All happy. You're always free if you'll see the truth.

There's nothing out there but your consciousness. Everything you see is in your mind. Right?

Where do you see anything and everything? In your mind. Take away that mind.

Where is everything?

[Speaker 3] (2:47:20 - 2:47:21)

God.

[Speaker 1] (2:47:22 - 2:58:20)

And you do this when you lay yourself down to sleep. You let go of the mind and this whole physical world drops away. So whatever is out there is your consciousness.

So if you set up another person and a problem that's your consciousness. See the perfection. That's all it will be.

The moment you recognize a problem you're stuck. All there is is a singular oneness throughout. And you are it.

That's why I say you can't get rid of a problem. Because you recognize it, it's real. And the moment we see the real thing, the perfection there is no problem instantaneously.

If we will just be our natural self but we're trying to be a limited ego that takes effort. It takes effort to be limited when your natural state is unlimited. And the more you try to be limited the more effort it takes.

But to be your unlimited self it takes no effort. Just like your friend when she got to extremes, she let go and everything was straight now. No effort.

All the time she was trying and trying, things were getting worse and worse. I say all she had to do was be herself. And if she locked herself in a chamber somewhere with a padlock the thing would have come to her.

You don't sit down and wait. You don't do anything. You just know that everything is perfect.

And then the slightest thought you have will come into being immediately. There's no limitations on God the self. Even if you thought this way and are not whole, wherever you go it would have to come into being.

If you let go because you're invoking your infinite power nothing can stop it. Praying is for those who are not beyond praying. When you know as much as you know, to whom are you praying to?

If you are that, why do you have to pray to it? See, praying admits duality. I pray to God.

That's why Master says demand. He doesn't say ask. And when one prays, one should pray for one thing only.

More wisdom. So that you eliminate all need for any prayer. For any asking.

However, it all depends on one state of understanding. Most people in the world today need to pray. It's a beginning.

But prayer admits duality. Now this is the weakest point in the Christian world. Duality.

God is out there. And we know that God is within. Even though Jesus says seek ye the

kingdom of God within.

We still look for God without. And he's not out there. He's only within.

He turns out to be our very own being. The word I is God. With nothing added to it.

You just say I. That feeling of I, that's the self, that's God. But when you say am something, that isn't.

Or I am something, that isn't. But just pure I. And only I.

That's all you see and all you know. That's God. That's why they say God is closer than flesh.

It's I. How close is I? It's closer than the flesh is.

And that is God. Reminding you of what you know. That you are that self.

Just hold on to the word I only. I, I, I, I. And you'll be more exhilarated than you feel now.

Just try it on your own. Just I, I. And not I am a body, I am a mind.

But I, I, I. That feeling of being. I think the word that describes God more than any other single word is beingness.

God is all beingness. We are, when we look within, all beingness. Pretending we're a tiny part of it.

A limited body-mind. But when you look within you'll see that we are all beingness. So beingness, beingness is God.

Beingness is also awareness, consciousness. It's the same word. Later on you'll see them as identical.

Beingness, awareness, consciousness. Don't be yourself and there never will be a problem. Seeing a problem in a world is trying to be a limited ego-body-mind.

If you think you have a problem, you do. If you'll just accept that God is all. God is perfect.

That's all there is. And look at perfection. That's all you'll ever meet with.

You have to wipe out the word problem, can't, don't, won't. All negative words. In the future when man is in a state of harmony, all these words will disappear.

The higher you go, the more you see the perfection. The more you see problems, the lower you are. What you're talking about is problems.

The people who see them want you to be the way they are. They'll tell you that you're wrong. And this is one thing you have to be on guard against.

As you grow, those who are not up to you will try to pull you down to where they are. Now it's not how much you recognize a problem and say, oh boy, this is a problem. That shows unselfishness.

It's how much you love that shows unselfishness. When you love, you're very constructive, whether you're out swinging or not. Just feel love.

You don't have to do a thing. You'll be doing more good for the world than all the do-gooders put together who are out there in action. Because thought is far more powerful than action.

It's the basis of action. It's the initiator. It comes before it.

It determines action. A high being sitting in a cave somewhere, all by himself, is doing far more good for the world than all these organizations that combine and get into action. Now we're back to what we were talking about before.

The bottom state is inaction. The middle state is a very active state. The top state is inaction.

Now the bottom state is one of inertia. It's destructive. It just wants to stop everything, actually destroy everything.

The top state lets everything be just the way it is because everything is perfect. The middle state is the action state that pulls you up or pulls you down. Now as you start coming up, those who are in the active state with the tamasic destructive tendency will try to pull you down to where they are.

Where's your conviction if you go with them? If you go with them, your tendency is to believe more the way they do. Now the right way is easy.

Anytime it's difficult, it's the wrong way. The right way is letting go, letting God, and everything falls into line perfectly. No effort.

But when we have to do, it's not God. It's me, the ego, wanting to do, to change things, correct this world, and so forth. Whatever will help you to do and be what you think you should do and be.

[Speaker 3] (2:58:20 - 2:58:21)

That's what I want to know.

[Speaker 1] (2:58:23 - 3:26:23)

To know who and what you are is the very best thing. There have been moments when you let go and felt your real self. How does it feel?

You're infinite. Omniscient. Omnipotent.

Right here and now. Be that. Stop being this limited, miserable gym.

You want to help the world, help yourself. The more you're capable of loving, the more you're helping the world. What's that sentence?

Parliament cannot write the world, but people loving can. The President of the United States must necessarily represent the sum total consciousness, the sum total thinkingness of all the people of the United States added together. Divine laws supersede man-made laws.

Consciousness determines everything. That's all there is out there. It's consciousness.

What happens to us individually is our consciousness. We don't like what's happening to us in the world, all we have to do is change our consciousness. And the whole world out there is different.

What do you think of that statement? That you are omnipotent, omniscient, and omnipresent. Just stop being what you're not.

A body of mind, a limited being. So simple. No solution to problems in the world.

You go on forever and ever solving problems in the world, and you'll have more and more and more. As long as you recognize problems, they exist. The thing that makes you let go of problems is the severity of problems.

What we do is we stick our hand in a fire and say, oh, it's hot, my hand is burning, boy, do I have a problem. I come home, I say, why stick your hand in the fire? You have a problem.

You're putting your hand into a problem and yelling it hurts. And acting as though you're not putting your hand into it. You act as though you're not doing it.

But that problem is only in your consciousness. It's in your mind. Change your mind.

Change your consciousness. And immediately the world out there is changed. Try it and you'll see that it's so.

Or think back and you'll see that these things have happened already. The better answer to what to do is to keep wholly company rather than listen to them and try to please them. Mix with people who are with you in your direction.

You'll have no problem finding people who are not. Almost everywhere you move, people

are not. So make your friends that way also.

And that's why it's good to have groups. That's why it's good to meditate in a group Wednesday, Friday, Sunday, Monday, Tuesday, Thursday, Saturday. And then in between just mix with people who are conscious of the positive.

That's the very prime good of coming together as a group. Your direction is... You're constantly reminded of your direction.

You're with people who are striving in that direction. And you're in an atmosphere that is moving actually opposite to what the world wants you to move in. So keep wholly company as much as possible.

Greetings. Love to each and every one of you. Welcome back to our beautiful Sedona.

No one here wants to change me. Especially when I say, it's simple and it's easy. But of course I'm crazy and everyone else is right.

But I'll keep saying it to you until you let go of that wanting to change me thing. And almost overnight you'll go free. Why?

Because you are already free. Acting and pretending as though you're not. Are you?

That's it. Is that difficult? Just be your beingness.

Do you have any choice otherwise? No. You are free.

Always were. Always will be. Just stop acting unfree.

How? Let the mind go quiet. How?

Get rid of your agflat. And your mind is quiet. Simple and easy.

If you do it. If you don't do it, it's impossible. So what does it take to do the most simplistic thing there is in the universe?

Which is to be yourself. To be infinite. To bring you down to the push and pull.

I think I'm going to add something to step number one. Which says you should want really freedom more than you want anything else. I think I'd like to add to it.

Convert all your wants. Convert all your desires to one desire. To go free.

Convert all your desires into the desire to go free. And I'll guarantee you you'll get it in a matter of weeks. If not a few months.

Convert all your desires into the desire to go free. You see what happens then? Everything you go after in the world other than freedom is in the opposite direction of

freedom.

Every direction you go into in this world other than that of freedom is in the opposite direction of freedom. You're looking to the world to discover yourself. You think this thing can do it or that person can do it.

And I don't know how many of you have discovered that there's only one single happiness. One single joy. And that's when you quiet your mind and you just be.

Isn't that difficult? But if all your desires are not focused in on the desire of going free you're looking away from freedom. You're looking to get it where it is not.

Isn't that simple? Is there anyone who doesn't see understand what I just said recognize that what you're going after isn't there. The desire that you had will not give you what you're looking for.

That the only joy is you being you. And you'll stop chasing rainbows. You'll stop all the time being outward.

And you'll start being all the time inward. And releasing the desires the wants. First get them under approval or control or security.

Then release them otherwise you're wasting it. You can release anger. But it's not effective enough.

Releasing one unit of approval or control is releasing one unit in every feeling. So releasing approval or control is releasing hundreds of times more than just releasing on anger. It would take you forever to release all your anger.

It's too much of an accumulation of it. This goes for every feeling. You've been accumulating them for millions of years.

But under approval or control you can wipe them all out. The number one desire the number one want is for absolute security for this body. Right?

In order to get that security if I can get you and everyone else to approve of me I'll be safe and I will survive. Right? If I can't then I want to make you approve of me so I'll be safe and survive.

That's control. So the first wish, desire is for security of the body. The second is approval.

The third is control. And the fourth, fifth, odd, infinite item is on the chart. But knocking out the first one wanting to survive will undo every other feeling.

When you no more want to survive as a body you have no more want. Then you'll discover the big joke you played upon yourself that you are eternal. That you can keep

the physical body going forever and ever.

But there are much better ways than cooping yourself up in a very fragile physical body. You can be a whole, complete, perfect body. And it looks like this one without its defects.

Or you could go all the way into the total, whole, complete, absolute imperturbable peace. Which is just beingness. Which is just consciousness.

You're just conscious. Not of bodies and your body. You're just conscious.

Maybe the nearest thing to it would be like a daydreaming state where you're thinking of nothing. Everyone can experience the ultimate state because you're in it all the time. And you experience it when your mind goes quiet.

It's only the mind that takes you away from it. It's only the mind that makes the noise. Isn't that simple?

It really is. And it's easy if you do it. You do it when all your desires focus in to one desire to be free.

After you are convinced that freedom is the most desirable thing there is. You kid yourself and you think now that yes, I want freedom more than anything else. Were that true you'd be free right now.

Yes, I want my freedom but all my little toys and play acts and games in the world I've got to take care of them also. All the play acts of the world take you away from your beingness. In a direction where you're trying to experience a beingness externally where it isn't.

And when your mind goes quiet you discover you set up the entire externality. You set it up, it's only in your mind. And when your mind goes quiet you discover it.

Quiet your mind, you'll know what the world is. I can't tell you what the world is going to be like to you because it is to you what you make it. It's nothing but the out projecting of your mind.

Now what changes is your attitude toward the world. When you see it for what it is you'll see it like a night dream appears to you after you awaken from the night dream. It's there but it's a dream that never really was.

And so what is your attitude? Subconsciously your mind is sucked right into all that action by those feelings. That's what the mind is.

It's a composite of those feelings. The mind is nothing but perturbation. Be there such a word.

Every thought is a disturbance. How do you live without thoughts? Effortlessly.

By intuition. You don't do a thing after your mind is quieted. You just witness without even moving, without lifting a finger.

You witness everything. So what does it take to do that? No more Agflap.

See the Agflap, all the feelings or programs put in as pro-survival of the body. Have you seen that? So subconsciously as long as you have a feeling you're on guard in order to survive.

But it's so much of it you look away from it as though it isn't and you call it subconscious. But as long as you have feelings subconsciously you're in a tremendous turmoil. You're on guard lest you die all the time.

24 hours a day. Felt like saying 25 hours a day. If I can get you to see the points I'm making now it should help you stop chasing rainbows.

Chasing after happiness where it isn't. It's so obvious that you cannot satisfy a desire. If you satisfied a desire it would be gone.

No more desire. Right? You're satisfied it's gone.

How long would it take you to satisfy all your present desires? A short time. You'd be in a state of satiety and your mind would be quiet.

But the more you try to satisfy a desire the stronger it becomes. Because there is no satisfying of a desire. There's only a releasing of it.

You must become desireless by focusing all your desire into the desire to go free. Knowing that that's where your ultimate happiness lies. You see you're not convinced that your ultimate happiness lies in being totally free of all your feelings.

If you were you'd just undo them. You'd let them push out. Every feeling is trying to push itself out.

Trying to expend itself. And you're sitting on top of it holding it down with that much energy plus a little more. If you just stopped holding the suppressed stuff down it would all run out on its own in a matter of minutes.

It would be like puncturing a pressure kettle. You'd be free. Do you see how much you're holding on to the bondages?

The things that are keeping you bound? Every desire is like an iron chain around you. Count up all the desires and you have all the iron chains that are binding you.

So to sum it up you've got to convince yourself that the ultimate happiness is freedom.

And the ultimate freedom is no Ag Flat. And that when you do that then you'll naturally convert all your desires into going free and you'll do it quickly.

The reason why we want you to achieve goals is to bring up the antides to it. The blocks. The negative feelings.

So you can release them. After you release them you get convinced then go for it. Go all out for it.

And you'll discover you can think and instantly have things. I think everyone here has had experiences of things coming without effort just for the thought of it. If it happens once it can happen twice.

If it happens twice it can happen four times. If it happens four times it can happen sixteen times. If it happens sixteen times it can happen sixty-four.

And on and on until it's all gone. Then you'll just think and let the world happen. You notice our whole approach is letting go of.

We're never with effort trying to extremely do something. The pounding of the positive thinking world. You've got to allow the world to be what it is.

There's one effort you must use and that's to convert all your desires into one desire. To go free. That's the effort you need to use and should use.

Take all that effort that you're wasting out there on the world. Put it into wanting freedom only. And you'll get it quickly.

Now the times you can grow the fastest are when you're up high. Most of us will use a method when the world is hurting so badly we can't stand it anymore. Then we release.

You should release when you're up. When you're up high you can bend down low and deep to get a hold of the fear of dying. The fear of living.

The wanting to survive as a body. The fear of separation. It's when you're high you can tackle the bottom line.

Security. Now when you have no more fear of dying that's it. Or when you're free you laugh at dying.

It's just the opposite of what you thought. The greatest death you ever went through was being born. And when you die you get a sense of freedom that's the greatest you ever had in the experience of this body.

So again, focus all your wants, all your desires into the desire to go free. And get all the egg flap out and be what you are. Unlimited.

Get rid of your egg flap and then your thinking will create without effort. Get rid of your egg flap and be the number one singer, the number one actress in the world. You won't have a need for it though.

You're in a situation every moment of your life. Is there a time when you're not in a situation? When you're asleep.

You'll never know what you're going to do after until you go free. You might carry through on being the number one singer and then let it go. You don't need anything.

You are the all when you're free. You don't have to go for everything. Everyone is you.

Everything is you. It's your creation. But again, if we think we can't we make a goal of it.

It gives us an opportunity to release. But you aren't any super intensive now. I'm telling you, drop the whole thing.

Why keep working and pushing?

[Speaker 3] (3:26:23 - 3:26:25)

Get rid of your egg flap.

[Speaker 1] (3:26:26 - 3:54:50)

You're released once, you can release twice. If you're released twice, you can release four times. You can release the whole thing.

Why don't you release the whole thing? Because of the first thing I said, you have desire for rather than freedom. Desire is your enemy.

Desire is your number one enemy. Take your number one enemy and use it against itself. Take your number one enemy, desire and convert it into the desire for freedom.

You'll be fighting fire with fire. How does that sound to you when I say take your number one enemy, desire and focus it in on the desire to go free? But it does puzzle me as to why all of you discover that releasing is a great thing.

And that you do not take it all. You just don't take it all. Why?

Can you tell me? Your programs take over. Your programs have a mind and a power and a punch and they hit you, right?

Congratulations for taking responsibility for your programs. Because as long as you give your power to the programs, you're finished. But who gives the power to those programs?

Who holds on to them? See, it's back to want. You don't want to see them.

And that's the basic principle and the method is letting go of want. Want, want, want, want, want. When there's no more want, you discover you are the all of the entire universe.

I still see it as you're needing to focus all your desire into the desire to go free. I think we ought to make that step one of the intensive and super intensive. Not wanting freedom more than we want approval or control, but taking all our wants and focusing them into the want to go free.

That'll do it. It's simple and it's easy if you do it. So what I'm saying to you now is do it.

In general, all the time you're out in the world you're going in the wrong direction. You think your welfare and security lies out there in the world. It's only when you're releasing that you're in the right direction.

Coming to courses like this is the very best thing you can do is stopping going in the wrong direction for a while to concentrate on going in the right direction. It's about time you got together under one roof like brother monks and sisters with the resolve to go free immediately. You fulfill that desire.

Your mind goes quiet and you're being. It feels great. Recognize what that good feeling is.

There's one single joy, happiness only in this world. That's when you're being your beingness. Discover that.

It'll expedite your going directly forward instead of trying to fulfill desires. Now because it made you feel great you'll naturally want to do it again and again and again and again and again and again and again and again from here until eternity. Desire, mind, enemy.

Desire, mind, M-I-N-E Enemy is a good motto to keep in the back of your head or put in any language you want. I was quoting I think it was Uttaswar wrote a song or somebody wrote a song Desire My Enemy but desire is your enemy because desire is simply the agony of lack. This morning I would like to help you identify with the three states that we are conscious of and help you discover where you are at and where you need to go and then how to go there.

I would like to keep it mostly up there and I've written it all down and I think it would be very good for you to copy it and take it with you because if you understand these sentences that I will put down here you will be there. So in the future you can look at them read them and try to make that knowledge your knowledge. When you do that's it.

So to identify where you are at you know there's you and that's simply when I ask are

you and you say yes, that's it. Which sets up your mind which sets up your body and world. And so you are aware of these three things.

Now the real you your isness, your amness, your existence your areness, etc. It's all the same thing. It has no limitation.

It's whole, complete, perfect, eternal. And when you identify with that that's it. But you have already set up your mind which is ancient by now and is extremely overloaded with programs and their resultant thoughts.

And your biggest program is I am this body with all the incumbent millions of things I need to do to keep it surviving. And these things keep you busy 24 hours a day working at them, resting from them working at them and resting from them. So try to find out where you're at.

Remember the experiences you had when you were up here, number one. Remember how wonderful that state was. It will encourage you to keep trying until you can sustain that state all the time.

Number one is the real you is the changeless you. Number two and three is the ego personality you. Is the fiction you.

Is the story you. Is the program you. In two and three you gather up and hold all the limitations that you have placed upon yourself over the millennia.

So what do we need to do? Backtrack the way we came. Start undoing the concepts of being a body of being a mind.

And of course you all know how to do that. Release. That's your basic programs.

Approval, control, security. And the three states that in here as you know being is your beingness only. If you're being your beingness there is nothing else.

When you're being your beingness there is no otherness whatsoever. And what you see is I only out there. As I said before if you really understand what I'm saying you're there.

So please write these down take them home with you and work on them until you are established there with a capital T. The doing state of course is your position, your place in the world. The higher up you are the greater you are with freedom the more you are doing the higher your place.

The president and beingness is higher than the senate which is higher than the house which is higher than the average public. They have at least enough to be mostly in the doing state. Of course these are your corporate heads all the big doers all the big achievers.

And down here we have 95% of the population who are in havingness who think their thing lies in having. If only I could have this. If only I could have her.

If only I could have him. If only I could have this car. If only I could have a Rolls Royce.

A Maserati. If only I could have a million. On and on and on it goes.

And you're constantly identifying with things. That things give you your welfare. You move up get into courageousness and ride around both sides of that.

You're in doingness. Up in beingness we don't even have 1% of the population there. It's a small fraction of 1%.

Who do nothing but all the time identify with their beingness. They are the Christ's, the Buddha's the Yogananda's, the Ramakrishna's etc. They are never out there in the world working for a living.

So up here we have a small fraction of 1%. In the doingness area you have about 5%. Smaller doers are professionals they go out on their own.

Small business people. People who don't have to punch a time clock. People who don't hold jobs under someone else.

Holding a job is a slave consciousness. I can only live by working for someone else doing what they tell me to do. Had we not the slave consciousness on this earth no one would be working for anyone.

It would be a totally complete cooperative society. So you see where we have gotten ourselves to. We really went down to the bottom but we are now coming up from the bottom going up, up and away.

Havingness is your bank book and possessions. I think that's kind of obvious. There's three things that you identify with.

You, your beingness, your mind and your body. Now the real you is your beingness. And when you're identifying with your beingness you're in the most wonderful state there is.

And when you're identifying with the body you're in the worst state there is. And you're in constant trouble. And you're trying to survive a thing that will not survive.

And you're spending all your time doing that stupid silly thing. Now as you release your programs you identify less with the body and more with your beingness. And when the programs are out it's only natural for you to identify with your beingness all the time.

And that's it. So next time you get up here remain there as much as you can. And from there you can really get up the garbage.

It's impossible to write it down. You cannot describe beingness. In order to use words you have to come down from beingness into mind.

Mind can never comprehend beingness because it's below it. You can remember it was great and want with your mind to go back there by dumping the programs. No programs.

You're there all the time. If you get these concepts it will help you keep moving upward. And when you get there using that state to remain in that state by getting the deepest garbage up and out.

When you're up there you can theoretically like that dump all the garbage. I am not all the garbage. Done with it.

It's theoretically possible if you'll do it. But the least you can do is when you're up there work to dump the feelings that are coming up. And if they're not coming up, duke down.

Dig down. And look for them. You can look down.

And because you're up you're very able to handle them and release them. Just opening and letting it out is stopping holding it down. All that pressure would push out.

Resistance. We're using energy to hold down all that suppressed ag-flat. So yes, when you stop holding it down it goes out.

When you're up there, it happens much more so because you're not going to stupidly hold that garbage down as you do when you're spinning in it. Swimming in it. When you're down in it you think the garbage is you.

When you're up there you know it isn't. So you're willing to let it go out. When you're released, you're up.

When the garbage is in play, you're down. See, you are always your beingness. Got no choice on that.

Let me see you not be. Can you do it? Even those who try to be by committing suicide don't succeed.

They get a sense of being more alive with a better body. It's impossible to not be. This is a ridiculousness of the whole thing.

Thou art that which thou art seeking. You're an infinite being. It's your beingness.

Identify with it and that's all there is. I have five words that indicate the free state that you can use as a goal to be achieved. Five of the most important words in your vocabulary.

Five of the most important words in your mind. Any one of which, when obtained, has

you in a state of freedom. Number one, you get to the place where no one and nothing can ever disturb you again, even death facing you doesn't disturb you one bit.

And you could watch yourself. You could watch your body being squeezed out slowly with a big smile on your face when you're up here. Nothing, not even death itself can disturb you.

Not even approaching death. Desirelessness is mental quiety. Mental quietness.

Desire is the agony of lack which when fulfilled momentarily stops the mind from its agitation and you are being your beingness. And it's great. And it's a pleasure.

And it's happiness. What you don't see is that it was not the thing, it was not the person, but it was the quieting of your thoughts that made you happy. There goes all hanging on relationships.

You don't need the other person to be happy. Now I'm not saying break up all relationships. Know what it is.

Your relationship is instilling a need, a desire. Release the desire then you might continue the relationship and you might not. If you do your whole effort is to help the other one discover what you discovered.

So a relationship should be basically wanting to help the other one go free. And if it isn't that I say it is sick. As all of you know from your experiencing.

Your greatest misery in life is from your relationships. You get moments of pleasure and tremendous amounts of pain. All that disappears when you identify properly with your beingness.

And have the wish to release the attachments, the approval, the control over the other one. If you want an expression you can say the other one is God. My children are God's children.

Release. Let go. Let God and your children will come up the best.

So desire is our number one enemy. It's an artificially created lack which we continually try to satisfy and never, never, never satisfy it. There isn't a single desire you've had that you've ever satisfied.

Because the more you try to satisfy it the stronger the desire becomes. It's impossible to satisfy desire. It's very possible to release.

You see, if you could satisfy desire you'd have everything once and you'd be satisfied. But in trying to satisfy that desire you just want it again and again and again and forever. So desire is a number one enemy.

And when you let go of that agony of lack you discover you have everything. The universe is yours with no effort. And so number three comes into being.

Since the universe is yours, what effort do you have to go through to get it? None. Life actually becomes effortless.

And since everything is mine there's no need to struggle, scratch and fight to get it. And so we get the inner sense of actionlessness. Reminds me of a time when I first discovered this.

I was walking down 57th Street toward Hamburger Heaven between 6th and 7th Avenue. And I says, Paul! We have never moved!

Now I'm walking along. We have never moved, Paul! And I'm so excited.

Telling him we have never moved as we're walking into the restaurant. And since that time it's never left me. I have never moved.

The real I has never moved. It can't. It's omnipresent.

Where's it gonna move to? But the fictionalized body on the screen of the mind concocts a movement.

[Speaker 3] (3:54:50 - 3:54:52)

But it's not real.

[Speaker 1] (3:55:03 - 4:42:53)

Your mind is like the screen in a cinema shelf. It's changeless. It's white.

It's pure. It's actionless. It's effortless.

It's imperturbable. But projected on that screen can be people, fights, wars, floods, fires, riots. Now what does that do to the screen?

Nothing. And it's exactly that way for us. However, if you're watching a movie and you think you are a character, that character is suffering, you're crying.

Likewise, you identify with this body and all the programs you set up for it. If you don't identify with the body, if you don't identify with the screen, with the projected pictures on the screen, you discover you are the imperturbable, desireless, effortless, actionless being, just witnessing. When these things set in, you hold the sense that I have never moved.

And from that point you witness the world go by, the same way you witness a moving picture. You see the entire world that way. To help you get there, I set out helpful

directions in several groups that seem to group together.

If you will constantly keep identifying with your beingness, you will stay in such a beautifully high state. It will help you establish it for all time. Try to keep identifying with I am.

Another thing is to hold the thought I, I, I, I, nothing else. Because when you say I, just alone without anything with it, it's your beingness. And when you're free, that's the sense of consciousness you have, just I all the time.

As Vivekananda said, when he reached the end of the line, he discovered there never was anything but I all alone. There's nothing but I-ness. And the I-ness projected all the supposed otherness, but since it was a projection of the I, it is the I.

Number three, be not the doer. If you are identifying with your beingness, you don't see yourself as a doer. I can remember when I first started talking to people, they would say, you're a teacher.

And I'd say, no I'm not. They'd say, yes you are, and I'd say, no I'm not. I could not see myself teaching, talking to anyone other than me to me.

If I'm talking to me, I'm not being a teacher. So try to get the sense of be not the doer. Be the beer.

That's not B-E-E-R. That's B-E apostrophe. Okay, now number four is a very important one.

It's going to save you so much effort. There's only one single happiness, and that is when you are being your beingness, by quieting your mind in satisfying desires. It's the only happiness there is when you're being your beingness.

And you wrongly attribute it to the thing in person. So if you'll make it a habit of noticing that all the feelings of happiness you experience are when you're quiet and just being. If you will do that, you will stop chasing lifetime in and lifetime out for happiness out there where it is not.

It's so important when you discover that all your happiness is when you're identifying with your beingness because it takes the majority of effort out of your life. And when you do those things, you will identify with everyone as being you. You will identify with every atom in this universe as being you.

And the real knowing is being. There is nothing to know except one thing, which is to be. Which, knowing that, you know everything.

Real knowing means being. That's what everyone in his or her every act is seeking. That is the knowledge with a capital K.

But that knowledge is not knowing something, it's knowing to only be. Coming down just a bit, see nothing out there but your sum total thinkingness because that is exactly what it is. All your thinkingness, most of which is below the level of consciousness, is what you're seeing out there.

It's your picture projected from your mind. And you're only seeing it in your mind. It's only your mind that says it's out there.

And the proof of that is when you go to sleep, where does the world go? It's gone. So where is it?

It's in your mind. You wake up the mind, there's the world again. Put the mind to sleep, that whole world is gone.

Even if you've lost a close relative, a close one, you go to sleep, that death is gone. So where is dying? But in the mind there's nothing out there but your sum total thinkingness, most of which is subconscious.

When you realize that, if you don't like it out there, you change the picture in here and the picture out there changes instantly. And as I told you, each one has his or her own picture. We all think we're seeing the same thing, but we're only seeing our own pictures.

And it's brought out so succinctly in an accident, which is not related to us. Five of us look at it, we hand in five reports as to what happened. Can you see how distorted we get on things that concern us?

We can't even see what's external, actual out there that doesn't concern us. So how accurate are we in seeing the other one's picture or what's going on? We only see our sum total thinkingness out there.

If you don't like the picture out there, change yourself. What is actually out there is your beingness. The reality of the world is not world as the illusion we see it.

The reality of the world is the beingness behind it. And that beingness behind the world is your beingness when you identify with your beingness. So there is in actuality nothing out there but your beingness.

And when you see that, you see number three here, no objectivity, only subjectivity. Instead of seeing yourself in the body and your body in the world, the body is in you, the world is in you, and the universe is in you. Just like in a night dream when you're sleeping.

You could bring a whole trip to Mars into your bedroom there. And as far as you're concerned, you're flying to Mars. So where was that trip to Mars?

But within you, in your bedroom, in your dream. It's exactly the same way in the so-called waking state. This waking state is a sleep state.

Until you wake up from it, you're not aware of that fact. But as you keep releasing, someday you're going to see this state, the waking state, is as real as a night dream state is real if you wake up from it. You wake up from this dream called the waking state, then you see that this whole thing was just a dream that never really was.

All that effort for nothing except misery. So your world becomes subjective. It's in you.

It's not external to you. It's your creation. So work to totally quiet the mind until there are no thoughts.

The mechanism called mind changes from being a very turbulent ocean where you see waves all the time, that's the way it is now, to all the waves disappearing. All the tiny ripples disappear. Then it's a waveless ocean with no boundaries.

And your mind becomes that way. Totally quiet. Not even a ripple.

And when that happens, you become intuitive. From your eye, everything comes out of it anyway. The eye of you, your beingness, is omnipotent, omniscient, and omnipresent.

And when you quiet the mind, you naturally identify with your beingness and are intuitive only. To bring it down to practicality, when you're intuitive, you can talk to anyone on his or her subject and help them learn more even though you have never studied it, even details and facts. You're coming from omniscience.

There was a time I did this when I first, the first years after I got free. And it's like, see, you don't move. You watch your body like you're watching other bodies.

You watch your body talk, you listen to your body talk, and you say, gee, that's interesting. See, that's the personality side of you watching the free side, the intuitive side. All study becomes useless when you're in touch with omniscience.

So all these teachings of spirituality in this direction, in that direction, another direction, over the thousands of years hasn't helped much. All that teaching has activated the mind. The only answer can be gotten by quieting the mind so that you will naturally identify with your beingness.

And three, do not identify with your body and mind. Take it as a character out there. Give it, it's just do.

Do not overdo on it. And again, you've heard me say, does this chemical have more power than I have over this body? This is the pill generation we're into now.

Everything can be cured by pills. How does a pill get more intelligence than we? It's

ridiculous.

If it helps us, it's our intelligence saying this pill is going to do something. It's not the pill doing it, it's our saying that the pill will do it. Give the body it's just do.

Don't overdo with it so that your attention can go more toward beingness. Overpaying attention to the body keeps you bogged down into being that extreme, limited carcass which is an absolute no-win in the first place. It goes.

From the moment you get it born, it starts dying and finally succeeds in dying. So why put all that attention to it? We ought to have carcasses around so people can play with them.

It might wake you up because that body's going to be a carcass. And as I used to say, you ride around in a car. Is that you?

No, that's a car case. A carcass. This is a car case.

Like an automobile. You're not the automobile because you move around in it. You're not this body because you move around in it.

So a car case and a carcass are very similar. So give the body it's just do and spend your time identifying with yourself. Spend your time releasing the blocks to identifying with yourself until you end up with no attachments and no aversions.

You should have things you should have things for use with no attachment and no aversion. And when you have no attachments and no aversions you will have everything for a mere effortless thought of it. So if you have any concepts of giving up on the path it's one single thing you give up.

That's your miseries. Your limitations. But on the path you take on more and more and more until you have the universe.

Don't allow your mind to sabotage you by saying you're going to lose everything if you go free. Don't allow your mind to sabotage you by saying I will die if I go free. And these feelings are strong within you right now.

I will die if I go free. If you didn't have that you'd be free. You know the way.

Allow all that suppressed energy up and out. If you didn't sit on it it'd all go out and you'd be free in minutes. Don't allow your mind to sabotage you.

It fights for its survival. Because we programmed it that way. It's like how the computer in the picture 2001.

But since we programmed it to keep us bogged down we can always deprogram it so it

cannot touch us. So now that you've got everything there's nothing more for me to say. Be yourself.

You've got no choice on that. That's the ridiculousness of this whole world of living. You're infinite.

You're omnipotent. You're omniscient. You're omnipresent right here and now at this moment.

Concocting a mind which says otherwise. I'll still say any aid that aids is a good aid. The gator aid.

Sometimes I think an alligator on a backside might make it go up. And that's the way we really do it. We give ourselves such heavy bites and fights.

We eventually let go and go back home. I don't want you to think I'm putting down the aids that help you. If you need an external aid and it helps use it.

When you understand that external help then you'll move above it. Now there's no giving up anything on this path. We're at the bottom.

There's only one thing we can give up. And from here on it's got to be bottoms up. There is no giving up as you go free.

There is a tremendous taking on of more and more and more until eventually you have the all. First you'll see every person as yourself. Then you'll see everything as yourself.

Then you'll see the whole universe as you. And once you are the all there's nothing you need. There's no more desire.

No more attachment. No more aversion. And you're free.

And as I said the world won't disappear for you. It's like an oasis on a desert. You see water.

You even see trees growing around it. But when you go over to it you discover it was an illusion. It's just sand.

Now you walk the desert. Once you go free you walk the desert you'll still see that oasis. With this difference you won't go there to drink.

And this is what you need to learn about the world. Stop going there to drink. You just get drunk.

Stop looking to the world for your joy. Look to yourself. For all the joy because that's the only joy there is.

When you're having happiness anything pleasurable any joy it's only because you've quieted the mind for that desire. And when your mind is quiet you're being your beingness. That's the only happiness you can ever experience.

Discover that for yourself. Stop chasing those rainbows. You've been doing it for millions of years already.

And you now have a choice to go on enjoying over eons. It'll take you eons to do this. Or you could go from here right back home to the top.

This is the advantage of being at the bottom. You're close to the top. You're closest to the top of any area there.

The heaviness the encrustation the binds that we have put upon ourselves and we never forget really what we are are so heavy the desire to break out of the bondage is so great we can go straight up this way. From this state of being in a physical body we can go all the way home in a matter of months or less. The fact that very few people do it does not make it true that you cannot.

When any one of you decides to so do it so be it. When you decide you want freedom more than you want anything else you can do it in months. You don't even have to discover the how-to.

You've already got it. No feelings. The mind goes quiet and that's it.

I think the main reason why you're not going all the way is a subconscious fear of dying if I go free. Now this subconscious fear of dying is actually the fear of losing your ego. The ego does die.

The sense that I am this limited body Lester dies. But in place of it comes something infinitely better. Your whole purpose for coming here is to discover this free being that you are.

Everything you do is moving in that direction but looking for where it isn't. It is not external. It's not in more money more playmates.

It is in you discovering what you really are. Unlimited free beingness. And that you set up the whole world as you see it.

There is nothing out there but your picture. And we superimpose our picture on the same space that others superimpose their pictures. And each one of us is seeing only our picture.

But this fear of going free is the fear of losing the ego sense. Now what happens after you lose your ego sense is simply the body moves around but you know the body for what it is. What used to be the all of me turns out to be the least of me.

One infinitesimal speck of me is this body. Because I'm omnipresent. Not just in this spot.

Every one of us is everywhere present. All the time focusing in on a little body saying I am this little body. Trying to keep the body surviving forever.

Who succeeds in keeping the body surviving forever? You see how stupid it is? We see the bodies dying all the time.

We are dying every day. We are struggling for survival every day. It's an absolute no-win direction.

We see it. By the way, Wendy's is a good place to eat. Why?

On a table they have ads from the 1800s. I was looking at it yesterday and they do the same voodoo things that we do. How to keep from going bald?

Singe your hair. They have all these odd singes. They have all these unusual ways of healing the body and et cetera, et cetera that we use now.

Put different names on it. Call them wonder drugs. You wonder why.

But it shows you it should give you a sense of the impermeability of everything because everything you're reading about and they give you addresses if you live in New York City that you've been around and very close to and you know it's not there now the things you're reading. It shows you the impermanency of everything. I'm trying to shake you loose of your life hold on a body.

Given it's just do and spend your time releasing, going free. And if you really like the body that much you can make it go on as long as you want to. You can make it as youthful as you want to also.

There are some rare beings who stay at the age of around 18, 20 all their life. Our friends on our nearby planets most of them look 16, 18 as high as 20. Very few look older than that.

And they're 1,000 to 2,000 years old. We can do the same thing. But in the process of breaking free of the body learn that you're in control of the body, it's only your thought.

But use this. Heal the body instantly. Walk over red hot coals and don't get burned.

Tom Bell was in town here some weeks ago and took a group over burning coals. You can do that and much, much more. Get rid of your shackles.

It'll start you. Going through this it'll free you from being bound into the physical body. You could walk on hot coals and then walk on water and things like that.

You're beginning to transcend the physical body. You're going to need this. This morning I was reading breakfast in the bakery down here, a Christian science newspaper.

On all the hows and wherefores of nuclear attack, how to stop it. You don't get it the first five minutes, the next twenty are most important, but the last two minutes on the way down goes on and on. This is Christian science.

Explaining the best ways to stop a nuclear attack. I'm giving you a way now. Discover that you're the creator of the body.

You could walk through a nuclear explosion and it wouldn't touch you. You could put your hand in fire and it wouldn't burn you. You might need these things in this decade.

As they talk about undoing these nuclear things, they multiply them. Not only in numbers, but in ability. You see the direction.

Stop wasting time. Release the act flap. Go free.

You're going to do it anyway, even if it takes you a million years. Why not now? You've got the method.

No more wanting approval or control. Freeze the mind enough so you can dig down into the number one program. Wanting to survive as a body.

Fear of dying. You pull that out, you're free. You pull that out, the little remaining garbage you can dump so easily, and then you'll just remain as you really are.

You'll be out of the struggle. Boy, if I got this power to walk over hot coals, I got the power to teleport. I got the power to at least arrange my life so I don't have to struggle anymore.

In that sense it could help. If I can walk on hot coals, can I arrange my life ideally? Of course you got that power.

Powers do not free us. The experience of people who get interested in them is that they get stuck in powers. Now powers are just working the world's shortcut, that's all.

Powers are inherently yours. All the power there is in the universe is yours. All the powers are yours right now.

But if you show yourself one of them, it might encourage you to show yourself another one and another one, and then you start unshackling, you might let go of all the powers and just be. There's a lot of people who do miracles and they're not aware of it because when they do it, it's so easy and concentrated. They get back into the world, they don't even remember it.

Like these old ladies lifting cars and kids lifting automobiles. The emergency concentrates them. They're on one thing totally concentrated.

I've got to lift that car off my friend or relative. With no doubt, they just lift it. I just got a funny picture when I was living on Central Park South.

I'm getting in the elevator and the operator is a very strong man. He just can't open a bottle, a cap. And I look at him, I said, I'll do it for you.

I just with a little twist, I took the thing off and gave it to him. It's all thought. He used to stare at me every time I went up.

That was something peculiar to him. And when you identify with your beingness, you recognize the only thing that is is your beingness being all beingness. That's the only absolute truth that never ever changes.

Everything else changes because it's untrue. If a thing is true, it's true forever. If it changes, it wasn't true the moment before.

So everything changing is not true. It's an illusion. It's an illusion created by us.

But try to remember as you let go, you don't give up anything, you take on more. Who got more miserable from releasing? Anybody?

You might think so. Because as you free yourself of the heaviest, as you free yourself as the thing that's right on the surface now, it uncovers more that's deeper. And you might attribute the deeper vision to the releasing the heavier, subtle thing right on top now.

And the more you release, the more sensitized you become. So whatever you feel, you feel more so. Because before you were blinding yourself to feeling it.

You were driving it down in the mind, making it subconscious. And so when you make it conscious, you're aware of it, and it feels there's always something new coming up. But it was always there.

So you might have a thought that, gee, I'm getting worse. I never felt so sharply. But you'll discover that you don't remain nearly as long in that heavy state as you did before.

Even though you feel it more so, you'll feel it for a far shorter period of time. Take responsibility for everything you feel and experience. This is my heavy desire for this thing that I want so much.

Who's dominant? It or me? Does the desire come to you in the body and tell you I am in power over you?

No. So take responsibility. Whose desire is this?

At least it will put you in a position where you can, if you choose, release that desire totally and never be bothered by it again. For me, it's a terrible thing to teach that Jesus died for our sins. If he died for our errors, we don't have to correct them.

Now, he died to prove immortality, to show us the way to immortality is to die to the physical body. Then you'll get your immortality. That's just a misinterpretation of some of the leaders in religion who did not understand.

The Pope is for hope. He goes down to South America and there's the people down at the bottom. He gives them hope.

My thinking is they'd be better off without it. Then they either have to sink or swim. The hope keeps us going on and on and on in the misery.

Yet, in a certain space, of course, hope is good. No hope, you die. But take responsibility.

When you're enough in want, you let go of it and be in affluence. I the self create the mind that has the want. So, who's responsible?

I think it's good to emphasize the kiss theory. Keep it simple. I wish for the rest of me to go free.

Which is everyone. Plus, before you come in, you make certain decisions. And you'll carry them out.

Before you're born, you see your whole life ahead of you. And you make good decisions. Good, strong decisions.

And you carry them through. As I said before, when you go free, there's one or two things you'll do. You'll just isolate the period of the body, or you'll come back and help the rest of the people do what you did.

The majority of people just leave. Why? This is an illusion.

A very small minority come back. And they're the Christs, the Buddhas, etc. For all you know, I might just not be anything I'm saying.

How do you know? Only by doing it yourself. For you know, it takes one to know one.

All the time, bring your thoughts out to protect the body. Not for one moment, taking a look-see at that beauty that you discovered. Not for one moment would you look at it.

Because all the time you were struggling for survival. And it keeps your mind busy all the time. See, as your mind gets quiet, you begin to see the beauty.

The perfection. So the mind is the enemy. You have to quiet it.

Every thought is a thing of limitation. So the best state is a no-thought state. When you quiet your mind, you just come from your knowingness.

You operate intuitively. See, theoretically you can do it like that. I am not the mind out, finished.

No one does it. Now I spent many a year trying to think up a shortcut, a one-shot way of going free. See, we all have accumulated the encrustation of the mind.

And we need to undo it. And it's so heavy, there's so much there that we go along with it. But should you make a decision enough of that mind, then you can do it weeks, months.

Because then all your desire focuses in on the desire to rid yourself of the mind. And you just keep releasing all the time, all day long. Even though you're with people.

You've probably experienced the state where it comes up and floats out, comes up and floats out. It's got to get to that point really, there's so much of it. Releasing occasionally helps.

But if you want to get it all out, a huge accumulation, it's got to be constant. It's in the six steps. You've got to make it constant.

And all day long it's floating up and out. You see the feeling and you see it release. It's sort of like sitting back and watching it, watching the show go on.

People who have let go of a long time habit of smoking, have always got them to first accept that it's okay to smoke. Now that's hard for them to do. It's much harder for them to accept that it's okay to smoke than it is to let go of smoking.

You can apply that to yourself. You see like, put it on the smoking. If it's not right to smoke, I'm taken up with it's not right to smoke.

So much, I can't even begin to think of letting go of smoking. I'm fighting the fact that it's not good to smoke. And people say so and even I know so.

It might give me emphysema.

[Speaker 3] (4:42:55 - 4:42:56)

So it must.

[Speaker 1] (4:42:57 - 4:43:01)

It's so much easier to release when you first accept.

[Speaker 3] (4:43:03 - 4:43:05)

And then you can let go.

[Speaker 1] (4:43:14 - 5:07:19)

How many of you wait until you get high before you release? How many wait or go high to release? There's your problem.

You're not doing it. What are you doing? You're wanting to feel good, so you're waiting until you get down and then you release to feel good.

And because you only want to feel good, that one release can make you feel good and that's it. For the time being. And so you feel not good again.

You release again to feel good again. Thereby dragging out the whole process. Now if you would release for the purpose of wanting to go free, then it would take you months to clean out all the garbage.

But you're not releasing to go free. You're releasing to get out of the misery. It's a drawn out process that way.

In the beginning you have no choice. You're so bogged down in heaviness and misery you need the incentive to get out of the hell to cause you to release. But now that you've moved up, that should be past history.

The reason for releasing should be to go free. The highest feeling, the highest state you'll ever get is total freedom. Do you believe that?

Okay, so why don't you go all out for the highest state and go free? Because you're holding on to the heavy state which equals ego. Ego is the cause of all misery.

Ego is the manner in which we separate from the all of the universe, from the oneness of the universe. Ego must go if you're going to identify with the oneness of you. Ego is a compilation of all the agflat.

You start from being the all to putting a fence around you called I Lester, I your name. By setting up a mind which is only the sum total of your thoughts, feelings and expanding it outward more and more with more thoughts and more feelings and the more you do that the more you're moving away from I my being to I being Lester with a mind that's almost unlimited and therefore we can move away from the oneness to the extreme and this is what we have done. But the reason why you're not going free quickly is you're releasing the feel good and that causes you to stop when that goal is accomplished.

Whereas if you were releasing to go free you wouldn't stop. You would bless every opportunity that would come your way to gain an additional piece of freedom. Every down would be a wonderful opportunity to you.

Every down is a marvelous opportunity to release and go up. You're not falling into the later steps of the six steps because you're missing the number one thing wanting to go free and replacing it with wanting to satisfy the ego. The I personality sense.

Chasing after the high state externally in the world where for each ounce of pleasure you take you get pounds and pounds and pounded with pain. This is so obvious if you just look at it. The things that you thought were most pleasurable in life have given you the agonies, the greatest agonies.

Basically the opposite sex. As you move up your sex desires should be released and you reach a place where there is no sex. There is no male, female.

You look at souls without a tag male or female but every desire is an extreme bondage. Every desire is saying I lack that. The all lacks nothing.

The all is everything. The oneness includes every last atom. You've pulled yourself away into a little personality and are trying to keep that personality surviving and that's more important to you than taking this tremendous high state which is yours by nature which is inherent, which you cannot change but you can look away from it and assume this little ego body-mind.

You're not looking to go free and that's why a whole gang of you are not all the way by now. You're looking to satisfy this body-mind thinking therein lies your welfare and every day it's proven to you that your welfare does not lie there. You never win.

For each ounce of happiness you take via the body-mind you get hit with so much pain. Every thought has a certain amount of pain to it. Why?

It pulls your attention away from your beingness. When your mind is quiet, you're in the most wonderful place there is but every time you're brought into it, it's a disturbance of the inherent natural total peace equanimity tranquility that is natural but again the reason why you're not establishing that tremendous state is you're looking for it where it isn't. You don't want freedom you want that terrible game of playing ego and having moments of pleasure with long periods of pain so I'm suggesting that you wake up to this fact release when you're high that ought to be put down in your notes with big caps, release when high go high to release everyone has exactly what he or she wants in the sum total of our wanting mine's only creative when you want freedom you're going to get it quickly and I say months because it'll be your number one priority and regardless of what's going on in your life you'll keep releasing all that suppressed energy is trying to push up and out and you're trying to hold it down stop holding it down and every bit of it would leak out it would push right out holding it down is holding on to the ego programs you've got to recognize that first you want to be a limited ego then you've got to accept that that isn't it just by looking at your life it's been miserable for millions of years we all think we're so smart and boy are we dumb for an infinite being to live in the extreme

limitations that we do how smart is that but that smartness that we feel and think we are is subconsciously knowing our beingness and the dumbness is forgetting that that it is our beingness that is omniscient and smart so we must get to the place where we identify all the time with our beingness and when you do that you see the mind body world as an out projection of your mind that you set up and so what will be your attitude and good and bad are exactly alike in that projected movie it's a projection that's the thing you got to get to know what's the difference whether it's black or white good or bad, hot or cold it is a projection out there an imagination an imaging in my mind a thing that I set up I am not that I am my beingness when you identify with your beingness the mind matters not because you know it for what it is when you identify with your beingness the mind and all its garbage matters not because you know the mind for what it is the sense of ego contains all likes, dislikes all thoughts you must get your attention off it and put it on your beingness which is there all the time is there any time when you are not? no this infinite beingness that you are is there all the time identify with it hold my mind is not it my body is not it my mind and body are out projections from it identify with your beingness release when you are high the higher we are the closer we are to our beingness highness, quietness equate when you go high you got the energy up here here you have the least energy anapathy you have thrown in the towel up here you got the highest energy so move up into this area and then dig for the fear of dying down here you are drowning in it and you cannot let go up here you can confront the fear of dying and when you get that out mostly you can clean out the remaining relatively easily aim to go up here to release if I would have said these things to you some time ago it would have been meaningless because you are so drowning in your agflat you just can't see straight the only thing you see is the agflat but every one of us has moved up into this area knows what it's like can put ourselves there and then dig down deep and confront the fear of dying the insecurity the fear of living and by so doing you will get rid of all fear fear is not natural what does an eternal being have to fear about dying especially so from here on make it a point to get up here feel high and then dig for the fear of dying and release it your point of focus shifts from body mind just onto beingness only you stop thinking about whether this chemical or that chemical is going to do this or that to me, you don't think am I going to get approval or control no matter what anyone says to us it does not hurt us because we are infinite beingness how can what someone says interfere with that they cannot and so you move toward the imperturbable state and I know of no better yardstick of checking where you are at now by the degree to which you can't be bothered move to that place where no one and no thing can bother you anymore and remember the ego is the mind body and the mind has to be quieted and then you identify only with your beingness and that's the ultimate state and that's what I wanted to say to you today get out of the pits go up here complete the job it only takes months or less if step one is in there wanting freedom more than you want the ego nonsense the other steps fall into line and you get down to step six where it's a delight all the time because you just go higher and higher and higher and higher until you can't go higher anymore there's no place to go you're all over the universe you're infinite and

that's simply all the time identifying with your beingness I am this then you'll see the whole truth that there is there's nothing but I my beingness everything else was an imagination an illusion so I say go for it keep it in mind go high and release of course if you're down release to go high so you can release more deeply don't stay there move on from there to higher you're right most of us have been using it to escape the misery I'm saying don't stop go higher until you can't there's nowhere to go anymore you're all over the universe use the highness to release you have been using releasing to go to feel good, that's it and you stop you're ridding yourself of millions of years of accumulation but it can be done in months how do I know I did it back in 52 not knowing what you know had I known the method instead of taking three months I really believed it would have taken one month because the first month I just released on approval love and then I was spending the second month releasing on wanting control change and then the last month these are approximate zones I saw the fear of dying and I worked on that so I was really going one at a time approval control security the aversions to the world are difficult to see your attachments are obvious and you're chasing them all the time but the aversions you push out of the way so when you go for a goal up come the antis oh I'm afraid I can't and all that stuff so it's a gimmick for getting up the aversions to the world getting them up into sight so you can let them go if you don't get a thing into consciousness you cannot see it or handle it so achieving in the world is a way of getting up the negative the only reason why the world doesn't serve you with affluence and abundance of everything is you have thoughts to the contrary and they're suppressed moving to get things in the world the contrary feelings come up and you release them because if you cannot be successful you're holding on to programs that hold you down and you don't see them that which you don't like don't want to see don't want to be you want to avert it that which you want to avert and the opposite side is attachment that which you want to hold on to those are two big words attachments and aversions they keep us bound if you are the all how can you have an attachment or an aversion there's nothing apart from you and you end up with the feeling the universe is mine from infinity to infinity the universe is mine and it is

[Speaker 3] (5:07:20 - 5:07:21)

ha ha

01-The Truth About Lester Levenson Release Technique #lesterlevenson #releasing #sedonamethod [xr2sOk9U0WA]

[Speaker 2] (0:00 - 0:17)

I've been reading Lester's book, In the Power of Love, and he seems to repeat himself over and over again about love, and I really understand that. And then he talks about his, I believe it's his release technique?

[Speaker 1] (0:18 - 0:19)

Yes.

[Speaker 2] (0:21 - 0:24)

Is that a specific technique?

[Speaker 1] (0:25 - 0:35)

Let's put it this way, because you're talking a technique. A technique is a way, is a word. Remember, everything has to be marketed to the mind.

[Speaker 2] (0:36 - 0:36)

Right.

[Speaker 1] (0:37 - 8:51)

And the mind loves techniques, loves it. You see, with nothing, that's the world, that's the mind. You see, the mind and the world, they are hand in hand.

It sounded to the listeners, to the people that were approaching him, because that was an interesting phenomenon. The people that were approaching Lester were not really interested in being enlightened or anything like that. They were interested in being successful, happy, having the perfect relationship.

You know, as he would say, you are still looking for happiness, what is not. You see, but it's a very good first step to master the world. So he offered this sort of technique, how to undo the feelings and thought mechanism that stop you, or it was stopping you from experiencing what you would like to experience.

So what happened, and I experienced it directly, being 18 years, almost 19 years, until he passed away, with the same group of beings, we were very few, how we were all there, we all have conquered the world, so to speak. We accomplished everything we wanted to, and more. And now, finally, we were ready to say, okay, as he would put it,

now you are ready to listen to the truth.

Which is, the first step was to master the dream, now the second step is to liberate yourself from the dream. You see, so this technique is not a technique, it's only what is the dynamics that I'm inviting you to see. And the principle of the dynamic is that every single feeling or thought is generated by wanting, desire.

So, it is very helpful for some of us at the beginning, and as I said also to Anne, that when you have a thought, to take it to the source, and this source is always wanting. Now, this wanting has different intensities, so to speak. For some of us, wanting is enough, we don't need to go through the intensities, but the wanting feels like pushing, you know, it's like controlling, you want to push, you want to make sure that it goes faster, you want to make sure that they understand.

You see, you are pushing, and we feel that kind of impatience, so that is the wanting to control, wanting things to go in a specific way. So, we have a thought, and you will say, what is that? Oh my God, yeah, I want to control, okay.

And sometimes you laugh right away because you see it, you see because what that sees it is you, the seer is you, that's right, the natural laugh come up. And sometimes you're just seeing, you say, oh, you're really seeing the dynamic of it. And of course, the thought collapses, and the mind goes quiet.

And in that moment, you're experiencing what you are, but immediately the mind comes with something else, because we're more interested in the mind, because the mind immediately, that's why it's very easy, the moment you decide to be free, it's very easy to be, because the mind keeps giving you all the stuff until it becomes, so to speak, kind of empty or uninteresting for you. So, the first layer that is control, the second intensity is wanting recognition, wanting to be considered, wanting to be recognized, to be appreciated. In other words, to get approval, and not only from others, but your own approval.

You find yourself that you're doing things because you want your own approval, or doing things because you want their approval. See, that is the second energy to the wanting, ever wanting, you see, wanting my approval and their approval. And that's a little more intense, so to speak, because wanting approval, we're really actually, for the first time, experiencing the sense of lack.

Because when we are wanting your own approval, you're really experiencing that what you're really wanting, because you actually want your own approval, you actually want to be the love that you are. The thing is that your approval is when we're looking for love outside of ourselves through others. So, you see, the wanting is always pushing you towards the world, wanting to control the world, wanting approval from the world.

Then the also kind of wanting is wanting security. In that moment, we feel insecure about something. Like, for instance, you need to ask something from someone, and that's one of those moments that you really feel insecure.

In your mind, just if I will be okay, he's your friend, he will say yes. Or who knows, maybe, you see? The mind comes, you can see how the mind immediately comes with a lot of...

So, when you notice that all that agitation is coming from wanting security. Oh. So, what happens is, it's not a technique.

It's just that he calls the technique that expresses to the world, but when you see it directly from where you are, those are the dynamics of thinking. That is the loop, thought, feeling that keeps the imaginary idea of being separate. So, if you bring, if you feel like to bring the thoughts, oh, I must be wanting, that is enough.

But if you feel, oh, yeah, if you resonate with control, approval, or security, use it. You see? Because they're all tools, and tools are good to be at your disposal if they are necessary.

Sometimes we need all different tools. And again, of course, the tools are there, but then you may not need them any longer. But here, what we're doing, sometimes we use those tools, but also we are being, because being that which sees the mind.

Therefore, you see the thought that sees the sensations. And in that seeing, you are opening to that in which arises. Because a good question would be, if that feeling, if that sensation wouldn't be there, what is actually there?

You see? If thinking wouldn't be there, what is actually there? If feelings wouldn't be there, what is actually there?

[Speaker 2] (8:55 - 8:58)

That sounds like a good question.

[Speaker 1] (8:59 - 9:18)

You see? You resonated with that. That is a tool.

You see? That's it. And that is a very good tool.

When something said, okay, that wouldn't be there, what is actually here? That's very powerful. Because you see, now you don't need to get into, you are a step forward.

You see what I mean?

[Speaker 2] (9:20 - 9:20)

Yes.

[Speaker 1] (9:22 - 9:31)

It's even simpler. And that is the basic principle of what is called technique in that book that you read.

02-Laura Lucille - Laura Alvarez Lucille - wife of Francis Lucille - The Ultimate Happiness by Lester Levenson - Reading from Keys to the Ultimate Freedom #happiness [sMGpUwrOZqE]

[Speaker 1] (0:00 - 3:47)

From the book, Keys to the Ultimate Freedom, by Lester Levinson. About happiness. When we analyze that which everyone is seeking, it turns out to be happiness.

And when we find God, our true self, that turns out to be the ultimate happiness. When we seek and find the full truth, the absolute truth, again, that turns out to be the ultimate happiness. And also, the greatest good.

The greatest good turns out to be the ultimate happiness. Every being is seeking freedom. And the complete freedom or liberation is also the ultimate happiness.

So in the end, the words God, good, truth, liberation, freedom, and self turn out to be the ultimate happiness. And everyone is seeking this good, happiness, liberation, truth, God, and self. There isn't anyone who's not seeking it.

The only difference between some of us and others is that some of us are consciously seeking it in the direction where it is, and are becoming happier. And others are seeking it blindly in the world. And are becoming more frustrated.

Yet, only when we go within, do we discover that all happiness is there. The only place where we can feel happiness is right within ourselves. That is exactly where it is.

Every time we attribute this happiness to something external, to a person, or a thing external, we get more pain with it than we do pleasure. You have had experienced enough. You have lived long enough.

And you have examined it carefully enough. You have discovered this. The happiness that we are seeking and thinking is out there and external to us is not there.

The happiness with no sorrow can only be found by going within.

Laura Lucille - Laura Alvarez Lucille - wife of Francis Lucille - Healing and Predestiny #lesterlevenson #predestination #healing [e4apQTLmBho]

[Speaker 2] (0:00 - 0:16)

Yes, I have a question that has puzzled me for quite a while. It's about Lester and his death. Were you around Lester in the days when he left his body?

[Speaker 1] (0:18 - 0:26)

Yes, not as close as a dear friend of mine. I may have some insights to give you, if you depend on your question.

[Speaker 2] (0:27 - 0:34)

Yes, well, I've been into healing work for close to 50 years.

[Speaker 3] (0:36 - 0:37)

As a healer yourself?

[Speaker 2] (0:39 - 2:50)

Yes, just basically working with acupressure, reflexology, just all the natural treatments, essentially laying on of hands and just teaching people that love heals, essentially, was the main thing. So, I was always curious as to why Lester chose to leave his body from cancer when it's so obvious. It's healable.

It's a very commonly healed disease. Lester, with his extraordinary powers of health and healing, having essentially chosen to leave his body in that way, has always been puzzling to me. And not the least reason is that it actually cost me a lot of clients at one period in my life.

When I first heard of Lester and read about all his miraculous experiences from awakening, I just told all my clients about it, and I always did. I never really questioned about what he had died from until one of my clients told me that he had died of cancer. And so, I was really puzzled at that.

But then that actually ended up costing me a large part of my clientele because I had been bragging about him, essentially, telling people that they can cure anything. It's just what they think. So, I realized that Lester had that kind of power, and so his dying in that way essentially amounted to a choice.

[Speaker 1] (2:50 - 7:03)

Yes. You see, the tendency of the human mind is to focus into one single spot. You see?

That's what the mind does, because the mind is all about smallishness, about details, about the image that is perceived. It's not about that to which the totality of the image appears. So, being that said, yes, Lester was given three months to live, maximum, if he, maximum, maybe two weeks, maybe three weeks.

So, because of that, it took him exactly three months to discover the totality of truth, to the caliber of many extraordinary experiences, as he shared with us and teaches us how to, through his teaching, share with us how to experience those as well. Now, he was, he cured himself not only of the heart, but of all different ailments in the body. And he was always healthy after that, for that happens to him in the late 40s, he was 47, 48, and he left the body around 78 or 79 years old.

And I could see, being around him for the last 20 years of his life, that, particularly in the last 10 to the that he was already done, that he was only around, only around, because we were a group of about 15, 20 people that were very loyal to him. And he had been very, very patient for the first 10 years, for all of us, for all of us to fulfill desire after desire, including people at the time being ill of cancer. All of that happened by itself, not only by the teaching of Lester, not by Lester directly, but by the teaching of Lester.

I was being witness of many, many cases like that. Now, when the time came to leave, when the time came to leave, you see, because everything is predestined, the life of the body, everything is predestined before we enter into this experiencing of bodyhood, which is a state, it has a beginning and an end. In that moment, when he decided to let go, that was the illness that arose, and he didn't do anything about it, because it was time for the body to just leave.

Now, he didn't go to doctors, he didn't suffer from pain, he didn't have a painful death, none of the ailments that supposedly go with cancer, he didn't take any medicine, not at all, and he didn't suffer, you see, and he didn't have to leave. And that was it, he stopped eating, you see, he stopped taking care of the body for the last two weeks, that's all it took, or less than that, a week, a week something, that's all it took. And the person that was with him, he would say, Laura, there he was, this little body, shrinking and shrinking, and all of a sudden, when he would speak, it would be the potential of the voice, that he thought, good, he's going to come back, you know, because he wanted him to come back, but no, it was just something that needed to be expressed and then shrink into the body again.

So, I don't know whether that answers your question, you see?

[Speaker 2] (7:04 - 7:32)

Well, it does, you know, I'm, yeah, I have to bow to the wisdom of the Master, of course,

but I do, you know, I did want to be able to answer that question whenever it's asked of me, because, you know, again, I teach people that they, their health is in their hands, that, you know.

[Speaker 1] (7:32 - 7:38)

Their health is in their hands, but not every single body has its expiration date.

[Speaker 2] (7:40 - 7:41)

Yeah.

[Speaker 1] (7:41 - 7:45)

It comes with an expiration date, you see?

[Speaker 3] (7:45 - 7:45)

Yeah.

[Speaker 1] (7:45 - 8:05)

So, and as he would say, when you're meant, no matter how ill you are, no matter how ill you are, if it's not your moment, and you know how to take, you know how to heal yourself, it will be so. In another hand, someone cannot, it's not that ill, but if it's the moment to go, no matter what they do, it goes.

[Speaker 3] (8:06 - 8:06)

Yeah.

[Speaker 1] (8:08 - 8:15)

You see? So, that is something that has to be taken into consideration.

[Speaker 2] (8:16 - 9:25)

For sure. I still, you know, I'm still not certain that, for myself, I haven't decided to believe that the body has, the body-mind has a set lifespan, you know? It seems like being the being that we are, and the mind being the thing that it is, the mind is essentially what enables the whole universe and God to express itself in whatever way God wants to, as a human.

As a human, it is part of that expression. And so, what would we then, what would we then block the mind's expression by saying that there's some greater, you know, like there's a force that we somehow have overlooked?

[Speaker 1] (9:25 - 9:45)

It's not a force, it's what you are, that which is aware of the mind. The mind has no power. The mind has no power.

The mind without electricity, it doesn't work. The mind without being perceived, it doesn't work.

[Speaker 2] (9:46 - 9:51)

Right, but isn't there some kind of, some kind of...

[Speaker 1] (9:51 - 10:37)

Like, for instance, since you're being a doctor, when the mind, when we are under anesthesia, there is no experiencing, because the mind is knocked out. And that's right, there is no dreams, there is no remembrance of anything while being under anesthesia. The world disappears.

Yeah. You see? That's no different, you see?

So, the mind is a wonderful tool. It's the tool through which we hear, we see, we sense, is that to which the world appears, the objectivity appears.

[Speaker 3] (10:38 - 10:38)

You see?

[Speaker 1] (10:39 - 10:51)

But you, that which is aware of being aware, you, that is what is, that is, without that, the mind doesn't exist.

[Speaker 2] (10:54 - 11:09)

You see? But, okay, well there's a, that's my misunderstanding then. It seems like I thought that the mind was a creation of that, of the power itself.

[Speaker 1] (11:09 - 11:26)

Absolutely. It's a wonderful tool to experience phenomena. Yeah.

It's that to which the world, the body-mind, and the surroundings of the body-mind, and the world, and the universe appears.

[Speaker 3] (11:27 - 11:28)

Yeah.

[Speaker 1] (11:29 - 12:29)

You see? And the thing is that we have gotten so used to see via the mind. It's like, for instance, to see via the mind is like, you know those doll houses?

I don't know whether you were in some time in your lifetime, you know, being with young girls, or with children, that they have these houses, like the house dolls, you know, that the back of the house is completely empty. It doesn't have a wall. But from all the other sides, you have walls, you have doors, you have windows.

So, in this case, this example that I'm giving you is that the house, that would be the mind. And without the wall in the back, that which is seeing it, that is you. That is that which is aware.

So, what we have gotten used to, get smallish, being very small, and starting to see through the windows of that house. So, it feels very limited.

[Speaker 3] (12:32 - 12:32)

Yeah.

[Speaker 1] (12:32 - 12:51)

And so, that's what we've been doing. We've been seeing via the mind. Yeah.

Instead of just also see, having the freedom, because that's freedom, to see through the mind, but at the same time, to see as that, to see without the limitation of mind.

[Speaker 3] (12:57 - 12:57)

Okay.

[Speaker 1] (12:58 - 13:03)

I mean, I'm just sharing with you the experience here.

[Speaker 2] (13:03 - 13:23)

Yeah. I really appreciate this, you know, because it's been a puzzle for a long time. I haven't come to any understanding of it, really.

And, you know, it would be nice if I could have answered my clients' objections at the time.

[Speaker 1] (13:26 - 14:17)

By the way, that question that you're having is a very honest question. Very honest question. That was also a question that I dealt with.

And also, the question that I dealt with, like, for instance, with Ramana Maharshi. You

see, same thing. You see, it was different circumstances, different situation, but for me, because it's about the test of the body, for me, what it said a lot about the example of Ramana Maharshi was that right before beingness, not interested in holding on to the body any longer, he just, his last words were, feed the peacock, the peacocks.

[Speaker 2] (14:25 - 14:47)

Yeah. And the same with Nisargadatta as well. These are like the most popular masters of all.

So, of course, it's quite a thing that I would like to understand. Obviously, you've dealt with this yourself, so you understand.

[Speaker 1] (14:48 - 14:53)

Yes, because you see that the truth is that there is no death, but eternal.

[Speaker 2] (14:54 - 16:28)

Yeah, I totally get that. I mean, I experience being eternal every time I look, you know, and when I start talking like this, I fail to, I forget to look. I forget and I go into the thoughts that I was trying to remember to ask.

But normally, like when this is over, I'll be right back into remembering that I'm eternal and there's nothing to worry about. Of course, I know it's not a worry. It's not a concern.

But it's just a curiosity. It's just like, you know, I've misunderstood that sense of mind, the idea that the mind is separate from God and God and I'm separate from mind and God. That's the way it kind of seems when a person allows themselves to just die by a curable illness, you know.

And because that's been my career, and so I've just never been able to answer the question. But now that you've explained to me that difference, I can really understand that, you know, that there would be a time that there is or there comes to be a time for us all where we can make that choice. But it is a choice.

And that's the thing.

[Speaker 1] (16:28 - 18:38)

And that's the thing. And that's something that it was also very perturbing at the time when I heard that everything is, there was a predestine, you see. And I remember when I heard that, I was very perturbed.

And I didn't like it at all, at all. But what was wonderful was that it made me aware of a lot of sensations that I didn't know that they were there. And I said, because I have

experienced so much freedom, freedom to do things I never imagined I could do, freedoms to experience the most beautiful and surprising adventures.

And so speaking to me that everything is predestined, that I don't have freedom. And what I did, because it was so agitated with that, is that I, of course, I really, it was released. All of that that came with such an intensity was released.

And it was released, it came the clarity. And the clarity is, yes, if it is predestined to experience freedom to its maximum, it is so. But it's already predestined to experience total freedom.

You see, as it is predestined to the moment that comes, the moment that you feel, you know what, I'm not going to go to the doctor. You know that you're getting, the body's getting ill because you have chosen somehow that it's time to leave, you see, without any violence. It doesn't have to be ill either.

It can be having a cup of tea. I have met many beings that have died and they were, naturally, they were not particularly spiritual, dying in the morning after a cup of coffee, even a cup of coffee.

[Speaker 3] (18:45 - 18:46)

You know?

[Speaker 2] (18:47 - 19:06)

Yeah. Yes. Well, again, like you, I have struggled a lot with that predestination idea.

I still don't know that I would choose to either believe it or accept it, but I will.

[Speaker 1] (19:07 - 19:10)

I wouldn't recommend you to accept it or believe it.

[Speaker 3] (19:11 - 19:11)

Yeah.

[Speaker 1] (19:12 - 19:25)

Not at all. What I'm inviting you is, welcome the confusion or the pros and cons about it. Welcome that energy, you see?

[Speaker 3] (19:26 - 19:27)

Yeah.

[Speaker 1] (19:27 - 20:31)

And then, when that is no longer there, the answer arises. That is what releasing is all about. Releasing is allowing the heart, the body to breathe in the same way that we breathe, you know, we're allowing our being to breathe.

So, all the clouds that are there, that is keeping you from total clarity about this situation that you're speaking about, it will arise. Because when you have a question, it's because you have the answer already. And that was something that was very beautiful about being with Lester, that we didn't depend upon his answers.

If we had a question, we knew that if we release, the answer will show up. And it's beauty, because it was about, as he said, you are your own guru. So, it's not about accepting or believing.

[Speaker 3] (20:31 - 20:34)

On the contrary. Yeah. Neither.

[Speaker 2] (20:35 - 20:42)

I really get that. I thank you, Laura, for your clarity.

[Speaker 3] (20:42 - 20:44)

Thank you, Bacron. See you soon.

Laura Lucille - Laura Alvarez Lucille - wife of Francis Lucille - Lester Levenson - Hello, You Infinite Being #lesterlevenson #infinitebeing #freedom [sgj2WWaIKy4]

[Speaker 1] (0:02 - 0:37)

Contemplate unlimitedness, infinity, and when you see that, then you'll see the unreality of the limited. It's the snake you're looking at. As long as you see the snake, you'll never perceive the rope.

If you want to know what infinity is, you're going to have to perceive it in you, and it is your real nature that never changes. You are infinite now. You always have been infinite.

You always will be infinite. Anything else is a lie, a delusion.

Laura Lucille - Laura Alvarez Lucille - wife of Francis Lucille - Lester Levenson - Letting Go of Illusion #lesterlevenson #lettinggo #theultimate [LRaCkYLEdA4]

[Speaker 1] (0:00 - 0:49)

All methods, all ologies are playing around until you do this. All religions, all philosophies are giving, with them we give ourselves a good time thinking we're going to reach the ultimate. But they do not get us there.

There's only one thing that gets us there, and that is letting go of the illusion. Letting go of the body, mind, and sitting down and letting go of it until this infinite being that you are is self-obvious.

Laura Lucille - Laura Alvarez Lucille - wife of Francis Lucille - Lester Levenson - Love on the spiritual path #lesterlevenson #reallove [iFqVkXR4k6o]

[Speaker 1] (0:00 - 0:59)

So, love is a thing that the world sings about, writes about, has moving pictures about, and knows very little about. Love is portrayed in the movies as always a male and a female winning each other. The real love is winning the universe, not just one person, but every individual in the universe.

In the practical end of it, I left out square all with love. This is an excellent gimmick. During the day, if we try to fit everything into love, whatever we're doing, it will make for rapid and tremendous progress.

Laura Lucille - Laura Alvarez Lucille - wife of Francis Lucille - Lester Levenson - Release to the Highest State #lesterlevenson #releasing #presentmoment [ligNr7W-F5o]

[Speaker 1] (0:00 - 0:55)

There's no suppressed energy. We're in the highest, happiest, most felicitous, the most knowing state there is. The more the suppression, the more our attention goes to unconsciously to hold that suppression down, the less attention we have for what is here now.

As we release these suppressed energies, we come into present time. Every feeling throws us into the past, because that's where it was developed from. So when we perceive or calculate on the present with any feelings behind it, we're working with stuck keys from the past, and we don't see what's here now.

We're trying to see now through our past. So to get a person to present time, he has to undo his suppressed feelings.

Laura Lucille - Laura Alvarez Lucille - wife of Francis Lucille - Lester Levenson - The Best Way to Read My Books #lesterlevenson #realization [OZTK1TFsr8c]

[Speaker 1] (0:00 - 0:56)

Some people say to me, gee, West, I read your book, it was so good, I started reading, I read it right through from beginning to the end, in one sitting. Which to me means they got nothing out of it. The best way to read the book is to take one sentence that strikes your fancy, go through it, and you hit one, and stay with it.

That night, that day, that week, that month, until that knowledge becomes your knowledge. You say, oh, now I see. Then you're ready for another sentence.

Read along, something strikes your fancy, and you stick with it. Because any one of hundreds of statements there can give full realization. It's the same thing being said in many different ways.

Laura Lucille - Laura Alvarez Lucille - wife of Francis Lucille - Lester Levenson on How to Help Others | Keys to the Ultimate Freedom [9hz6Y7ZUFaI]

[Speaker 2] (0:00 - 1:10)

I have a question. I started reading the keys to the ultimate freedom recently and last night I was on section 3 spiritual growth and it is a list of aphorisms and it says it suggested that the below aphorisms be absorbed one at a time try to understand one before going on to the next. The two that gave me pause to be sure I was understanding was being read from the perspective of knowing being as one and so they were in our desire to attain liberation or realization we are helped to the degree that we help all others and then the next one is grow to the point where your whole attention is off you and on others

[Speaker 1] (1:10 - 1:16)

so let's go one by one read the first one again your help to the degree yes

[Speaker 2] (1:16 - 1:25)

yeah in our desire to attain liberation or realization we are helped to the degree that we help all others.

[Speaker 1] (1:26 - 5:20)

I have the sweetest experience to be with Lester for 19 years until he passed away and and it wasn't the last let's say 10 years or eight years that he said now we can really talk from the top because often to then he we were not ready to hear that so he was giving you guidelines like this one if you are interested in the liberation you will be helped to the degree that you help others now let me give you an idea about this help others this help others is when you see them for what they truly are when you get when you grant their consciousness when you grant their beingness you see the mind thinks that is help that you have to do something physically to help yes that will that may appear in some of us in our lives you know that we dedicate our life to help it's nothing wrong with that it's compelled within you but here to help the others is to truly see them for what they are also you're helping others you're to the degree that you want your own freedom to that degree by helping others is you're not disapproving of them of others you are not judging the others so you're not you're not practicing disapproval you're not practicing separation you see you are not practicing unlovingness so you see that to the degree that you are not any longer doing that to that degree you be helped to fulfill the desire for what you are so that is what what at the time when he said that it was giving us a guideline for us that we were in the world very active and dealing with others all the things were just brand new in this in this way of radical way of seeing the world that is

that they are not others because they are not you have to imagine you have to the moment you don't see them for what they are they are others the moment you see them for what they are they have never been another you see and again our experience is that we see the others the way you see yourself you can only see them the way you see yourself isn't it so the moment you open to the beingness the consciousness the oneness that you are and you're starting to granted in yourself more and more than any time that you enter in contact with anyone whether it is in any activity and when we go shopping at the grocery store the cashier or when or anything you immediately by granting them their beingness in that moment the separation is not any longer present you see and that is what a very effective way to experience that is only one single being so you see that that is the depth of what Lester was saying there I thought

[Speaker 2] (5:20 - 5:32)

that I you know understood that and was perceiving as such but I think there was some residual melting releasing around that yes yes that's why we're here you

[Speaker 1] (5:32 - 8:53)

see so yes I can see that you as you were hearing something was getting looser within you yes yes yes and lighter yes yes yes and still is there you see and through the day it will you will feel some loosening up more and more more and more we are helping others the moment we see them for what they are and we're not being gossipy or we're not being judgmental or we're not being disapproving you see and that doesn't mean by the way that then within the clarity you can act very firmly if that is what is required by the situation because the moment you start to be more and more what you are what you are is very intelligent and it will give you the clarity that is needed if that is what the situation is requiring and in what helps for this experiencing to be experienced is to keep it very simple that are you acting from wanting or are you acting from the from spontaneity in the ways you feel the wanting oh okay now you know what it is only energy and unravels the moment you consciousness recognizes for what it is it unravels because it's not real while you are is real so the moment you reality is not interested in it it unravels and when unravels actually the tendency to hold on so congratulations that you are in very good company this book you can open it anywhere it's a book actually that I never read I just started to I only opened it because one sentence was enough it was like the peat of the day or the peat of the moment you see and and it was just during the day or during my activity that was the background of this status doing its work so for the second one then grow to the

[Speaker 2] (8:53 - 9:05)

point where your whole attention is off you and on others that is just being the wholeness is what that's saying exactly being ourself

[Speaker 1] (9:09 - 11:38)

yes thank you and the beauty for some of us are hearing that right it's not like an imposition and you could say you know what I don't feel like to do that wonderful is that's what is arising look at it are you that or are you that which is the word of it you see because that is the thing it's not that right or wrong we have to be very honest because what we only what is only consciousness is honest what we imagine to be is not honest because it's not real it's a lie and as a lies always is dishonest so it's very it's very good I don't in your case it was it's natural openness to do that to feel like that but some of us said I don't feel to do that good just notice that reaction and it's for you to hold on to that or not you see many things that you may read from Lester most of it when you read it it will generate a reaction on you so what I would recommend is oh to allow the reaction to be what is to get released and then read it again just see what happens Lester was a very he had an art how to generate releasing how to generate the relaxation of the mastering of holding on for dear life you see because that's what we do we hold on to what is not real for dear life we hold on to the idea of being someone for dear life we think that the whole your whole life would collapse around if you're not any longer if you stop being the way that you have been being up until now so it does it mean by the way what collapses is the point of view but what

[Speaker 2] (11:38 - 11:56)

you are is ever the same so point of view like opinions and mental things as

[Speaker 1] (11:56 - 13:12)

opposed to perspective yes interpretations yeah yeah yeah yeah yes yes and that's what you will find out and that's what's the make it starts denying when we start to find out that the mind tells you this is like this this is like that and then you find out that it couldn't be further from the truth and that's what is wonderful when you start to see that the mind is 99 comma 9% wrong you confident not to have not to go along with the mind for some of us well I don't know you know I'm still going along with my mind when you start to realize that Wow it couldn't be so up in the country is the opposite quite yes yes yes so some of us have had that experience yes after thinking I knew a lot of things for quite some time we all have been in the same boat

Laura Lucille - Laura Alvarez Lucille - wife of Francis Lucille - Lester Levenson Reading - The Sense of Separation & The Path | Keys to the Ultimate Freedom [Qp8Y-qASeEM]

[Speaker 1] (0:00 - 0:52)

The sense of separation is very tricky. It often tucks us out of this path for shorter or longer periods of time. But once we have gotten onto the path, we usually come back to it.

Nevertheless, be careful of the trickery of the sense of separation part of us. It takes us away from the path. So no matter how far we have advanced on the path, the sense of separation is always a tempting companion who can take us off the path.

Sometimes even for an entire lifetime.

Laura Lucille - Laura Alvarez Lucille - wife of Francis Lucille - Liberation and Helping Others - What Lester Levenson Meant by Help " Others " #lesterlevenson [sET5qWmJx0c]

[Speaker 1] (0:00 - 0:59)

He was giving you guidelines like this one. If you are interested in liberation, you will be helped to the degree that you help others. This help others is when you see them for what they truly are, when you grant their consciousness, when you grant their beingness.

The mind thinks that is help, that you have to do something physically to help. Yes, that may appear in some of us in our lives that we dedicate our lives to help. Here to help others is to truly see them for what they are.

Also, to the degree that you want your own freedom, to that degree by helping others is you're not disapproving of others. You are not judging others. So you are not practicing disapproval.

You are not practicing separation. You are not practicing unlovingness.

Laura Lucille - Laura Alvarez Lucille - wife of Francis Lucille - Mind is the Only Creative Tool in the Universe #lesterlevenson #mind #awareness [ho6BmKcGUF4]

[Speaker 2] (0:01 - 0:05)

So, are my thoughts creating the feelings?

[Speaker 1] (0:07 - 4:41)

Or vice versa. The feelings are generating the thoughts. It goes both ways.

Okay. I will feel that it goes both ways, but also it could be that the unconscious feelings generate the thinking. You see?

Because we don't need to think in order to experience life fully and completely, and to function effectively. We don't need to think. You see?

So then how do we create? You are right now creating effortlessly, because the mind is the only creative tool in the universe. And I'm using the words of Lester, exactly as the words he used to use.

It's the only creative tool of the universe. Is the mind. It's the mind.

So the mind is like an oven, so to speak. It will bake whatever you put in it. The reason that is, we said, wait a minute, but this I like, but this I don't like.

Yes, because we have unconscious, unconscious thought. But most of the experiencing is designed by unconscious thoughts. Those thoughts that we chose not to see because we don't want to see them.

But nevertheless, they are still operating without us needing to pay attention to it. We thought it was fun to put them in automatic. It's like right now, oh, it's so much fun, the internet.

Oh my gosh. So same thing. We thought it was fun putting all those activities in automatic.

The activities like the circulation of the blood, the replacing of the cells, digestion, all of that we used to be very aware of, and we put it in automatic. In the other hand, we did notations like, oh, men with white hair, they are nice, they are kind. People that don't smile, they are not good.

I mean, all this kind of concept that we got along the way, we were shopping. We were shopping for all these concepts. We thought it was fun.

Now, the reason that somehow it seems so difficult to let them go, as we said, is because we choose not to see them, and also because they give us the idea that they're keeping us safe, like letting us know, don't go there. It's not a good thing to do. We think about twice, but it's always about a no.

It's also always about a danger, that if you are too daring, you could lose something. You see? Yes, you will lose fear.

You see? Going back to what create is, be very clear what it is that you would like to experience. So, we can say that what you would like to experience would be a yes.

Right? So, what happens when you say a yes, consciously, a conscious yes? The unconscious knows arises.

You are aware of the unconscious knows. So, what happens is that people usually get deflated. Yes.

I wanted that, but you know, Ana, it's too difficult. It's too hard. It's too late.

It's too much. Maybe for others, but not for me. All of that starts to arise.

And it may sound like, oh, my God, so much to do. No, no, no. You see, the moment you don't make them personal, the moment that you're really clear that what you want is that yes, you see, you're not any longer interested in making whatever is arising about you or what you are.

Like I said, it's too late, too early. They are just sounds, sounds that often now you never challenge them. But this time you're not even challenging them.

And this time you chose not to be interested. So, what happens? They collapse because they are not real.

The moment you and limited effortless attention is not interested in them, they collapse.

[Speaker 2] (4:44 - 5:24)

Okay. So, just so I get this. So, whatever I get, whatever I focus on, like you say, get clear on the, I'll say the intention, right?

Of something I want. So, I'm creating a course and I'm doing this video too. As soon as I create, you know, I'm going to do this video, the unconscious knows will come up.

Oh, it's not time to do that. Oh, wait and see. Oh, right.

Okay. And then when you say I'm not interested, it's kind of like, okay, that's automatic. That's coming up and I don't have to pay attention to it.

I'm still going to do the video. Is that what you mean?

[Speaker 1] (5:24 - 5:43)

Yes. But in other words, you're not like, get out of here. No, no.

They come and if you don't give attention, they collapse because they are not real. And the reason that they are repetitive is because they need continuously attention in order to maintain itself.

[Speaker 2] (5:45 - 5:51)

Unbelievable. Yep. Continuous attention to maintain.

[Speaker 1] (5:51 - 6:11)

Because as you may have noticed, when you have fresh new thoughts, new idea, when an instinct about something, oh, I got it. I know what to do. Those thoughts only comes once.

They're not repetitive.

[Speaker 2] (6:13 - 6:24)

Oh, this is so good. Yes. They're not repetitive.

That insight is immediate. It comes up from infinite being. Is that where?

[Speaker 1] (6:24 - 6:32)

Intelligence itself. Intelligence. Okay.

What you are is intelligence, pure intelligence.

[Speaker 2] (6:34 - 6:47)

So in order for the inner critic or this busy mind, the chatter to maintain, it's because it needs attention.

[Speaker 1] (6:48 - 6:50)

It needs validation.

[Speaker 2] (6:51 - 6:52)

It's validation.

[Speaker 1] (6:52 - 7:14)

And you get validation by effortlessly giving attention because you are so powerful. It's effortless power in the shape of attention because mind is about movement, ever changing. It's repetitive, but it's ever ever changing.

[Speaker 2] (7:17 - 7:22)

Yeah. And everything's moving, right? Like all of creation is constantly.

[Speaker 1] (7:22 - 8:04)

Because it's all mind. Okay. You only see, hear, and sense in the mind.

So you see is to really be very clear what is that you truly want. Write it down. Get a therapy.

Because that way you're letting know the mind is a conscious decision. So that the unconscious decisions, that the unconscious stop writing the script. Because the problem with the unconscious is that we have concept that says yes, concept that says no, so they neutralize.

[Speaker 2] (8:05 - 8:10)

Say that again. I'm sorry. Concept that says yes and no and- They neutralize.

[Speaker 1] (8:11 - 8:42)

And then we have concept that are doubt. What if it's not? I don't know.

It's risky. I don't know. You see?

We have concept about suspicions. You see? All the concepts are more or less about fear because all of them are limitations.

So then emotional charge of any concept or any feeling is more or less fear.

[Speaker 2] (8:44 - 8:55)

And so for me to become, well there's a part of me that is fearless already, right? If I'm an infinite being. Yes.

I'm already there. Okay.

[Speaker 1] (8:56 - 10:46)

You're already that. You're already that. If the thoughts to the contrary that up until now you used to go along with.

Yes. You never challenged them. And you see the main lie is that there is someone

somewhere.

That is a you that is separate. So in order to maintain that lie you have to have many, many lies. But that's why all the thoughts and feelings are lies.

We're talking about no pragmatic thinking. You know about technicality, engineering, chemistry. All of that are like applications.

The good application to engineer. The good application that is a lawyer. The good application that is a therapist.

You see you have all that. You have techniques. Yes.

The good application for driving, for dressing, for swimming. Mm-hmm. So you see the mind is like the perfect computer so to speak.

That's what the computer is modeled after. Mm-hmm. When you start to see it from what you are you will see how simple it is.

Because what you are is so intelligent. But we need to honor what we are. And we're honoring what we are when at least any time you feel invited you take a minute and notice the silence.

Notice the immediacy of the silence.

[Speaker 2] (10:47 - 10:48)

Yes.

[Speaker 1] (10:50 - 11:05)

And I can see that you're very honest. Yeah. Because you see you can, and honest because I see that you can only give what you give to yourself.

So it's this givingness within you that is inviting you to discover more and more what you are.

[Speaker 2] (11:06 - 11:12)

Mm-hmm. And then awareness is just what is now.

[Speaker 1] (11:13 - 11:46)

Yeah. Awareness is that which is alive. That which hears.

That which sees. That which is a way of seeing. A way of hearing.

A way of sensing. It's aware. It's alert.

It's an alertness. Effortless alertness. You see, we don't know what we are but we know the characteristics of it.

Some of, not all of them, but some of them, quite a bit. One of them being that is alive, alert, aware.

[Speaker 2] (11:47 - 11:58)

Mm-hmm. So the struggle for me personally to wake up is the thought of I'm not there yet.

[Speaker 1] (11:59 - 12:01)

Yeah. As you said, it's only a thought.

[Speaker 2] (12:02 - 12:03)

Mm-hmm.

[Speaker 1] (12:04 - 12:08)

So it's up to you to challenge the thought or to believe it.

[Speaker 2] (12:10 - 12:22)

Challenge it or? To believe it. Oh, okay.

See, when I hear the word challenge, it's like do I go into inquiry or do I just to lay my legs down?

[Speaker 1] (12:22 - 12:27)

No, challenge is see it for what it truly is. Only sounds.

[Speaker 2] (12:28 - 12:30)

Only sounds. Yeah.

[Speaker 1] (12:32 - 12:33)

And see what happens.

[Speaker 2] (12:37 - 12:44)

So we walk basically like two paths, the human being and also infinite being, yes?

[Speaker 1] (12:44 - 12:47)

Yes. Yes. Simultaneously.

[Speaker 3] (12:48 - 12:48)

Mm-hmm.

[Speaker 1] (12:48 - 13:04)

I mean, what we are doesn't belong to this dimension. This dimension appears in the dimensionlessness of what we are. The more and more what we are, the more we allow it to be, then it shines through in our experiencing.

[Speaker 2] (13:05 - 13:12)

Okay. So could I set an intention for me to be more awake, to be more?

[Speaker 1] (13:12 - 14:09)

To be more and more what you are and less and less what you think you are. You see, less and less what you think you are. Yes.

Less and less what you feel you are. Mm-hmm. And that will naturally, you will feel a natural loosening up in the chest area, naturally.

Because since you are timeless, timelessness has no time for that which is made out of time. So since what is made out of time is only energy, energy taking the shape of a sound, taking the shape of an image. And the timelessness doesn't have the time to take shape, so it releases itself.

[Speaker 2] (14:10 - 14:18)

The timelessness doesn't have the time to take shape. Oh, that's hard for you to get around. So it releases itself.

[Speaker 1] (14:21 - 14:31)

Because it's perfection. Perfection is perfect, doesn't need any improvement, and you already are perfection itself.

[Speaker 2] (14:32 - 14:38)

And what you're saying is we're infinite beings. We are love, but we already are.

[Speaker 1] (14:39 - 15:35)

Yeah, we already are. And that becomes obvious when you shift your attention a bit. Instead of directing it only to objects, to direct it to that in which the sounds, images, sensations arise.

Direct it to that stillness in which the movement is ever-changing, coming and going,

experiencing. Because the moment you notice at the level of inner landscaping, you will notice that it's very obvious from moment to moment, in the totality of the experience. So you see, it's not about becoming.

Yeah. It's about letting it be. Already what is.

[Speaker 2] (15:38 - 15:47)

But I think, well, this is a comparison, I think your idea of silence and mine, I don't know if it's the same thing. Well, there is such a thing as physical silence.

[Speaker 1] (15:51 - 16:00)

The silence is that without which you couldn't hear the inner sounds in the mind, the inner voices in the mind.

[Speaker 2] (16:02 - 16:06)

And you can do that, not hear the inner voices in the mind?

[Speaker 1] (16:06 - 16:09)

Oh, you hear them, but I'm more interested in the silence.

[Speaker 2] (16:10 - 16:13)

Yeah, it's kind of flipped. Is that what I'm hearing?

[Speaker 1] (16:14 - 17:05)

Yes, your attention is now more open, more included. Before you were only exclusive towards the thoughts, the sounds. I call them sounds because I'm not giving them any value, no interest in their message.

So yes, the mind goes naturally quiet. So you don't think, because you don't need to think. What is there to think?

You're all-knowing. Wow. The real knowing is being.

In being, there is no time to think. There is nothing to think. The thinking comes from the relative knowledge.

[Speaker 2] (17:08 - 17:16)

Yeah, this is powerful because it's more of a letting go. There's no adding on, right? It's more like letting go.

[Speaker 1] (17:17 - 17:34)

You're whole, complete, perfect. In the contrary, you start to get light. All of a sudden, as you're walking, you're like, do I need this weight?

No, I can do without this weight. You get lighter and lighter.

[Speaker 2] (17:36 - 17:37)

Lighter and lighter.

[Speaker 1] (17:38 - 17:39)

Less density.

[Speaker 2] (17:40 - 17:41)

Yes.

[Speaker 1] (17:41 - 18:24)

The real is very dense. It's dense. And it's just about your intention.

You have integrity, you see? You are very honest because only what you are can be honest. That would be a lie.

It's dishonest by nature. So when you're being honest, you're invoking the truth of what you are. And you're honest, you say, okay, I'm open to be and be more and more whatever that is that I am.

[Speaker 2] (18:28 - 18:32)

Yes. I love that.

[Speaker 1] (18:40 - 18:44)

And have fun. All right.

[Speaker 2] (18:46 - 18:50)

Thank you so much.

[Speaker 1] (18:51 - 18:52)

You're welcome.

Laura Lucille - Laura Alvarez Lucille - wife of Francis Lucille - Release to Our Timeless Nature #lesterlevenson #releasing #timelessness [HtG25ITBcGY]

[Speaker 1] (0:00 - 0:01)

Yes, Christa?

[Speaker 2] (0:04 - 0:22)

You mentioned that the answers are there for the questions that we have and that we simply need to release in order for them to show up. Can you briefly summarize what that process is of releasing?

[Speaker 1] (0:23 - 1:47)

Yes, like for instance, if you happen to have a question, you don't have to manufacture them, but if you happen to have a question, you know, like Ron for instance, Ron had a question, he said, you know, I wonder why is Lester he had all this? Like I was just explaining when I, actually I heard that from Robert, when he said how everything is predestined, I felt very flustered, I didn't like it, I was, actually I felt, experienced anger. And so all of that came up, and I let all of that go, and I just opened to have the answer, to have the clarity.

And that's all I did, I let go of all the emotions that I had about that, that was generated by that question, and I opened to the clarity. And the beauty is that you become calm, relaxed, and actually you even feel, because what you are is so complete, you don't even feel that you need the answer. And in that completeness, the answer arises.

And it's like, oh, I mean, it's just so intimate, because it becomes so complete, you see?

[Speaker 2] (1:48 - 2:04)

So in the process of coming up against a particular emotion that is surfacing, when you say, I let go, that's a little easier said than done for me. What is that process?

[Speaker 1] (2:05 - 3:16)

Because, you know, doing it first, because it's, I don't, I let go, it happens, actually, that is, I'm so glad you pointed out, because it's not an I that let it go. It's like we did the meditation today, aware of being aware. Just now, Krista, when you're just aware of being aware, and aware of that which is aware of movement, aware of sensations, yet transparent, naturally, when you are aware of being aware, any sensation, if it's unconscious, that might be, that you might be sensing, which is the contraction of separation, for instance, that we don't feel it, feel it, we feel it on and on, immediately

you feel some loosening up. Just notice how it's immediate. And it's already loosening up, isn't it?

[Speaker 2] (3:17 - 3:18)

Yes.

[Speaker 1] (3:18 - 5:38)

Yes. And because what you are is timeless. And the sensations are made out of time.

And when timeless, when you choose to be timeless, that which is made out of time dissolves, naturally. So, all mind is made out of time. That is, thoughts, feelings, they are made out of time.

So, any time, and that's the beauty, any time you choose aware of being aware, no matter what, immediately there will be a loosening up of the unconscious holding on for dear life that we have in the area of the chest and the gut, which is the sense of separation. So, the beauty is that whether you release for a question, whether you release for what we call issues, whether we release for let go of tendencies, whatever, what you're truly at any moment being released is the energy that is needed to stay separate at every moment. Because it is the desire to be separate and the desire to be one is the same energy.

So, you're wanting to be one as much as you're wanting to be separate. Because it is about the wanting, the intensity of the wanting. And what is being released again is the wanting to be separate.

So, wanting to be separate from the answer, you see. Because if you have a question, Krista, that question wouldn't arise if it wasn't because the answer is already within you.

[Speaker 2] (5:41 - 5:42)

I don't understand.

[Speaker 1] (5:43 - 6:26)

The question wouldn't arise if it wasn't because the answer is already within you. But since we have the tendency that we need to go outside in the world to get the answer, so we go to gurus, so to speak, or we go to the doctor, so to speak, for answers. But the teaching from Lester was go where the happiness, where everything is right within you.

And within you then includes everything.

[Speaker 2] (6:29 - 6:31)

I love how simple it is, simple and direct.

[Speaker 1] (6:33 - 8:01)

Yes, divine simplicity, you see. It's so simple. It's really, really simple.

I mean, when we look at it, I mean, we're talking about one single being. That's right, even Jesus said so beautifully, I is the way. You know, it was misinterpreted by minds, the way they saw him as a person, so they thought that it was I, Jesus, the body, mind, is the way.

No one was talking about the I that we all have in common. So is that, in that I, which I love, and that's like the Roman number, the number one. So, yes, it's time to see the simplicity.

It's very inviting, and it's very beautiful, because it takes you away from complexity. So as far as you want complexity, you will never see the simplicity. Yes.

It's about simplicity.

[Speaker 3] (8:02 - 8:07)

Yes. You're welcome.

Laura Lucille Temecula California US YouTube channel (Laura Alvarez Lucille) wife of Francis Lucille was a long time student of Lester Levenson

[Speaker 11] (0:00 - 0:17)

I've been reading Lester's book, In the Power of Love, and he seems to repeat himself again over and over again about love, and I really understand that. And then he talks about his, I believe it's his release technique?

[Speaker 1] (0:18 - 0:19)

Yes.

[Speaker 4] (0:21 - 0:35)

Is that a specific technique? Let's put it this way, because you're talking a technique. A technique is a way, is a word, remember, everything has to be marketed to the mind.

[Speaker 11] (0:36 - 0:36)

Right.

[Speaker 4] (0:37 - 1:04)

And the mind loves techniques, loves it. You see, with nothing, that's the world, that's the mind. You see, the mind and the world, they are hand in hand.

It sounded to the listeners, to the people that were approaching him, because that was an interesting phenomenon. The people that were approaching Lester were not really interested in being enlightened or anything like that.

[Speaker 1] (1:04 - 1:20)

They were interested in being successful, happy, having the perfect relationship. You know, as he would say, you are still looking for happiness, what is not. You see, but it's a very good first step to master the world.

[Speaker 4] (1:21 - 2:23)

So he offered this sort of technique, how to undo the feelings and thought mechanism that stop you, or it was stopping you from experiencing what you would like to experience. So what happened, and I experienced directly being 18 years, 19, almost 19 years until he passed away, with the same group of beings, we were very few, how we were all there. We all have conquered the world, so to speak.

We were accomplished everything we wanted to and more. And now finally we were ready to say, okay, as he would put it, now you are ready to listen to the truth. Which is, the first step was to master the dream.

Now the second step is to liberate yourself from the dream.

[Speaker 1] (2:25 - 2:39)

You see, so this technique is not a technique, it's only what is the dynamics that I'm inviting you to see.

[Speaker 4] (2:40 - 3:10)

And the principle of the dynamic is that every single feeling or thought is generated by wanting, desire. So it is very helpful for some of us at the beginning, and as I said also to Anne, that when you have a thought, to take it to the source.

[Speaker 1] (3:12 - 3:19)

And this source is always wanting. Now this wanting has different intensities, so to speak.

[Speaker 4] (3:20 - 4:09)

For some of us, wanting is enough. We don't need to go through the intensities, but the wanting feels like pushing, you know? It's like controlling.

You want to push, you want to make sure that it goes faster, you want to make sure that they understand. You see, you are pushing, and we feel that kind of impatience. So that is the wanting to control, wanting things to go in a specific way.

So we have a thought, and you will say, what is that? Oh my God, yeah, I want to control, okay. And sometimes you laugh right away just because you see it.

You see it because what that sees it is you. The seer is you, that's right. The natural laugh comes up.

And sometimes you're just seeing, oh, you're really seeing the dynamic of it.

[Speaker 1] (4:10 - 5:34)

And of course, the thought collapses, and the mind goes quiet. And in that moment, you're experiencing what you are. But immediately the mind comes with something else.

Because we're more interested in the mind. Because the mind immediately, that's why it's very easy, the moment you decide to be free, it's very easy to be. Because the mind keeps giving you all the stuff until it becomes, so to speak, kind of empty or

uninteresting for you.

So the first layer that is control, this echo intensity, is wanting recognition. Wanting to be considered. Wanting to be recognized.

To be appreciated. In other words, to get approval. And not only from others, but your own approval.

You find yourself that you're doing things because you want your own approval. Or doing things because you want their approval. See, that is the second energy to the wanting.

Ever wanting, you see. Wanting my approval and their approval. And that's a little more intense, so to speak.

Because wanting approval, we're really actually, for the first time, experiencing the sense of lack.

[Speaker 4] (5:37 - 5:57)

Because when we are wanting your own approval, you're really experiencing that what you're really wanting. Because you actually want your own approval. You actually want to be the love that you are.

The thing is that your approval is when we're looking for love outside of ourselves through others.

[Speaker 1] (6:01 - 6:05)

So, you see, the wanting is always pushing you towards the world.

[Speaker 4] (6:05 - 6:21)

Wanting to control the world. Wanting approval from the world. Then the also kind of wanting is wanting security.

[Speaker 1] (6:25 - 8:51)

In that moment, we feel insecure about something. Like, for instance, you need to ask something from someone. And that's one of those moments that you really feel insecure.

In your mind, justify will be okay. He's your friend. He will say yes.

Or who knows, maybe, you see, the mind comes. You can see how the mind immediately comes with a lot of. So, when you notice that all that agitation is coming from wanting security.

Oh. So, what happens is, it's not a technique. It's just that he calls the technique that

spreads to the world.

But when you see it directly from what you are, those are the dynamics of thinking. That is the loop thought feeling that keep the imaginary idea of being separate. So, if you bring, if you feel like to bring the thoughts, oh, I must be wanting.

That is enough. But if you feel, oh, yeah. If you resonate with control, approval, or security, use it.

See? Because they're all tools. And tools are good to be at your disposal if they are necessary.

Sometimes we need all different tools. And again, of course, the tools are there, but then you may not need them any longer. But here, what we're doing, sometimes we use those tools.

But also, we are being, because being that which sees the mind. Therefore, you see the thought that sees the sensations. And in that seeing, you are opening to that in which arises.

Because a good question will be, if that feeling, let's say, if that sensation wouldn't be there, what is actually there? You see? If thinking wouldn't be there, what is actually there?

If feelings wouldn't be there, what is actually there?

[Speaker 11] (8:56 - 8:58)

That sounds like a good question.

[Speaker 4] (8:59 - 9:02)

You see? You resonated with that. That is a tool.

You see?

[Speaker 1] (9:03 - 9:18)

Let's see. And that is a very good tool. When something said, okay, that wouldn't be there.

What is actually here? That's very powerful. Because you see, now you don't need to get into, you are a step forward.

You see what I mean?

[Speaker 12] (9:20 - 9:20)

Yes.

[Speaker 1] (9:22 - 9:31)

It's even simpler. And that is the basic principle of what is called technique in that book that you read.

[Speaker 2] (9:34 - 9:49)

Yes. I was, I have a question that has puzzled me for quite a while. It's about Lester and his death.

Were you around Lester in the days when he left his body?

[Speaker 1] (9:50 - 9:59)

Yes. Not as close as a dear friend of mine. I may have some insights to give you if you, depends on your question.

[Speaker 2] (10:00 - 10:07)

Yes. Well, I've been into healing work for close to 50 years.

[Speaker 3] (10:09 - 10:10)

As a healer yourself?

[Speaker 2] (10:12 - 12:23)

Yes. Just basically working with acupressure reflexology. Just all the natural treatments.

Essentially laying on of hands. And just teaching people that love heals. Essentially was the main thing.

And so I was always curious as to why Lester chose to leave his body from cancer. When it's so obviously and, you know, it's healable. It's been, it's a very commonly healed disease.

And Lester with his extraordinary powers of health and healing. Having, you know, essentially chosen to leave his body in that way. Has always been puzzling to me.

And not the least reason is that it actually cost me a lot of clients at one period in my life. Because I didn't know. When I first heard of Lester and read about all his miraculous experiences.

From awakening. I, you know, I just told all my clients about it. And I always did.

And I never really questioned about what he had died from. Until one of my clients told

me that he had died of cancer. And so I was really puzzled at that.

But then that actually ended up costing me a large part of my clientele. Because I had. Because, you know, I'd been bragging about him essentially.

Telling people that they can cure anything. You know, it's just what they think. Yes.

So I realized that, you know, Lester had that kind of power. And so his dying in that way. Essentially amounted to choice.

[Speaker 1] (12:24 - 14:21)

You see, the human mind. The tendency of the human mind is to focus. Into one single spot.

You see? That's what the mind does. Because the mind is all about smallishness.

About details. About the image that is perceived. It's not about that to which the totality of the image appears.

So being that said is. Yes, Lester was given three months to live. Maximum.

If he. Maximum. Maybe two weeks, maybe three weeks.

So because of that, it took him exactly three months. To discover the totality of truth. Many extraordinary experiences.

As he shared with us. And teach us how to. Through his teaching.

Share with us how to experience. Those as well. Now.

He was. He cured himself not only of the heart. But of all different ailments in the body.

And he was always healthy after that. That happens to him in the late 40s. He was 47, 48.

And he. Left the body around 78. Or 79 years old.

And I could see. Being around him for the last 20 years of his life. That.

Particularly in the last 10. That he was already done. He was only around.

Only around. Because we were a group of. About 15, 20 people that were very loyal to him.

And he had been very, very patient. For the first 10 years.

[Speaker 3] (14:22 - 14:23)

For all of us.

[Speaker 1] (14:23 - 14:46)

For all of us to fulfill desire after desire. Including. People at the time.

Being ill of cancer. All of that happened by itself. Only by the teaching of Lester.

Not by Lester directly. But by the teaching of Lester. I was being witness of many, many cases like that.

[Speaker 3] (14:46 - 14:54)

Now. When. The time came to leave.

When the time came to leave.

[Speaker 1] (14:54 - 15:06)

You see. Because everything is predestined. The life of the body.

Everything is predestined before we enter into this experiencing. Of bodyhood. Which is a state.

It has a beginning and an end.

[Speaker 12] (15:08 - 15:09)

Right.

[Speaker 1] (15:09 - 15:36)

In that moment. When he decided to let go. That was the illness that arose.

And he didn't do anything about it. Because it was time for the body to just leave. Now.

He didn't go to doctors. He didn't suffer from pain. He didn't have a painful death.

None of the ailments that supposedly go with cancer.

[Speaker 3] (15:36 - 16:07)

He didn't take any medicine. Not at all. And he didn't suffer.

You see. Right. And he didn't have to leave.

And that was it. He stopped eating. You see.

He stopped taking care of the body. For the last two weeks. That's all it took.

Or less than that. A week. A week something.

That's all it took. And the person that was with him.

[Speaker 1] (16:08 - 16:28)

Just to fill in. The person that was with him. He would say, Laura.

There he was. This little body. Shrinking and shrinking.

And all of a sudden. When he would speak. It would be the potential of the voice.

That he thought. Good. He's going to come back.

Because he wanted him to come back. But no. It was just something that needed to be expressed.

[Speaker 3] (16:28 - 16:36)

And then shrinking to the body again. So. I don't know whether that answers your question.

You see.

[Speaker 2] (16:37 - 17:04)

Well, it does. You know. Yeah.

I have to bow to the wisdom of the Master. Of course. But I do.

You know. I did want to be able to answer that question. Whenever it's asked.

Of me. Because you know. Again.

I teach people. That their health is in their hands. You know.

[Speaker 1] (17:05 - 17:11)

Their health is in their hands. Not every single body. Has its expiration date.

[Speaker 2] (17:13 - 17:13)

Yeah.

[Speaker 1] (17:13 - 17:35)

It comes with an expiration date. You see. And as he would say.

No matter how ill you are. No matter how ill you are. If it's not your moment.

And you know how to take. You know how to heal yourself. It will be so.

And on the other hand. It's not that ill. But if it's the moment to go.

[Speaker 3] (17:35 - 17:48)

No matter what they do. It goes. Yeah.

You see. So. That is something that has to be.

Taken into consideration.

[Speaker 2] (17:50 - 18:57)

For sure. I still. You know have.

I'm still not. Certain. That for myself.

I haven't decided to. Believe that. The body has.

The body mind has a set. Lifespan. You know.

It seems like. Being the being that we are. And.

The mind being. The thing that it is. The mind is.

Essentially what. Enables the whole universe. And God.

To express itself in whatever way. God wants to. As a human.

As a human. Is that part of that expression. And so.

What would we then. What would we then. Block the mind's expression.

By saying that. There's some greater. You know.

Like there's a force. That we somehow. Have overlooked.

[Speaker 1] (18:58 - 19:08)

It's not a force. It's what you are. That which is aware of the mind.

The mind has no power. The mind has no power.

[Speaker 3] (19:09 - 19:10)

The mind.

[Speaker 1] (19:10 - 19:18)

Without electricity. It doesn't work. The mind without being perceived.

It doesn't work.

[Speaker 2] (19:19 - 19:23)

Right. But isn't there some kind of. Some kind of.

[Speaker 3] (19:24 - 19:41)

Like for instance. Since you're being a doctor. When the mind.

When we are under anesthesia. There is no experiencing. Because the mind is knocked out.

And that's right.

[Speaker 1] (19:41 - 19:46)

There is no dreams. There is no remembrance of anything. While being under anesthesia.

[Speaker 3] (19:46 - 19:53)

The world disappears. Yeah. You see.

That's no different.

[Speaker 1] (19:54 - 20:09)

You see. So the mind is a wonderful tool. Is the tool.

Through which we hear. We see. We sense.

Is that to which the world appears. The objectivity appears.

[Speaker 12] (20:11 - 20:11)

You see.

[Speaker 3] (20:11 - 20:23)

But you. That which is aware of being aware. You.

That is. Without that. The mind doesn't exist.

[Speaker 2] (20:27 - 20:43)

You see. Well. Okay.

That's my misunderstanding then. It seems like. I thought that the mind.

Was a creation of that. Of the. The power itself.

Absolutely.

[Speaker 3] (20:43 - 20:47)

It's a wonderful tool to experience phenomena.

[Speaker 1] (20:48 - 20:59)

Yeah. Is that to which. The world.

The body mind. And the surroundings of the body mind. And the world.

And the universe appears.

[Speaker 12] (21:00 - 21:01)

Yeah.

[Speaker 1] (21:02 - 22:00)

You see. And. And the thing is that.

We have gotten so used to see. Via the mind. It's like.

To see via the mind. Is like. You know those doll houses.

I don't know. If you were in some time in your lifetime. You know.

We've been with young girls. Or with children. That they have these houses.

Like the house dolls. You know. That the back of the house is completely empty.

Doesn't have a wall. But from all the other sides. They have walls.

They have doors. They have windows. So in this case.

This example that I'm giving you. Is that the house. That would be the mind.

And without the wall in the back. That which is seeing it. That is you.

That which is aware. So we have gotten used to. Get smallish.

Being very small. And starting to see through the windows. Of that house.

[Speaker 3] (22:01 - 22:02)

So it feels very limited.

[Speaker 12] (22:04 - 22:05)

Yeah.

[Speaker 3] (22:05 - 22:08)

And so that's what we've been doing. We've been seeing via the mind.

[Speaker 12] (22:09 - 22:09)

Yeah.

[Speaker 1] (22:10 - 22:20)

Instead of just also having the freedom. Because that's freedom. To see through the mind.

But at the same time. To see as that.

[Speaker 3] (22:20 - 22:33)

To see without the limitation of mind. Okay. I mean.

I'm just sharing with you.

[Speaker 1] (22:34 - 22:36)

The experience here.

[Speaker 2] (22:36 - 22:58)

Yeah. I really appreciate this. You know.

Because it's been a puzzle for a long time. I haven't come to any. Understanding of it really.

And you know. It would be nice. If I could have answered my clients.

Objections. At the time. But anyway.

[Speaker 1] (23:00 - 23:47)

By the way. Is that honest. Is that question that you're having.

I think it's a very honest question. Very honest question. That was also a question.

That I dealt with. And also the question. That I dealt with.

Like for instance with Ramana Maharshi. You see. Same thing.

You see. It was different circumstances. Different situation.

But for me. Because it's about the death of the body. For me.

What it said a lot. About the example of Ramana Maharshi. Was that right before.

Beingness. Not interested in holding on to the body. Any longer.

He just. His last words. Were.

[Speaker 3] (23:48 - 23:52)

Feed the peacock. The peacocks. Yeah.

[Speaker 2] (23:54 - 24:21)

Yeah. Yeah. And the same with Nisargadatta.

As well. These are like. The most popular masters.

Of all. So of course it's quite a. It's quite a.

Thing that. I would like to understand. Obviously you've dealt with this.

Yourself. So you understand. Yes.

[Speaker 3] (24:22 - 24:26)

Because you see that. The truth is that there is no death. Or eternal.

[Speaker 2] (24:27 - 26:00)

Yeah. I totally get that. I experience being eternal.

Every time I look. You know. When I start talking like this.

I forget to look. I forget. And I go into the thoughts.

That I was trying to remember to ask. But normally. Like when this is over.

I'll be right back into remembering. That I'm eternal. There's nothing to worry about.

Of course I know it's not a worry. It's not a concern. But it's just a curiosity.

It's just like. You know. I've misunderstood that.

That sense of mind. The idea. That.

The mind. Is separate from God. And I'm separate from mind.

And God. That's the way it kind of seems. When a person allows themselves.

To just die. By a curable illness. You know.

Because that's been my career. So I've just never. Been able to answer the question.

But now that you've. Explained to me that difference. I can really.

I can really understand. That you know. That there would be a time.

That there is. Or there comes to be a time. For us all.

Where we can make that choice. But it is a choice. And that's the.

[Speaker 3] (26:00 - 26:01)

And that's the thing.

[Speaker 1] (26:01 - 26:03)

And that's something that it was very.

[Speaker 3] (26:04 - 26:18)

Also very perturbing. At the time when I heard. That.

That everything is. The worst.

[Speaker 1] (26:20 - 28:11)

Predestined. You see. When I heard that.

I was very perturbed. And I didn't like it at all. At all.

But what was wonderful was that. It made me aware. Of a lot of sensations.

That I didn't know that they were there. And I said. Because I have experienced so much freedom.

Freedom to do. Things I never imagined I could do. Freedoms to experience.

The most beautiful. And surprising. Adventures.

And. And so. Speaking to me that everything is predestined.

That I don't have freedom. And what I did. Because I was so agitated with that.

Is that I. Of course. It was released.

All of that that came with such an. Intensity was released. And it was released.

Became the clarity. And the clarity is. Yes.

If it is predestined to experience. Freedom to its maximum. It is so.

But it's already predestined. To experience total freedom. You see.

As it is predestined to. The moment that comes. The moment that you feel.

You know what. I'm not going to go to the doctor. The body is getting ill.

Because you have chosen. Somehow. That it's time to leave.

You see. Without any violence. It doesn't have to be ill either.

It can be having a cup of tea. I have met. Many beings that have died.

And they were naturally. They were not particularly spiritual. Dying in the morning.

After a cup of coffee. Even a cup of coffee.

[Speaker 3] (28:18 - 28:19)

You know.

[Speaker 2] (28:20 - 28:40)

Yes. Well again like you. I have struggled.

A lot with that. Predestination idea. I still don't know.

That I would choose to. Either believe it. Or accept it.

But I will. I will accept it.

[Speaker 1] (28:41 - 29:51)

I wouldn't recommend you to accept it. Or believe it. Not at all.

What I'm inviting you is. Welcome the confusion. Or the.

The pros and cons about it. Welcome that energy. You see.

And then. When that is not any longer there. The answer.

Rises. And that is what. Releasing is all about.

Releasing is allow the heart. The body to breathe. In the same way that we breathe.

You know. We allow our being to breathe. Yes.

So all the clouds that are there. That is keeping you from. To be total clarity about.

This. Situation that you're speaking about. It will arise.

Because when you have a question. It's because you have the answer already. And that was something.

That was very beautiful. About being with Lester. That we didn't depend.

Upon his answers. If we had a question. We knew that if we release.

The answer would show up. And it's beauty.

[Speaker 3] (29:53 - 30:07)

Because it was about. As he said. You are your own guru.

So it's not about accepting. Or believing. In the contrary.

Neither.

[Speaker 2] (30:08 - 30:15)

I really get that. I thank you Laura. For your clarity.

[Speaker 3] (30:15 - 30:26)

Thank you. See you soon. Contemplate.

[Speaker 6] (30:28 - 31:03)

Unlimitedness. Infinity. And when you see that.

Then you'll see the unreality of the limited. It's the snake. You're looking at.

As long as you see the snake. You'll never perceive the rope. If you want to know what infinity is.

You're going to have to. Perceive it in you. And it is your real nature.

That never changes. You are infinite now. You always have been infinite.

You always will be infinite. Anything else is a lie. A delusion.

[Speaker 10] (31:04 - 31:53)

All methods. All ologies are playing around. Until you do this.

All religions. All philosophies. With them we give ourselves.

A good time thinking. We're going to reach the ultimate. But they do not get us there.

There's only one thing. That gets us there. And that is letting go.

Of the illusion. Letting go. Of the body.

Mind. And sitting down and letting go of it. Until.

This infinite being that you are. Is self obvious.

[Speaker 6] (31:54 - 32:53)

So love is a thing that the world. Sings about. Writes about.

Has moving pictures about. And knows. Very little about.

Love is portrayed in the movies. As always a male and a female. Winning each other.

The real love is winning. The universe. Not just one person.

But every individual in the universe. And the practical end of it. I left out.

Square all with love. This is an excellent. Gimmick.

During the day. If we try to. Fit everything into love.

Whatever we're doing. It will make for. Rapid and tremendous progress.

[Speaker 8] (32:53 - 33:48)

There's no suppressed energy. We're in the highest happiest. Most felicitous.

The most knowing state there is. The more the suppression. The more our attention goes to.

Unconsciously to hold that suppression down. The less attention we have. For what is here now.

As we release these suppressed energies. We come into present time. Every feeling.

Throws us into the past. Because that's where it was developed from. So when we.

Perceive or calculate. On the present. With any feelings behind it.

We're working with stuck keys from the past. And we don't see what's here now. We're trying to see now.

Through our past. So to get a person to present time. He has to undo.

His suppressed feelings.

[Speaker 6] (33:49 - 34:45)

Some people say to me. Gee West I read your book. It was so good I started reading.

I read it right through from beginning to the end. In one sitting. Which to me means.

I got nothing out of it. The best way to read the book. Is to take one sentence.

That strikes your fancy. Go through it. And you hit one.

And stay with it. That night. That day.

That week. That month. Until.

That knowledge becomes your knowledge. And you say. Oh now I see.

Then you're ready for another sentence. Read along. Something strikes your fancy.

And you stick with it. Because any one of hundreds of statements there. Can give full realization.

It's the same thing being said. In many different ways.

[Speaker 1] (34:46 - 35:40)

The sense of separation. Is very tricky. It often tucks us.

Out of this path. For shorter. Or longer periods of time.

But once we have gotten. Onto the path. We usually come back to it.

Nevertheless. Be careful. Of the trickery of the sense of separation.

Part of us. It takes us away from the path. So no matter.

How far we have advanced. On the path. The sense of separation.

Is always a tempting. Companion. Who can take us off the path.

Sometimes. Even for an entire. Lifetime.

I have a question.

[Speaker 7] (35:42 - 36:49)

I started reading. The keys to the ultimate freedom. Recently.

And last night. I was on. Section three.

Spiritual growth. And it is a list. Of aphorisms.

And it says. It suggested that the. Below aphorisms be absorbed.

One at a time. Try to understand one. Before going on to the next.

Two that gave me. Pause to be sure. I was understanding.

I was being read. From the perspective of knowing. Being as one.

And so. They were in our desire. To attain liberation.

Or realization. We are helped to the degree that we. Help all others.

And then the next one is. Grow to the point where your whole. Attention is off you.

And on others.

[Speaker 1] (36:50 - 36:55)

So let's go one. By one read the first one. Again you are your help to the degree.

[Speaker 7] (36:55 - 37:05)

Yes yeah. In our desire to attain. Liberation or realization.

We are helped to the degree. That we help all others.

[Speaker 1] (37:06 - 40:57)

I have. The sweetness. Experience to.

Be with Lester for. 19 years until he passed away. And it.

Wasn't the last. Let's say 10 years or eight years. That he said now we can really.

Talk from the top. Because often. Till then.

We were not ready to hear. That so. He was giving you guidelines.

Like this one. If you are interested in the liberation. You will be helped to the degree.

That you help others. Now let me give you an idea. About this help others.

This help others is. When you see them for what. They truly are.

When you get. When you grant their consciousness. When you grant their being.

You see. The mind thing. That is help that you have to do.

Something physically to help. Yes that will that may appear. In some of us.

In our lives. You know that we dedicate our life to help. It's nothing wrong with that.

It's compelled within you. But here to help the others. Is to truly see them.

For what they are. Also. You're helping others.

To the degree that you want. Your own freedom. To that degree by helping others.

Is you're not disapproving. Of others. You're not judging.

The others. So you're not practicing. Disapproval.

You're not practicing separation. You see you're not practicing. Unlovingness.

So you see that to the degree. That you're not any longer doing that. To that degree you'll be helped.

To fulfill the desire. For what you are. So that is what at the time.

When he said that. He was giving us a guideline. For us that we were in the world.

Very active. And dealing with others. All these things were just brand new.

In this. In this way of radical way. Of seeing the world.

That they are not others. Thank you. Because they are not.

You have to. The moment you don't see them. For what they are.

They are others. The moment you see them. For what they are.

They have never been another. You see and again. Our experience is that we see.

The others the way you see yourself. You can only see them. The way you see yourself.

Isn't it. So the moment you open to the. The beingness.

The consciousness. The oneness that you are. And you are starting to grant it in yourself.

More and more. Then anytime that you enter in contact. With anyone.

Whether it is. In any activity. When we go shopping.

At the grocery store. The cashier. Or anything.

You immediately by granting them. Their beingness. In that moment.

The separation is not any longer present. You see. And that is what a very.

Effective way to experience. That is only one single being. So you see.

That is the depth. Of what Lester was saying there.

[Speaker 7] (40:58 - 41:08)

I thought that I you know. Understood that. And was perceiving as such.

But I think there was some residual. Melting. Releasing around that.

[Speaker 1] (41:09 - 41:20)

Yes. That is why we are here. You see.

So yes. I can see that as you were hearing. Something was getting looser within you.

Yes.

[Speaker 12] (41:23 - 41:24)

Yes.

[Speaker 1] (41:24 - 43:09)

And lighter. Yes. And still is there.

You see. And through the day. You will feel some loosening up.

More and more. More and more. We are helping others.

The moment. We see them for what they are. And we are not being gossipy.

Or we are not being judgmental. Or we are not being disapproving. You see.

And that doesn't mean. By the way. That within the clarity.

You can act very firmly. If that is what is required. By the situation.

Because the moment you start to be more and more. What you are. What you are is very intelligent.

And it will give you. The clarity that is needed. If that is what.

The situation is requiring. And what helps. For this.

Experiencing to be experienced. Is to keep it very simple. That.

Are you acting from wanting. Or are you acting from the. From spontaneity.

If you feel the wanting. Oh ok. Now you know what it is.

Only energy. And unravels. The moment you consciousness.

Recognizes for what it is. It unravels.

[Speaker 3] (43:13 - 43:14)

Because it is not real.

[Speaker 1] (43:14 - 43:24)

What you are. Is real. So the moment you reality.

Is not interested in it.

[Speaker 3] (43:30 - 43:31)

It unravels.

[Speaker 1] (43:35 - 43:38)

And what unravels actually. Is the tendency to hold on.

[Speaker 3] (43:46 - 43:46)

So.

[Speaker 1] (43:48 - 44:23)

Congratulations. That you are in very good company. This book.

You can open it anywhere. It is a book actually. That I never read.

I just started to. I only opened it. Because one sentence.

Was enough. It was like the pill of the day. Or the pill of the moment.

You see. And it was just. During the day or during my activity.

That was. The background of this status. Doing it's work.

[Speaker 7] (44:29 - 44:41)

So for the second one. Then grow to the point. Where your whole attention is off you.

And on others. That is just being. The wholeness.

Is what that's saying.

[Speaker 3] (44:42 - 44:51)

Exactly. Being ourself. Yes.

Thank you.

[Speaker 1] (44:52 - 47:18)

Yes. And the beauty. For some of us that are hearing that.

Right. Is not like an imposition. You could say.

You know what. I don't feel like to do that. Wonderful.

Is that what is arising. Look at it. Are you that.

Or are you that. Which is the word of it. Because that is the thing.

It is not right or wrong. We have to be very honest. Because only consciousness is honest.

What we imagine to be. Is not honest. Because is not real.

Is a lie. And as a lie is always dishonest. So.

Is very good. In your case. It was a natural openness to do that.

To feel like that. But some of us said. I don't feel to do that.

Good. Just notice that reaction. And is for you to hold on to that.

Or not. You see. Many things that you may read from Lester.

If you read it. It will generate a reaction on you. So.

What I would recommend is. To allow the reaction to be what is. To get released.

And then. Read it again. Just to see what happens.

Lester was a very. He had an art. How to generate releasing.

How to generate the relaxation. Of the. Mastering of holding on.

For dear life. You see. Because that's what we do.

We hold on to what is not real. For dear life. We hold on to the idea of being someone.

For dear life. We think that. The whole.

Your whole life would collapse around. If you're not any longer. If you stop being the way

that you have been.

Being up until now. By the way. What collapses.

Is the point of view. But where you are.

[Speaker 3] (47:19 - 47:21)

Is ever the same.

[Speaker 7] (47:27 - 47:36)

So point of view like. Opinions. And mental.

Things as opposed to perspective.

[Speaker 1] (47:38 - 47:40)

Yes. Interpretations.

[Speaker 7] (47:40 - 47:41)

Yeah, yeah, yeah, yeah, yeah.

[Speaker 1] (47:42 - 48:29)

Yes, yes. And that's what you will find out. And that's what.

When we start to find out. That the mind tells you. This is like this.

This is like that. And then you find out. That it couldn't be further from the truth.

And that's what is wonderful. When you start to see. That the mind is.

99.9% wrong. It gives you confidence. Not to go along with the mind.

For some of us. Well, I don't know. I'm still going along with my mind.

When you start to realize. Wow. It couldn't be.

So in the country is the opposite.

[Speaker 7] (48:33 - 48:33)

Quite.

[Speaker 1] (48:33 - 48:38)

Yes, yes, yes. So some of us have had that experience.

[Speaker 7] (48:41 - 48:46)

Yes, after thinking I knew a lot of things. For quite some time. Yes.

[Speaker 1] (48:49 - 48:52)

We all have been in the same boat.

[Speaker 3] (48:52 - 48:54)

We are in the same boat.

[Speaker 1] (48:55 - 49:54)

He was giving you guidelines. Like this one. If you are interested in liberation.

You will be helped to the degree. That you help others. This help others is.

When you see them for what they truly are. When you grant. Their consciousness.

When you grant their beingness. The mind thinks that is help. That you have to do something physically.

To help. Yes, that may appear in some of us. In our lives.

That we dedicate our life to help. Here to help others. Is to truly see them for what they are.

Also. To the degree that you want. Your own freedom.

To that degree by helping others. You are not disapproving of others. You are not.

Judging others. So you are not. Practicing disapproval.

You are not practicing separation. You are not practicing. Unlovingness.

[Speaker 5] (49:56 - 49:59)

So are my thoughts. Creating the feelings.

[Speaker 1] (50:02 - 54:36)

Or vice versa. The feelings are generating thoughts. It goes both ways.

Okay. I would feel that it goes both ways. But also it could be that the unconscious feelings generate the feeling.

You see? Because we don't need to think in order to experience life fully and completely. And to function effectively.

We don't need to think. Then how do we create? You are right now creating.

Effortlessly. Because the mind is the only creative tool in the universe. And I'm using the words of Lester.

Exactly as he used to use. It's the only creative tool of the universe. Is the mind.

So the mind is like an oven, so to speak. It will bake whatever you put in it. The reason that is, we said, wait a minute, this I like, but this I don't like.

Yes, because we have unconscious, unconscious thoughts. But most of the experiencing is designed by unconscious thoughts. Those thoughts that we chose not to see, because we don't want to see them.

But nevertheless, they are still operating without us needing to pay attention to it. We thought it was fun to put them in automatic. It's like right now, oh it's so much fun the internet.

Oh my gosh. So same thing. We thought it was fun putting all those activities in automatic.

The activities like the circulation of the blood, the replacing of the cells, digestion. All of that we used to be very aware of, and we put it in automatic. On the other hand, we did notations like men with white hair, they are nice, they are kind.

People that don't smile, they are not good. All these kinds of concepts that we got along the way, we were shopping for all these concepts. We thought it was fun.

Now, the reason that somehow it seems so difficult to let them go, as we said, is because we chose not to see them. And also because they give us the idea that they are keeping us safe. Like letting us know, don't go there, it's not a good thing to do.

I will think about twice. But it's always about a no. It's also about a danger.

If you are too daring, you could lose something. You see? Yes, you will lose fear.

Going back to what you create is be very clear what it is that you would like to experience. We can say that what you would like to experience would be a yes. Right?

So what happens when you say a yes, a conscious yes? The unconscious knows arises. Beware of the unconscious knows.

So what happens is that people usually get deflated. Yes. I wanted that, but you know Ana, it's too difficult, it's too hard, it's too late, it's too much.

Maybe for others, but not for me. All of that starts to arise. And it may sound like, oh my God, so much to do.

No, no, no. You see, the moment you don't make them personal, the moment that you're really clear that what you want is that yes. You see?

You're not any longer interested in making whatever is arising about you or what you are. Like I said, it's too late, too early. They are just sounds.

Sounds that often now you never challenge them. But this time you're not even challenging them, and this time you chose not to be interested. So what happens?

They collapse, because they are not real. The moment you unlimited effort of attention is not interested in them, they collapse.

[Speaker 5] (54:38 - 55:18)

Okay, so just so I get this, so whatever I get, whatever I focus on, like you said, get clear on the I'll say the intention, right, of something I want. So I'm creating a course, and I'm doing this video too. As soon as I create, you know, I'm going to do this video the unconscious knows will come up.

Oh, it's not time to do that. Oh, wait and see. Oh, da-da-da-da-da-da.

Right, okay. And then when you say, I'm not interested, it's kind of like, okay, that's automatic. That's coming up, and I don't have to pay attention to it.

I'm still going to do the video. Is that what you mean?

[Speaker 1] (55:19 - 55:38)

Yes. But in other words, you're not like, get out of here. No, no, they come, and if you don't give attention, they collapse.

Because they are not real. And the reason that they are repetitive is because they need continuously attention in order to maintain itself.

[Speaker 5] (55:39 - 55:45)

Unbelievable. Yep. Continuous attention to maintain.

[Speaker 1] (55:46 - 56:05)

Because, as you may have noticed, when you have fresh new thoughts, new idea, when an instinct about something, oh, I got it. I know what to do. Those thoughts only come once.

They're not repetitive.

[Speaker 5] (56:08 - 56:18)

Oh, this is so good. Yes. They're not repetitive.

That insight is immediate. It comes up from infinite being. Is that where?

[Speaker 1] (56:19 - 56:26)

Intelligence itself. Intelligence, okay. What you are is intelligence.

Build intelligence.

[Speaker 5] (56:29 - 56:41)

So in order for the inner critic or this busy mind The chatter. The chatter to maintain it's because it needs attention.

[Speaker 1] (56:43 - 57:08)

It needs validation. It's validation. And you get validation by effortlessly giving attention.

Because you are so powerful. It's effortless power in the shape of attention. Because mind is about movement, ever changing.

It's repetitive, but it's ever changing.

[Speaker 5] (57:12 - 57:17)

Yeah, and everything is moving, right? Like all of creation is constant.

[Speaker 1] (57:17 - 57:59)

Because it's all mind. Okay. You only see, hear, and sense in the mind.

So you see is to really be very clear what is that you truly want. Write it down. Get a therapy.

Because that way you're letting know the mind is a conscious decision. So that the unconscious decisions, that the unconscious stop writing the script. Because the problem with the unconscious is that we have concepts that says yes.

Concept that says no. So they neutralize.

[Speaker 5] (58:00 - 58:05)

Say that again. I'm sorry. Concept that says yes and no.

They neutralize.

[Speaker 1] (58:06 - 58:36)

And then we have concepts that are doubt. What if it's not? I don't know.

It's risky. I don't know. You see?

We have concepts about suspicions. You see? All the concepts are more or less about fear.

Because all of them are limitations. So the emotional charge of any concept or any feeling is more or less fear.

[Speaker 5] (58:38 - 58:50)

And so for me to become, well there's a part of me that is fearless already, right? If I'm an infinite being. Yes.

I'm already there. Okay.

[Speaker 1] (58:51 - 1:00:40)

You're already that. You're already that. If the thoughts to the contrary that up until now you used to go along with.

You used to believe it. You never challenged them. And you see the main lie is that there is someone somewhere.

That is a you that is separate. So in order to maintain that lie you have to have many, many lies. That's why all the thoughts and feelings are lies.

We're talking about not pragmatic thinking, you know, about technicality, engineering, chemistry. All of that are like applications. The good applications engineer, the good application that is a lawyer, the good application that is a therapist.

You see you have all that. You have techniques. Yes.

The good application for driving, for dressing, for swimming. So you see the mind is like the perfect computer, so to speak. That's what the computer is modeled after.

Mm-hmm. When you start to see it from where you are you will see how simple it is. Because where you are is so intelligent.

But we need to honor what we are. And by honoring what we are when at least any time you feel invited you take a minute and notice the silence. Notice the immediacy of the silence.

[Speaker 5] (1:00:42 - 1:00:42)

Yes.

[Speaker 1] (1:00:44 - 1:01:00)

And I can see that you are very honest. Yeah. Because you see you can be honest because I see that you can only give what you give to yourself.

So it's this givingness within you that is inviting you to discover more and more what you are.

[Speaker 5] (1:01:03 - 1:01:06)

And then awareness is just what is now.

[Speaker 1] (1:01:08 - 1:01:41)

Yeah. Awareness is that which is alive. That which hears, that which sees, that which is aware of seeing, aware of hearing, aware of sensing.

It's aware, it's alert, it's an alertness, effortless alertness. You see? We don't know what we are, but we know the characteristics of it.

Not all of them, but some of them. Quite a bit. One of them being that it's alive, alert, aware.

[Speaker 5] (1:01:44 - 1:01:52)

So the struggle for me, personally, to wake up is the thought of I'm not there yet.

[Speaker 1] (1:01:53 - 1:02:02)

Yeah, as you said, it's only a thought. So it's up to you to challenge the thought or to believe it.

[Speaker 5] (1:02:05 - 1:02:17)

Challenge it or? To believe it. Oh, okay.

See, when I hear the word challenge, it's like, do I go into inquiry or do I just allow it?

[Speaker 1] (1:02:17 - 1:02:27)

Challenge is see it for what it truly is. Only sounds. Only sounds.

Yeah. And see what happens.

[Speaker 5] (1:02:32 - 1:02:38)

So we walk basically like two paths, the human being and also infinite being, yes?

[Speaker 1] (1:02:39 - 1:02:58)

Yes. Simultaneously. What we are doesn't belong to this dimension.

This dimension appears in the dimensionlessness of what we are. That more and more what we are, we allow it to be, then it shines through in our experiencing.

[Speaker 5] (1:03:00 - 1:03:09)

Okay, so could I set an intention for me to be more awake, to be more? To be more and more what you are.

[Speaker 1] (1:03:09 - 1:04:03)

And less and less what you think you are. You see? Less and less what you think you are.

Less and less what you feel you are. And that will naturally, you will feel it naturally loosening up in the chest area, naturally. Because when, since you are timeless, timelessness have no time for that which is made out of time.

So since what is made out of time is only energy, energy taking the shape of a sound, taking the shape of an image. And the timelessness doesn't have the time to take shape, so it releases itself.

[Speaker 5] (1:04:05 - 1:04:13)

The timelessness doesn't have the time to take shape. Oh, that's hard for me to get around. So it releases itself.

[Speaker 1] (1:04:15 - 1:04:26)

Because it's perfection. Perfection is perfect, doesn't need any improvement and you already are perfection itself.

[Speaker 5] (1:04:27 - 1:04:33)

And what you're saying is we're infinite beings, we are love but we already are.

[Speaker 1] (1:04:33 - 1:05:29)

Yeah, we already are. And that becomes obvious when you shift your attention a bit. Instead of directing it only to objects, to direct it to that in which the sounds and images and sensations arises.

To direct it to that stillness in which the movement is ever changing. Coming and going, experiencing. Because the moment you notice at the level of inner landscaping, you will notice that it's very obvious from moment to moment in the totality of the experience.

So you see, it's not about becoming. It's about letting it be. Already what is.

[Speaker 5] (1:05:33 - 1:05:42)

Wow, this is a comparison. I think your idea of silence and mine, I don't know if it's the same thing. Well, there is such a thing as physical silence.

[Speaker 1] (1:05:46 - 1:05:55)

The silence is that without which you couldn't hear the inner sounds in the mind, the inner voices in the mind.

[Speaker 5] (1:05:57 - 1:06:00)

And you can do that, not hear the inner voices in the mind?

[Speaker 1] (1:06:01 - 1:06:04)

Oh, you hear them, but I'm more interested in the silence.

[Speaker 5] (1:06:05 - 1:06:07)

Yeah, it's kind of flipped. Is that what I'm hearing?

[Speaker 1] (1:06:08 - 1:07:00)

Yes, your attention is now more open, more included. Before, you were only exclusive to the thoughts, the sounds. I call them sounds because I'm not giving them any value, no interest in their message.

So yes, the mind goes naturally quiet. So you don't think, because there's no need to think. What is there to think?

They're all knowing. Wow. The real knowing is being.

In being, there is no time to think, there is nothing to think. The thinking comes from the relative knowledge.

[Speaker 5] (1:07:03 - 1:07:11)

Yeah, this is powerful because it's more of a letting go. There's no adding on, right? It's more like letting go.

[Speaker 1] (1:07:11 - 1:07:28)

You're whole, complete, perfect. On the contrary, you start to get light. All of a sudden, as you're walking, you're like, I really need this weight now.

I can do without this weight. You get lighter and lighter.

[Speaker 12] (1:07:30 - 1:07:32)

Lighter and lighter.

[Speaker 1] (1:07:32 - 1:07:33)

Less density.

[Speaker 5] (1:07:35 - 1:07:35)

Yes.

[Speaker 1] (1:07:35 - 1:08:18)

The real is very dense. And it's just about your intention. You have integrity, you see?

You are very honest. Because only what you are can be honest. That would be a lie.

It's dishonest. By nature. When you're being honest, you're invoking the truth of what you are.

You're honest, you say, okay, I'm open to be and be more and more whatever that is that I am.

[Speaker 5] (1:08:23 - 1:08:27)

I love that.

[Speaker 1] (1:08:27 - 1:08:38)

And have fun. All right.

[Speaker 3] (1:08:41 - 1:08:52)

Thank you so much. You're welcome. Yes, Christa?

[Speaker 9] (1:08:54 - 1:09:13)

You mentioned that the answers are there for the questions that we have and that we simply need to release in order for them to show up. Can you briefly summarize what that process is of releasing?

[Speaker 1] (1:09:14 - 1:10:38)

Yes, like for instance, if you happen to have a question, you don't have to manufacture them, but if you happen to have a question, you know, like Ron, for instance, Ron had a question, he said, you know, I wonder why if Lester, he had all this. Like I was just explaining when I, actually I heard that from Robert, when he said how everything is

predestined. I felt very flustered.

I didn't like it. I was actually, I felt, experienced anger. And so all of that came up and I let all of that go and I just opened to have the answer, to have the clarity.

And that's all I did. I let go of all the emotions that I had about that that was generated by that question. And I opened to the clarity.

And the beauty is that you become calm, relaxed, and actually you even feel because what you are is so complete, you don't even feel that you need the answer. And in that completeness, the answer arises. And it's like oh, I mean, it's just so intimate because it comes so complete.

You see?

[Speaker 9] (1:10:39 - 1:10:53)

So in the process of coming up against a particular emotion that is surfacing, when you say I let go, um, that's a little easier said than done for me.

[Speaker 3] (1:10:54 - 1:10:55)

What is that process?

[Speaker 1] (1:10:56 - 1:11:12)

It's because, you know, doing it first, because I don't, I let go, it happens actually. I'm so glad you pointed it out because it's not an I that let it go. It's like we did the meditation today.

Aware of being aware.

[Speaker 3] (1:11:13 - 1:11:46)

Just now, when you're just aware of being aware, and aware of that which is aware of movement, aware of sensations, yet transparent, naturally, when you are aware of being aware, any sensation, if it's unconscious,

[Speaker 1] (1:11:46 - 1:11:51)

that might be, that you might be sensing, which is the contraction of separation,

[Speaker 3] (1:11:51 - 1:12:07)

for instance, that we don't feel it, feel it, we feel it on and on, immediately you feel some loosening up. Just notice how it's immediate.

And it's already loosening up, isn't it?

[Speaker 9] (1:12:08 - 1:12:09)

Yes.

[Speaker 3] (1:12:09 - 1:12:10)

Yes.

[Speaker 1] (1:12:10 - 1:12:18)

And because what you are is timeless. And the sensations are made out of time.

[Speaker 3] (1:12:20 - 1:13:56)

And when timeless, when you choose to be timeless, that which is made out of time dissolves. Naturally. So, all mind is made out of time.

That is, thoughts, feelings, they are made out of time. So anytime, and that's the beauty, anytime you choose a virtue of being aware, no matter what, immediately there will be a loosening up, an unconscious holding on for dear life that we have in the area of the chest and the gut, which is the sense of separation. So the beauty is that whether you release for a question, whether you release for what we call issues, whether we release for let go of tendency, whatever, what you're truly at any moment being released is the energy that is needed to stay separate at every moment.

Because it is the desire to be separate and the desire to be one is the same energy. So you're wanting to be one as much as you're wanting to be separate.

[Speaker 1] (1:14:00 - 1:14:09)

Because it is about the wanting, the intensity of the wanting. And what is being released again is the wanting to be separate.

[Speaker 3] (1:14:12 - 1:14:20)

So, wanting to be separate from the answer. You see?

[Speaker 1] (1:14:21 - 1:14:29)

The moment you're, because if you have a question, Krista, that question wouldn't arise if it wasn't because already the answer is within you.

[Speaker 9] (1:14:32 - 1:14:33)

I don't understand.

[Speaker 1] (1:14:34 - 1:14:54)

The question wouldn't arise if it wasn't because the answer is already within you. But since we have the tendency that we need to go outside in the world to get the answer, so we go to gurus, so to speak.

[Speaker 3] (1:14:54 - 1:15:17)

Or we go to the doctor, so to speak, for answers. But in the teaching from Lester was go where the happiness, where everything is, right within you. And within you then includes everything.

[Speaker 9] (1:15:20 - 1:15:22)

I love how simple it is. Simple and direct.

[Speaker 3] (1:15:25 - 1:15:26)

Yes. Yes.

[Speaker 1] (1:15:28 - 1:15:33)

Divine simplicity. It's so simple. It's really, really simple.

[Speaker 3] (1:15:34 - 1:15:46)

I mean, when we look at it, I mean, we're talking about one single being. That's right. Even Jesus said so beautifully, I is the way.

[Speaker 1] (1:15:47 - 1:15:59)

You know, it was misinterpreted by minds the way they saw him as a person. So they thought that it was I, Jesus, the body, mind is the way.

[Speaker 3] (1:16:01 - 1:16:18)

No, I was talking about the I that we all have in common. So is that in that I which I love, and that's like the Roman number. The number one.

[Speaker 1] (1:16:24 - 1:16:44)

So yes, it's time to see the simplicity is very inviting and it's very beautiful because it takes you away from complexity. So as far as you want complexity, you will never see the simplicity.

[Speaker 3] (1:16:50 - 1:16:58)

It's about simplicity. You're welcome.

[Speaker 1] (1:17:04 - 1:20:51)

From the book, Keys to the Ultimate Freedom by Lester Levinson about happiness. When we analyze that which everyone is seeking, it turns out to be happiness. And when we find God, our true self, that turns out to be the ultimate happiness.

When we seek and find the full truth, the absolute truth, again, that turns out to be the ultimate happiness and also the greatest good. The greatest good turns out to be the ultimate happiness. Every being is seeking freedom and the complete freedom or liberation is also the ultimate happiness.

So in the end, the words God, good, truth, liberation, freedom and self turn out to be the ultimate happiness. And everyone is seeking this good, happiness, liberation, truth, God and self. There isn't anyone who's not seeking it.

The only difference between some of us and others is that some of us are consciously seeking it in the direction where it is and are becoming happier. And others are seeking it blindly in the world and are becoming more frustrated. Yet, only when we go within do we discover that all happiness is there, the only place where we can feel happiness is right within ourselves.

That is exactly where it is. Every time we attribute this happiness to something external, to a person or a thing external, we get more pain with it than we do pleasure. If you have had experienced enough, if you have lived long enough, if you have examined it carefully enough, you have discovered this.

The happiness that we are seeking and thinking is out there and external to us is not there. The happiness with no sorrow can only be found by going within.

Letting Go Film 2010 Hale Dwoskin Sedona Method movie Hale Dwoskin was a student of Lester Levenson

[Speaker 1] (0:57 - 3:40)

For thousands of years, mankind has searched the world for meaning, happiness and contentment. We've looked to the stars. We've dug into the past.

We've turned to science. We've looked for it in each other and we've looked for it in our toys. But still, for most of us, the search has been unfulfilled.

The key to happiness has remained elusive. No matter who we are or what we do, most of us feel we're held back by something. Whether it's stress or self-doubt, anxiety, depression or addiction, financial worries or health concerns, negative feelings about our bodies, our relationships, our past experiences.

This all is based on believing we are separate, which creates a feeling that we're not enough as we are. We need something more to feel whole. We need more money, more power, more drama, more drugs, more food.

We believe we need to consume the world in order to be. And that feeling of I'm not enough as I am is incredibly detrimental to our lives and this earth we share. But what if we could actually stop the madness, live in this moment and let go of our limitations?

What if you had a tool that could simply, quickly, easily and effectively transform your life? It's not about changing who you are. It's about letting go of the things that appear to be in the way.

Right now, the world is at a critical turning point. If we continue to do what we've done up until this point, we'll continue to get results that none of us are happy with. But it doesn't have to be this way.

All over the world, people like you and me are waking up to the truth of who we are. And this film is just one of those ways. It's a way for you to have love and peace and joy in your life.

And it's a way for us all to work together to bring about a better world.

[Speaker 24] (3:46 - 3:55)

When I found this method, I said, this is amazing because anybody can experience what I now know people try to achieve over their whole lifetime.

[Speaker 12] (3:55 - 4:04)

It didn't take me hours of meditation, relaxation, sitting somewhere to get in a state of

peace.

[Speaker 26] (4:04 - 4:07)

It allowed me to finally come to some peace.

[Speaker 12] (4:08 - 4:14)

I'm so fortunate I was able to learn this method, to be free, to be free.

[Speaker 14] (4:14 - 4:21)

It just feels great to not worry anymore. That's what Sedona Method gives you, the freedom to let life be as it is.

[Speaker 11] (4:21 - 4:23)

Changed my life.

[Speaker 1] (4:24 - 6:00)

Are you feeling overburdened by your life? Do you feel like you have a little excess baggage? Are you ready to let go?

The Sedona Method is made up of a group of very simple and powerful tools. And one of these tools is called welcoming. Welcome.

To greet or receive in a polite or friendly way. To let go of the need to control or possess something. In other words, what welcoming is, is simply allowing whatever you're feeling to be in this moment.

But that's not what we usually do. What we usually do is we usually push life away. We hold our feelings back.

And when we do that, they bow us over. But if we do what's counterintuitive, if we just simply open and allow our feelings to flow, they pass right through us and there's no place for them to stick. And we'll be exploring a very specific three-part process that we call triple welcoming.

So let's explore it together. Step one is welcoming the issue. The thoughts, the feelings, the beliefs, the memories, anything that's holding you back.

Step two is welcoming all your wanting to do something with it. You wanting to fix it, you wanting to change it, you wanting to control it, you wanting to hold it close or push it away. Any attachment or aversion.

And step three is welcoming any sense that it's personal, that it's about you or who you

are. When you welcome any sense that it's personal, you'll find the whole thing naturally dissolves.

[Speaker 15] (6:02 - 6:21)

I welcome all the feelings and all the sensations that comes with it. I bring it all out. I feel like I trick it.

I trick all those into a little boat that I have vision. And all of a sudden, once all the feelings are in there, I just say bye-bye and they're gone.

[Speaker 1] (6:23 - 8:18)

Now let's explore triple welcoming together. As you do releasing, know that you can do it with eyes open or eyes closed. Both are effective.

And as you do releasing, as you let go or as you welcome what is, allow yourself to lead with your heart as opposed to your head. Now allow yourself to think of a situation in your life that you've been wanting to change or improve. Something with your relationships, something with your health, something with your money or something with the world.

And as you focus on this situation, could you allow yourself to simply welcome whatever thoughts, whatever feelings, whatever beliefs, anything at all associated with that particular issue. Could you just simply open and welcome as best you can. And then could you also allow yourself to welcome any wanting to fix it, any wanting to change it, any wanting to improve it.

Any wanting to do anything at all with it. Any wanting to push it away or hold it close. Any sense of attachment or aversion.

And remember, just simply do this inside. Just simply open and relax and welcome. And then could you also allow yourself to welcome any sense that it's personal, that it's about you or who you are.

Any sense of identity. Again, remember, just do this inside. And then could you just simply let go.

[Speaker 12] (8:23 - 8:41)

You discover the treasure of who you are. It's like you open the box and the treasure is here. It has always been here.

And it's an endless treasure. There's no limit to the richness of it. And you feel like, wow, you know, that's such a gift.

[Speaker 1] (8:42 - 9:26)

One of the best ways to learn releasing or letting go is by sharing the experience with others. As you watch others going through this process, it invites you gently but powerfully into your own experience, into your own understanding. So the best way to view this film is as though you are one of the participants.

View this as an invitation to get actively involved. Now, of course, you can simply watch this for entertainment and you'll be entertained. But there's a deeper promise here.

There's something that if you allow yourself to at least keep an open mind and an open heart, this whole process can engage you at a level that can make a huge difference in your life.

[Speaker 10] (9:28 - 10:03)

I'm an author of textbooks. I just finished the 8th edition of my textbook in critical thinking. And I'm a mother and grandmother and great-grandmother.

And I've followed many paths, had many forms of therapy. When one's releasing, it's moving out of the mind and thought and often the folly of thinking into direct perceptual experience. It's given me this excitement about finding stuck places in myself that I hadn't realized were stuck and having tools for a way through, through releasing.

[Speaker 1] (10:07 - 10:54)

We filmed an advanced course in San Francisco. And then we decided there was so much goodness there that we just had to share it with the world. Everyone in this film, including myself, are ordinary people just like you who have found real lasting happiness and are living their dreams.

And they did this by simply using this simple, powerful, and easy-to-learn technique that we're about to explore together. This film is an invitation for you to discover the truth of who you are and to let go of everything inside of you that's holding you back. And the key to all this, in my experience, is letting go and allowing yourself to be that which you already are.

[Speaker 4] (10:55 - 12:22)

I'm a Vietnam veteran, and I was in Vietnam 40 years ago. This last year, I was diagnosed with PTSD. And it made perfect sense that I've been angry for the last 40 years, irritable about what happened in that situation.

And I've suppressed it with alcohol, antidepressants, and going to therapy. Nothing has worked to eliminate this irritability and anger that I've had inside me. About a month ago, I stopped drinking and stopped taking antidepressants.

And I went to a Vet Center, and I said, I stopped drinking, and the counselor at the Vet Center said, Well, that's good. Now you can let the PTSD come up. She said, The good news is you now recognize you have PTSD.

He said, The bad news is that it'll take another 40 years to heal. I don't want to spend 40 years having this PTSD or this anger heal. I've already spent 40 years with it.

About a month ago, I started listening to Hale talk about releasing and the different releasing methods. And that's what I've been doing for the last month, is releasing some of this anger, using some of the method to do that. For me, the Sedona Med has been helpful.

And what I'd like to say to other Veterans is it's a possibility that it could help. It could help release some of the pain and anger that's inside.

[Speaker 1] (12:24 - 14:40)

Those of you watching or listening at home, do this with us. Those of you here, if you would pick up a pen or a pencil. So for the sake of this analogy, this object represents our unwanted emotions.

It also represents our unwanted thoughts, our unwanted feelings, our beliefs about ourselves, and also all the roles or identities that we've taken on for ourselves. And your hand represents your gut, if you'd like, or simply awareness. So now take your hand, grip it tightly around the object.

Now if we did this long enough, it would start to feel really uncomfortable and then really familiar. Because this is what we're doing all the time with our emotions. Now roll the object around in your hand.

Now is this object attached to your hand? No, obviously not. But if you think about your relationship to your identities and your emotions, we actually talk as though we are them.

When we're angry, what do we usually say? I'm angry, exactly. When we're sad, what do we usually say?

I'm sad. We actually believe that we are the emotion. That's actually what we believe.

Now when we take on these roles and when we take on these feelings as though they are us, we forget that it's something that we're choosing. We're holding on to it ourselves. So we can make a new choice and we can get stuck, even in positive roles.

We're positive identities. But especially, I think you can relate to the fact that we all have all these negative identities about ourselves and negative beliefs and negative feelings that we've been doing this for so long they feel like a part of us and we can hardly move.

We go through life like this, we don't lose anything.

We're protecting them too. If we have a particular role that we really identify with, we're like this. Don't get anywhere near it, especially if it hurts.

Do you notice what we do when something hurts?

[Speaker 11] (14:41 - 14:51)

We collapse around it. We go... And then we're like this.

You're not going to get anywhere near my suffering. How dare you even think of taking this away from me?

[Speaker 1] (14:52 - 16:11)

And that's all unnecessary. That suffering that we go through in order to protect our suffering is craziness. So getting back to this analogy.

Because this isn't attached to us, we have this amazing opportunity to just simply do this. Close your hand lightly around this object. By the way, please do this at home.

And just drop it. Is that hard to do? No.

Some of you are giggling because it was so easy. Well, that's how easy it can be to let go of even beliefs or identities or feelings that we've absolutely with certainty believed we've always been. Beliefs about ourselves or feelings that we thought we never ever could let go of could be let go of that easily by simply deciding to let it go.

The person we're about to see is dealing with issues that we all face. We're all playing roles that no longer serve us, that are holding us back. And this is a way to be free of all roles and to choose to be your authentic self.

[Speaker 3] (16:12 - 16:58)

I always felt this incredible responsibility to do well, be excellent, just to do my very best to represent my, in quotes, my race. And then, of course, being a black male in this country, I've always felt this awesome responsibility to kind of break the stereotype. Sure.

I had this moment in November where I thought to myself, oh, this is great. And then I had this other moment that went, oh, what's my raison d'etre now?

[Speaker 25] (16:59 - 16:59)

Right.

[Speaker 3] (17:02 - 17:04)

I don't have to do this anymore.

[Speaker 25] (17:04 - 17:04)

Right.

[Speaker 3] (17:08 - 17:56)

But I always felt this responsibility that I had to be the representative or a representative of my race and be a good one at that. Yes. So everything I did in my life had revolved around that.

And it just feels like a really heavy load that I'd like to let down, but at the same time have some benefit to others. Sure. For traveling this road.

Yes. I mean, I feel very fortunate. I have a wonderful, wonderful wife.

I decided to get married last year, first time in my life.

[Speaker 1] (18:00 - 18:13)

And she tolerates me. Yes. Most wives do tolerate us.

So I'll be a little bit more tolerable.

[Speaker 3] (18:13 - 18:14)

Yes. Yes.

[Speaker 1] (18:16 - 18:16)

Great.

[Speaker 3] (18:17 - 18:18)

So that she keeps me.

[Speaker 1] (18:18 - 20:12)

Yes. So in this moment, could you just welcome that memory and all the burden that comes with it. And all the memories.

And all the beliefs. And all that pressure. And all the desire to fix it or change it.

Or control it or be free of it. And then all the sense that that's who you are. That that's me.

That's personal. And then notice what's beyond all that. So what's actually here now?

[Speaker 3] (20:21 - 20:22)

Nothing.

[Speaker 25] (20:22 - 20:23)

Yes.

[Speaker 3] (20:30 - 20:31)

It worked.

[Speaker 1] (20:32 - 20:32)

Yes.

[Speaker 3] (20:33 - 20:35)

And it's working now.

[Speaker 1] (20:35 - 23:09)

Yes. So in this moment, do you need to play any role in order to be? No.

Isn't that a relief? Thank you. Thank you.

So I think you can see we all have one or two issues that we need to deal with. But you may be wondering, how did we lose our way? If we're already whole and complete and perfect within ourselves, how did we get so confused?

Well, it's actually quite simple. If you allow yourself to simply be open to what we're going to explore next, I think it may ring some bells and open some doors and help reveal to you how we got ourselves into this mess. What I'm talking about now is just another concept.

I'm not saying this is the truth. But in my experience, what happens for the first couple of years of life, the thinking mind is in development. And it's a learned behavior to even think that you're your name.

It looks kind of like this. If that was Laurel and this was Daddy, it would be Daddy, Laurel, Daddy, Laurel, Daddy, Laurel. And if you hear that for long enough, maybe two years or so, you start to believe you're a Laurel or a Paula or a Tony or whatever your particular body-mind is called.

It's a learned behavior. And it's actually, we start in describing the body in the third person. But in around two or two and a half, it goes from Laurel's toy or Hale's toy or

Giuseppe's toy or again, whoever we're called, to my toy.

And as soon as it becomes my toy, we're willing to defend our toys with our lives. It becomes like we think that it's all about me. And then we spend the rest of our lives until we get tired of it.

What arises with that belief that I'm this is that everything besides this is a threat. Then one of the words you use a lot is, No.

[Speaker 11] (23:10 - 23:15)

No. No. No.

No. No. No.

No. No. No.

No.

[Speaker 1] (23:16 - 23:53)

No. No. No.

No. No. No.

No. Not that separate me, that separate I. That can fall away, and it falls away through all the different forms of releasing and it falls away very rapidly as you discover that it's just the word behaviour.

It isn't the truth. It isn't who you are.

[Speaker 5] (23:56 - 24:47)

I was going through a difficult time in my life in terms of my marriage, and I was at a stoplight in San Rafael and I suddenly realized that that the love that I had been seeking outside of myself was actually coming from inside. And it was quite a revelation, and it was very much a relief. And at that point, I had gotten to knowing that the marriage was in a lot of trouble.

I was very concerned about how my children were going to respond. And I still remember what he said to me. I didn't even tell him much of a story.

And he just looked at me and he said, could you let go of wanting to control your family's experience? And that, I really think, was the beginning of what helped me start to release.

[Speaker 1] (24:49 - 25:28)

In our fast-paced world, we're all so busy. We're all so plugged in that we become human doings instead of human beings. And that beingness is always right behind all this doingness.

And if you allow yourself to discover that you don't need to be so caught up in all the actions in life, there's a sense of flow, there's a sense of ease, there's a sense of openness, and there's a sense of certainty that reveals itself in action. And you can have this right here, right now, and throughout your day.

[Speaker 2] (25:28 - 25:32)

I can't believe I'm doing this.

[Speaker 11] (25:33 - 25:45)

What's that? Most of the people that have been up here can't believe they're up there. It's like, my hand went up and I'm on the stage.

Oh, my God! What did I do?

[Speaker 2] (25:48 - 26:23)

Yeah, I'm in enough pain that I would like some help. Pain is a great motivator. One of the things that keeps coming up is my career and what I do for a living.

I've devoted a lot of my life to it. And then, on the very first day when we did the pen, when I was grasping onto the pen, it was my career. It was what I do for a living.

But it was really, really tight.

[Speaker 11] (26:23 - 26:26)

I can see even in your hand now, you're white-knuckling it.

[Speaker 2] (26:27 - 27:26)

Don't you take that away from me, you know? Don't you even try, kind of thing. And what's happening is, my body, there's been like, for about the last year, year and a half, my body is not, I don't know what's going on with it, but it's not letting me have as much energy, do as much as I have.

So I'm not able to meet all the demands of my work life. And my way of dealing with that is, I'm going to push through this. I'm just going to push right through.

And that's not working. That's really not working. And I feel like I'm really trapped there.

And here I am in this really expansive space. And I can expand in so many other areas.

But this area, I am just holding on to dear life.

So I would really like to be released from that, if you could help me.

[Speaker 1] (27:26 - 28:43)

Sure. By the way, I just want to remind you and everyone else that it may appear that I'm doing something, but I'm not. The releases that happen, the recognition that happens, all that unfolds here has nothing to do with me.

So, before we even go there, could you just welcome all the energy that's arising in this moment? There's a lot of emotion arising. So could you just simply welcome it?

Good. And could you just do this inside? So, in this moment, can you actually find the one who thinks they need to work in order to be?

[Speaker 2] (28:45 - 28:46)

No. Right.

[Speaker 1] (28:48 - 28:50)

Right. But what is here?

[Speaker 2] (28:52 - 28:56)

It's a very beautiful, very beautiful space.

[Speaker 1] (28:56 - 29:00)

Right. Now, check. Are you separate from that space?

[Speaker 2] (29:02 - 29:02)

No.

[Speaker 1] (29:03 - 29:07)

Right. Do you rent that space out at your job?

[Speaker 2] (29:11 - 29:15)

I'm not getting any money for it, but I'm certainly not there.

[Speaker 1] (29:15 - 30:00)

It's not a very good deal. We rent bodies, not the space. One of the things that happens as you do this exploration, as you recognize that what you are is that which is changelessly present, that starts to become a little more interesting than that which

changes.

The only reason we miss it is because we're more interested. We think the juice is in the suffering. We think the juice is in the changing.

And we believe in it. We believe in the changeful and ignore that which is changeless.

[Speaker 2] (30:02 - 30:06)

Yes, there's definitely an element of that. The glamour, the drama.

[Speaker 1] (30:07 - 30:07)

Right.

[Speaker 2] (30:07 - 30:09)

It feels very compelling.

[Speaker 1] (30:10 - 30:40)

Right. And plus, what else are you going to talk about? Mine also likes to have something to talk about.

And there's not much to say about what you are. It is. Beginning, middle, and end of story.

And even that's too many words. Because that which you are is worthless, is conceptless.

[Speaker 2] (30:46 - 30:47)

Thank you very much. Thank you.

[Speaker 1] (30:50 - 32:57)

As you allow yourself to open to welcoming, what happens is you get a sense of flow. You get a sense of how life simply is happening. It's like a river and it's always flowing through the now.

And as you allow yourself to open to the river of life, it carries you where you need to go. And all those obstacles that you've been creating in your life, when you allow yourself to welcome the river, it simply flows through, carrying away whatever it is that you don't need. Most of us have a long list of beliefs of what we think we are, what we believe we are, what other people have told us about ourselves.

All these things that you believe about yourself are not actually who you are. But as you discover that all these things that you've learned about yourself, all these things that

you believe about yourself aren't actually real, it's actually a relief. Now I know you've already invested a lot of time and energy in that particular identity that you think you are.

So some of you at first may hesitate seeing through all that work you invested. But what you'll find is that as you do this work, whatever time and energy and intent you've invested in that particular separate identity, as you see through it, as you discover that it isn't who you are, you'll get it back a million fold. Because when you confine yourself to any particular identity, when you confine yourself to any particular point of view, what you discover is that you're murdering or eliminating or cutting off from all other possibilities.

But what you are right now is unlimited. Yet there's nothing you need to do and nowhere you need to go in order to be that which you already are.

[Speaker 18] (32:58 - 33:23)

I found a way to survive what was a very challenging depression. I found a way to overcome some sabotaging thought patterns and behaviors. And I've had the good grace of being introduced to the nature of my mind.

And that's something that is priceless.

[Speaker 1] (33:25 - 34:04)

Most of us are carrying deep burdens from the past. It could be old losses, old traumas, even abuse. And it's such a heavy burden to carry.

And the problem when we carry these burdens is that we re-experience these past traumas over and over and over again. And the invitation here is as you let go, you keep the wisdom that you gain from experience. But you get rid of all the pain, all the suffering, all the stuff that's preventing you from fully living life and moving on.

[Speaker 20] (34:04 - 34:18)

I realized I had a lot of very difficult memories that I needed to let go of and I didn't know how to. And I was experiencing very strong emotions like panic attacks. I found a way to be able to accept my feelings rather than reject them.

[Speaker 1] (34:18 - 34:27)

And when you allow yourself to let go of what was, you discover the exquisite beauty of what is.

[Speaker 19] (34:29 - 34:41)

When that one person dies slowly, and if that one person leaves behind a husband and maybe two daughters, that I become wracked with pain.

[Speaker 25] (34:41 - 34:42)

Sure.

[Speaker 1] (34:44 - 36:40)

So, is it here now? It seems to be. Okay.

So, let's just start with a memory. There's all these memories about that whole time period. Yes.

Yes. And there's also a lot of pain attached to all the memories. Yes.

Right. But there's also a lot of sweetness. Yes.

And sometimes when we have a mixture like that, we think we have to hold on to the whole package. Because if we let go of the pain, we're afraid we'll lose the sweetness. I've seen this so often.

Where we get caught when we're grieving is we believe that the grief and the suffering and the pain actually connects us to the one we've lost. And this is true if a relationship breaks up or someone dies, someone just simply goes out of our life. We are afraid to let go of the pain and suffering attached to us, to the memories, because we're afraid we'll lose the person or we'll lose our love for them.

But in my experience, the opposite is true. To the degree that we're holding on to the pain or suffering, we're cutting off from the love that we are. So, in this moment, let yourself remember your wife.

And can you feel just a little bit of that love you have for her? Yes. Okay.

And could you just let it shine? And then let it shine into all those memories. It's actually coming from here out and through.

And if you let it, it will start to dissolve all these things that you've been carrying around. And you'll notice that it will just get stronger as it does it, as it consumes it in the flame of that love. So just let it all burn.

Try just one memory that's painful.

[Speaker 25] (36:45 - 36:46)

Okay.

[Speaker 1] (36:46 - 36:50)

Done. Okay. And could you just welcome the memory?

[Speaker 25] (36:57 - 36:57)

Uh-huh.

[Speaker 1] (36:57 - 37:13)

Okay. And then could you also welcome all your wanting to change it? All your wanting it to be different than the way it was?

Mm-hmm. And could you also welcome the feeling that it is personal? Yes.

[Speaker 19] (37:13 - 37:14)

Yes.

[Speaker 1] (37:15 - 37:46)

You came up here wanting to let go of something that you've been struggling with for 20 years. So now check. In this moment, did you lose love?

Or is there a little more love available to you in this moment? A little more love, yes. Yes.

Okay. So could you just welcome the love? Yes.

Okay. And then could you welcome the remaining pain and suffering and memory?

[Speaker 19] (37:46 - 37:47)

Yes.

[Speaker 1] (37:50 - 38:00)

The love itself, if you allow it to, will simply wash away all the rest of the memories. You don't have to sort through them. You don't have to remember each one.

[Speaker 25] (38:00 - 38:00)

Uh-huh.

[Speaker 1] (38:00 - 38:12)

Make sure you get every detail. It's not required. In this moment, there is this awareness.

Now the awareness itself, is that personal or is it just is?

[Speaker 19] (38:12 - 38:13)

It is.

[Speaker 1] (38:13 - 38:14)

Right. And does it have any boundaries?

[Speaker 19] (38:15 - 38:15)

No.

[Speaker 1] (38:15 - 38:25)

Right. And does it have even a beginning or an end? No.

Right. Now, was she separate from that?

[Speaker 19] (38:27 - 38:27)

No.

[Speaker 1] (38:28 - 38:45)

Right. Is what you are separate from that? No.

Right. So if there's no personal center there, was there one in her? That's what I started to realize just a second ago.

Yes. Right.

[Speaker 19] (38:47 - 38:48)

Thank you very much.

[Speaker 1] (38:48 - 39:43)

You're welcome. We live in a highly addictive society. Most of us have addictions that we don't even realize we have.

We can be addicted to food. We can be addicted to drugs. We can be addicted to alcohol.

But we also get addicted to our stories, to our suffering, to whatever it is that's holding us back. But there's an invitation to allow yourself to let go of wherever you're on automatic, wherever you've become addicted to something besides the truth of who you are. And when you let go of addictions, it doesn't mean you can't enjoy the very same things that you were enjoying before, but you can do it in a new way, free of addiction,

free to do it or not do it, and free to discover what's beyond all addiction.

So, do you have a particular habit in mind?

[Speaker 9] (39:44 - 40:00)

Yes. Okay. A habit of using food for comfort, for energy, to calm things down, to excite things up.

Pretty much for many reasons.

[Speaker 1] (40:03 - 40:11)

Most of us have an all-purpose relationship with food. No limitation. Right.

No limitation.

[Speaker 25] (40:11 - 40:13)

Well, actually, it's extreme limitation.

[Speaker 1] (40:14 - 40:25)

Yes. That's great. Well, in this moment, could you just welcome that memory?

See, right now, are you using food for anything?

[Speaker 12] (40:25 - 40:26)

No.

[Speaker 1] (40:26 - 40:36)

Right. So, could you just welcome that whole memory of how you've used food for many things besides just simply supporting the body?

[Speaker 14] (40:37 - 40:37)

Yes.

[Speaker 1] (40:38 - 40:41)

Okay. And could you just welcome the whole memory?

[Speaker 17] (40:45 - 40:46)

Yes. Okay.

[Speaker 1] (40:47 - 40:54)

And then could you also welcome any feeling of wanting to be controlled by food?

[Speaker 14] (40:58 - 40:58)

Yes.

[Speaker 1] (40:59 - 41:05)

Okay, good. And then could you welcome, too, any wanting to get rid of the memory, wanting to change it?

[Speaker 25] (41:06 - 41:07)

Yes.

[Speaker 1] (41:09 - 41:16)

Good. And then could you welcome any sense that that's about you or who you are?

[Speaker 14] (41:17 - 41:17)

Yes.

[Speaker 1] (41:21 - 41:34)

Absolutely. Absolutely, yes. When we have a lot of memories associated with a particular tendency, there is this sense that all those memories must belong to somebody.

[Speaker 9] (41:35 - 41:49)

Right. And I think because there's a sensation that arises in, you know, I'll be sitting here and I'll feel tired, and so a sensation comes up like, eat something. Right.

[Speaker 1] (41:51 - 41:53)

Everyone's relating to this very well.

[Speaker 9] (41:56 - 42:10)

And going throughout my day, I'll be working on a computer and get stressed out. Right. You know, and it's this, you know, a sensation, eat something.

Right, exactly. Well, that's the thought, but it kind of arises as a bodily sensation. Absolutely.

And so every time that happens, it reinforces the memory.

[Speaker 1] (42:10 - 42:21)

Right, but again, but none of that's happening now, right? Right. Okay.

So all those memories, could you just simply welcome them?

[Speaker 25] (42:29 - 42:29)

Yes.

[Speaker 1] (42:30 - 42:36)

And then could you welcome the rest of the sense that those memories are who you are?

[Speaker 9] (42:38 - 42:39)

Yes.

[Speaker 1] (42:39 - 42:48)

Right. Could you welcome that sense of having constructed a whole identity around this relationship to food?

[Speaker 9] (42:49 - 42:49)

Yes.

[Speaker 1] (42:53 - 43:23)

Now check, do you need that identity to be? No. So if this arises again, just simply notice it and welcome it.

Notice the sensations, notice the sounds in your head. Oh, time to eat. What can I eat?

What should I eat now? We all have our favorite ones there. Chips.

And the body goes, okay.

[Speaker 11] (43:30 - 43:31)

Whatever you say.

[Speaker 1] (43:37 - 43:56)

So when that comes up, or as that comes up, you just let it be there. And you may a few more times eat the chips, but if you fight eating the chips, you'll just eat more. Everyone in this room has experienced that too.

Oh, I am not going to eat this.

[Speaker 11] (43:59 - 44:01)

Oh, I am really going to stop.

[Speaker 1] (44:03 - 44:29)

But if you simply welcome that phenomena, you let it be there, what happens is very quickly it starts to dissolve. And you may go through the pattern a few more times and then it will just start to drop away. And be open to the possibility it will never come up again.

Okay? Great. Thank you.

Thank you.

[Speaker 14] (44:35 - 44:52)

All of us tend to have these self-imposed limitations we put on ourselves. And this work helps you let go of those limitations. And then when you put another one on yourself, you can recognize that it's just a story and learn to let it go.

[Speaker 1] (44:52 - 44:55)

Once you learn these tools, it helps you to become liberated.

[Speaker 23] (44:55 - 45:06)

It's really given me a basis to stand on that I am here and only here. And that the story is going to play itself out. I don't have to play it out in my mind.

[Speaker 22] (45:06 - 45:18)

Tried it and did it with my kids, 9-year-old and 11-year-old, Enrique and Maria. And seeing the results on my kids was just overwhelming. I started crying and said, you know, this is powerful stuff.

[Speaker 14] (45:18 - 45:23)

Anyone can do it and it's really something that has been transformational to me.

[Speaker 1] (45:23 - 46:01)

As you've been experiencing what we've been exploring so far, you may be wondering whether or not you can do this. You also may be experiencing some push or pull inside. That too is completely part of the process.

Even though it's simple, we don't always make it easy. We highly complicate everything that we do, including this process. So here's a humorous look at what we all do when we're not letting go.

We all have these coping mechanisms or compensations for emotion. But this is what we're doing. I'm going to stand up to do this so everyone can see.

[Speaker 11] (46:12 - 46:23)

And, you know, that takes a little effort.

[Speaker 1] (46:24 - 46:31)

So could you just do this inside? Just open.

[Speaker 3] (46:37 - 46:38)

Okay. Good.

[Speaker 1] (46:42 - 47:44)

Yeah, it feels better. Right, exactly. So that's a little key.

The mind lies to us. It tells us that if we let the emotion up, we're going to be a basket case. But most of us are walking around with one foot in the basket all the time.

And we're wondering why we trip and fall a lot. Because we're so busy juggling emotion, believing that if we just let it up and let it go, it's going to be worse. That's what the mind tells us.

And sometimes that's even what society tells us. But it's never true. As you let go, one of the things you'll notice is that you'll laugh a lot more and a lot more easily.

You'll also notice that often when you release, it's accompanied by laughter. Because laughter is already one of the natural ways that all of us let go.

[Speaker 13] (47:45 - 48:16)

I think the main thing that I have learned is that the truth is that you don't have to understand or comprehend. That the most perfect and the most creative thing that there is, is the emptiness that we have. That's like perfect.

And that there's nothing more to it. And that the trick of life is accepting that there's nothing more in life than what it is now.

[Speaker 1] (48:23 - 50:24)

What you'll find is that as you let go, as you discover the truth of who you are, you'll find that you naturally and effortlessly think more positively. And so what happens as you let go and allow yourself to be what you already are, the mind gets quieter. But you also discover that there's this wonderful quiet with the mind.

You let the mind think whatever it does. And by allowing the mind to simply do its own thing and not taking it personally, it seems to right itself. It seems to naturally create more and more positive.

And the less you effort at this, the more you allow it to be natural, the simpler it is. And if you allow yourself to be open to what is, you'll find that it's very friendly. It's very compassionate.

It's very loving. And there's enough for everyone. Most of us live in a sea of if-only's.

If only we had more money, better relationships, more toys. Then we would be happy. But if you haven't already noticed, when you postpone your happiness, when you want something instead of having it, you never seem to get it.

What you discover as you let go is that most of us have the way we deal with life backwards. We think we don't have what we want because we haven't wanted it enough. But the exact opposite is true.

The more you let go of wanting, the more you feel like you have, and the more you manifest in life. Because want does not equal having. Want is a feeling of I can't have it or I don't have it.

And when you can see that and let go of wanting, the more you'll discover you can have it all.

[Speaker 8] (50:28 - 51:31)

I've been doing the Sedona Method for about two years now. And prior to the Sedona Method, everything in my life was all about wanting. I wanted control.

I wanted more money. I wanted more success. Everything was one thing, one thing, one thing, one thing.

And things that I wanted my whole life, I was never able to accomplish, even though I had quite a few accomplishments, but not the big ones that I really, really wanted. So just to share with everybody else, by releasing constantly on all that wanting, constantly, I am now manifesting things that are beyond my imagination two years ago. So it's just profound.

The money, and I've made a lot of money because I'm a very driven guy and totally goal-oriented and all that. But now I'm making more in a month than I would have in a year just a few years ago. And yet it doesn't matter to me because I'm released on it anyway.

[Speaker 1] (51:32 - 52:24)

I mean, you're a living example of how when you let go, you gain more with less effort.

You've been suggesting less and less over the time we've known each other, and gaining more and more with less and less effort. And that's normal.

We don't realize it's normal because we're so busy doing something else. And then the other thing is that we do support people in working on goals. What you're doing is you're setting a clear intention, and then you're consciously inviting up all the thoughts and feelings that are the contrary, and you're letting them go.

And what you notice very quickly is all of a sudden you can see and feel and hear the goal already being accomplished. And so all that unlimited energy that you are is flowing in that particular direction.

[Speaker 17] (52:29 - 52:52)

It's ironic. I think I've had actually more success since I started letting go of wanting the success. I used to take a lot of action steps, and there was a lot of doing and pushing and forcing and trying to make things happen.

And the second I just let that all fall away was when things just started miraculously showing up.

[Speaker 21] (52:52 - 53:07)

Life just flows to me now. Life just happens. A lot of people refer to me and they say, Oh, gee, you're just so darn lucky.

I say, you know, luck has nothing to do with this. Luck is when opportunity and preparation collide. They meet each other.

[Speaker 1] (53:07 - 53:40)

As you let go and open to the truth of who you are, you get all these little tickles inside that are really fun. But you may get confused. You may think that you have to live life differently.

And that may or may not be true. What you'll discover as you let go is that life goes on. But it goes on from a very different perspective.

You have greater ease, greater joy, greater happiness. And you know, no matter what's happening around you, that all is well.

[Speaker 7] (53:44 - 53:50)

So, I feel fabulous.

[Speaker 25] (53:50 - 53:50)

Yes.

[Speaker 7] (53:56 - 54:01)

And I'm having these questions now.

[Speaker 1] (54:01 - 54:02)

Yes.

[Speaker 7] (54:02 - 55:12)

The only things that are on the agenda are getting in the car and driving back to where I live. And then what? I really like the way I feel.

I'm nine-tenths of the things that were on my to-do list before I left home. I've already mentally crossed off the list because I don't care anymore. Okay.

Do you just wander around like this? Does that question even make any sense?

[Speaker 1] (55:13 - 56:10)

Of course, it actually does. This is something that I'd like to point out to all of you. This is what the mind does.

As you start to discover what you are, the mind wants to turn that into something special and meaningful and important too. And it thinks that the externals need to change. Nothing needs to change in order for you to be what you already are.

And the joy, the bliss, the relaxation, the knowingness, all those things that most of you are experiencing in this moment are what's natural. It's what's always been here. And life doesn't stop.

Life continues. What stops is creating suffering.

[Speaker 7] (56:15 - 56:16)

That works for me.

[Speaker 25] (56:20 - 56:21)

Okay.

[Speaker 16] (56:29 - 56:52)

I had the privilege of having born in a country where I was very much exposed from a very young age to Sufis and poets like Rumi and Hafez. We talked about all of the stuff that we talk about here at Sedona. And that suddenly just became very clear without

really any effort that you really don't need to go outside of yourself to look for the answers.

[Speaker 15] (56:53 - 56:57)

Finally, I got myself a tool to be able to stay in the now.

[Speaker 5] (56:58 - 57:18)

And it's lovely. I'm a different person. I know I am.

I mean, I feel it internally. I have had four or five of my dearest, closest friends have actually told me all in the last three or four months. It's just profound, the changes that have taken place in my life.

I'm a completely different person than I was three or four years ago. Things don't seem like work anymore.

[Speaker 7] (57:19 - 57:39)

Things are just like a project. You know, they're just fun. And I like that.

You know, I never imagined that I could be making the kinds of radical, what once would have been terrifying changes in my life. And there's no fear anymore.

[Speaker 1] (57:46 - 58:13)

As you let go, one of the things you'll notice is that your heart opens and you're filled with compassion. You're filled with love. You're filled with caring, both for yourself, your friends, your relatives, and the whole planet.

And this will naturally move you into action. You'll do more to help your fellow man. You'll do more to help the world.

And you'll do more to help yourself.

[Speaker 10] (58:13 - 58:21)

There's this hope for myself personally and for the planet and for what help I can give to other people.

[Speaker 6] (58:21 - 59:45)

I work as a hospice chaplain. So I was looking for some more tools to work with people with different belief systems. And also that is gentle because I work with some people in some really fragile states.

So I started reading about Sedona Method. I went to a seminar. And I found it really

transformational in myself.

And so I started using it with patients. I asked people, so you have this fear in your body? Yes.

Do you want to keep that fear? Would you like to get rid of it? I'd like to get rid of it.

So you just sit with me and answer some questions. So where do you find that fear in your body? How would you describe it?

Oftentimes they'll say, well, I feel some tightness here. Okay, so you feel some tightness here. Is that something you want to hang on to or would you like to let it go?

I'd like to let it go. Could you let it go? Some people look around and think, I guess I could.

Would you be willing to let that go? Yeah, I would be. And I ask, when?

And then you'll watch them. And they finally realize they don't have to hang on to that. And then you just take them through it again.

[Speaker 1] (59:52 - 1:06:42)

In this moment, can you feel the nothingness? See if you can find where nothing ends and something begins. Or where everything ends and nothing begins.

One of the questions that's been coming up in all the minds in this room is, now what do I do? First off, remember the basics. Feelings are just feelings.

They're not facts. And they're not you. And you can let them go.

And you can let them go by simply deciding to drop them and using questions like, could I let this go, would I and when? Or you could say it in the third person, could you let this go, would you and when? Remember, those simple questions are incredibly powerful because they're simple.

It doesn't need to be hard. It doesn't need to be complex. In fact, it isn't.

And so the other thing you can do is to simply welcome what is. Which, by the way, is the same thing. So as you welcome what is, you can welcome simply whatever you're experiencing in the moment, which is, by the way, a great way to release an action.

Just simply do this inside. Simply stay open to what is. The more open you are, the more transparent you are, the less there's any place for anything to stick.

And you can also take it a little deeper by welcoming what you believe is the problem of the moment. And then welcoming any wanting to fix it or change it. And then welcome

any identity with it.

If you've noticed, those three things combine. When you welcome the appearance, the memory, the thought, the belief, the problem, you welcome all the thoughts and feelings and sensations, pictures and sounds that are associated with it. And then you also welcome all your wanting to meddle, wanting to fix, wanting to change, wanting to force it, wanting to control it, wanting to figure it out.

When you welcome all that, what happens is there's an opening inside. And then as you also welcome any sense of identity, any sense that it's personal, it's about me or who I am, that unhooks it. You stop feeding that illusion.

And then they can spin freely and spin out of existence. And what you notice is that you are already the field. You're already the screen.

You're already the presence of awareness. That allows for all experiencing, yet is unaffected or unevolved in any of it. And then of course at any moment, you can discover or re-remember just two things.

That presence of awareness, that beingness, that isness, that truth, that love, that peace, that joy, that you are, is already here, already now. Already completely unencumbered. And that which you often believe you were or you are in this moment, doesn't bear direct examination.

What you discover is that if you try to find this separate me, you'll discover it's not there. You can certainly remember it. You can certainly imagine it.

But it still doesn't make it real now. One of the things you'll discover as you keep letting go is what you are requires no belief to be. It's beyond all belief.

So if you find that you've turned something positive into a belief, just dig a little deeper. After all, would you rather believe you have a million dollars? Or would you rather see it in your bank account?

Would you rather believe you have good health? Or would you rather be living in every moment? Would you rather believe that there is no separation?

Or would you like to have that be your living experience now? And so don't settle for any belief, no matter who's peddling it. Settle for nothing less than what you are.

And also allow being what you are to be fun, to be natural, to be easy. It doesn't require effort to be. So every moment, allow yourself to be more interested in what's actually here now.

Nothing is required for you to be what you already are. I love you all unconditionally. Thank you for sharing yourself.

Thank you for your willingness to show up. And to be seen. And to support this planet in this wonderful change.

This wonderful unfoldment. Every release you've done is not just for you. It's for everyone.

Every release you'll ever do is not just for you. It's for everyone. We're all in this together.

What you've just seen is an invitation for the healing of planet Earth. An invitation for you to lead a happier, richer, and more love-filled life. An invitation for you to share what you've learned with those that you care about.

Starting with each and every one of us. Letting go of all that is holding us back. And being all we can be.

Starting right here. Right now. The Sedona Method shows you how to uncover and live that presence of awareness.

That is always here. Always now. Shining in plain view.

As you let go. As you simply allow yourself to notice what is actually here now. You'll discover that right here.

Right now. You're already whole. You're already complete.

You're already enough as you are. And all is well.